The SEMI (1991-2000)

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Fuller Theological Seminary

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It’s Sunday, but Friday’s Coming! (Then, Sunday Again)

by Randy Parks, Th.M. Student, CATS

The world looks different since Easter, 1986. That year, as a young church planter in Casper, Wyoming, I began participating in the local Ministerial Alliance. In early spring, the alliance made plans for a community Good Friday service in the business district. This was new to me. I remember as a child seeing Good Friday on my mother’s Billy Graham wall calendar and asking what it was. Mom quickly said that it was the day Jesus died. When I inquired further about why that day was called “good,” my mom said she did not really know, only that it was possibly something Catholic, because they were the only ones who really celebrated it. As for us, we enjoyed the pageantry of Palm Sunday and jumped straight into singing “Up From the Grave He Arose.” Ours was a victorious Jesus. “Baptists don’t keep Jesus on the cross” was the implied message.

Wanting to be supportive of the Ministerial Alliance—and not wanting to appear like (another) uncooperative Southern Baptist—I assisted with advertising and decided to attend the service. I distinctly remember entering that downtown Methodist church at noon, somewhat wondering why I was there. I recall no specific text from the sermon. I remember only a visual aid passed out to all who entered. It was a sketch that to me appeared as an ugly old hag. The minister referred to the visual aid as symbolic of how most of our world viewed the events of Good Friday: trumped-up charges, a kangaroo court, an innocent man condemned, the dreams of a nation dashed, the hope of heaven halted, a brutal defeat to a glorious beginning.

Then the speaker called our attention to the sketch and guided us to see anew the withered old hag. She was no longer a hag at all. Seemingly in an instant, she was transformed into an elegant young woman. What made the difference? The minister gave us a new perspective. Suddenly, reality was reversed. The minister went on to say that, as Easter people who know the Resurrection, we could now see the world’s most horrible day truly as Good Friday. Yet, he was quick to mention that we first needed to know the hag before we could ever rejoice in the lovely woman.

I pondered over these things as I finished preparing my Easter sermon that weekend. A seed had been planted and was beginning to rise through the soil toward the sun. As I awakened before dawn and began driving toward church for the early morning service, the sun peeked over the mountains. In that moment, I realized that I was Mary, that I was Peter rushing to the tomb where He had been laid. I had seen Him die and felt the pain in all its ugliness just two days before. As the sun continued to rise, the epiphany unfolded. The old hag was vividly becoming the elegant young woman. Easter was emerging as I had never known before. Out of experiencing His death on Good Friday, I mounted the pulpit Sunday morning preaching what was truly a new reality for me: He is risen. The Lord is risen indeed. Alleluia. Agnus Dei.

Advertisements 7
Chapel Info 2
Financial Aid Info. 2

FYI 6
Monday Meetings 4
I seriously thought and some research, so itself.

More information, contact the Foundation.

Grade and are enrolled in graduate programs for the 1997-98 academic year. For Santa Barbara County from 7th through 12th grades who have attended schools in Santa Barbara, CA.

Varying amounts are available for application:

- The Santa Barbara Loan—Jack Gimbel
- The Lindbergh Foundation
- The Rotary International Ambassadorial Scholarships
- ACUTA Student Paper Competition
- The Rotary Foundation of Rotary International
- American Baptist ethnic seminarians whose initial language is not English may apply for these scholarships of varied amounts for which there is no application deadline. One can obtain eligibility information in the Office of Financial Aid. However, applications are available only through:
  - Rev. Perla D. Belo
  - National Ministries
  - P.O. Box 851
  - Valley Forge, PA 19482-0851
  - 1-800-ABC-3USA, ext. 2468 or 2462.

There will be nine grants awarded in amounts up to $10,580 each for projects addressing the issue of balance in various fields. The applications will be reviewed for technical merit and for potential contribution to the Lindbergh vision of balance. This application needs some serious thought and some research, so please do not wait till the last minute to pick one up from the Office of Financial Aid. The deadline for all materials is June 16. Read the application for information on where to send the materials.

10 interest-free, 10-year maturity loans of varying amounts are available for applicants who have attended schools in Santa Barbara County from 7th through 12th grade and are enrolled in graduate programs for the 1997-98 academic year. For more information, contact the foundation itself.

Vicki Wedmore,
Student Aid Program Asst.
15 East Carrillo St.
Santa Barbara, CA 93101-2780
(805) 966-2345

American Baptist ethnic seminarians who have attended schools in Santa Barbara County from 7th through 12th grades, and are enrolled in graduate programs for the 1997-98 academic year. For more information, contact the foundation.

The SEMI is published weekly as a service to the Fuller community by the Office of Student Services, Fuller Theological Seminary, Pasadena, California 91102. For more information, contact the SEMI office at (626) 584-5430.

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

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

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

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

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

Come and join us this Wednesday, April 8, at the First Congregational Church at 10 a.m. to hear from Dr. Sergei Nikolaev, President of St. Petersburg Theological Academy.

The Thursday Chapel meets in Travis Auditorium at 10 a.m. This week, George Kuruvilla, an M.Div. student, will share a personal testimony. There will also be a time of praise and worship led by the Chapel Worship Team.
In every generation, each person should believe we share in one tradition. Let’s start Christians do not realize that the most important dates on the Christian calendar are fulfillments of the Jewish biblical feasts. It is important to know whence we came and that as believers we share in one tradition. Let’s start with Passover. Passover (Pesah) celebrates the Exodus of the Israelites from Egypt. It always happens at the same time and season every year (the 15th of the month of Nisan, for those who must know). This is the holiday of spring, a time of renewal and hope after the barren winter. The central meaning of Passover is a celebration of God’s miraculous deliverance of his people from death’s power (the angel of death ‘passed over’). Although redemption was communal, in the Haggadah (prayer book and order of service for Passover), it is written: “In every generation, each person should feel as though she or he were redeemed from Egypt…for the Holy One redeemed not only our ancestors, He redeemed us with them.”

Another name for this holiday is Hag Ha Matzot. Matzah is the unleavened bread (very good with cream cheese) commemorating the night flight of the Jewish people out of Pharaoh’s territory. In Israel the shops do not sell regular bread at this time. It is a very deep thing to remember a biblical event by eating special foods and restricting the normal diet. We remember with our bodies, not just our minds. When Yeshua said “this bread is my body, broken for you,” it was a matzah he was holding in his hand. The matzah is perforated with tiny holes; it is pierced through. The seder (or traditional meal) includes taking a middle piece of matzah from a set of three. It is broken in half, placed in a napkin, and hidden. This is called the afikomen. This is a Greek word which means “I came.” The afikomen is now “hidden” and must be found later by the children and is given out at the conclusion of the meal. So the Messiah, broken, pierced, and buried for three days, came forth. The Jewish people are waiting for the “hidden” matzah to be revealed as the third part of the Trinity.

The traditional seder plate set in the middle of the table includes a roasted shankbone of lamb. This is symbolic of the Passover lamb. It was through the sacrifice of the lamb that the death of the first-born was averted. The Messiah is our Pascal Lamb. Next there is bitter herbs, usually horseradish (it is great with gefilte fish, which admittedly is an acquired taste). This symbolizes the bitter condition in Egypt, and all human suffering. Also on the plate is Karpas, a vegetable (either parsley or celery) which symbolizes our tears. Did I mention hard-boiled eggs? They’re also on the plate. The oval shape is meant to symbolize eternal life, with no beginning or end. The best feature (in my opinion) is the charoset, a mix of apples, nuts, and cinnamon held together with wine and honey (what’s not to like?). This is symbolic of the mortar which held the bricks together for the pyramid project. The whole feast marks the act of redemption by God that established the covenant between Israel as a people and God. Prior to the Exodus, the covenant relationship existed only between God and individual (for instance, Abraham). So the death of Yeshua and his resurrection marks the beginning of redemption for all people. Celebrate. You’ve been grafted in. Get in the spirit this year. How? Do a big house cleaning. Eat some matzah. Have a little chutzpah (nerve) and get invited to a seder. Try it; you’ll like it!

Spiritual Formation Forum

Spiritual formation is a vital part of our education and professional development. Yet there is confusion regarding what spiritual formation is, and where it happens. For over a year, the Spiritual Life Council, a group of students, faculty, staff, and administrators, has met to address concerns expressed by the campus. After much discussion, our consensus thus far is that spiritual formation at Fuller is complicated. Because of our diversity, we employ a variety of methods of formation, and it often seems we have little in common with one another in our practice.

One person’s way of meeting God may be unfamiliar and uncomfortable to another. Yet we are all united in the desire to know and be shaped by God, whether it is in worship, prayer, or lecture, whatever God uses to transform our lives. I believe that the challenge for us at Fuller is twofold: we need to be active participants in seeking spiritual formation in the ways unique to our personalities and our journeys in life; and we need to be open to having our preferences stretched as we taste the abundance of Fuller’s diversity. This means that we need to know who we are, and the ways God meets us; we need to be intentional in seeking to learn from God, rather than assuming it will be delivered to us; we need to be people who can recognize the work of God in a variety of places, not simply the ones we have come to expect. This is true whether we are a student, staff, faculty or administrator. In order to facilitate a more campus-wide dialogue, the ASC, the DePree Leadership Center, and the Spiritual Life Council are planning a number of forums for discussion. The first will be a panel discussion on three prominent streams of formation at Fuller, the charismatic, cognitive and contemplative. The panel will be an opportunity to hear what spiritual formation looks like from each of these perspectives, and to ask questions about spiritual formation at Fuller. Following the panel, we will have three opportunities to be led in each of these streams as a way to learn through experience. Please come and join us as we learn from one another.

The ASC, The DePree Leadership Center, and the Spiritual Life Council present:

Three Streams of Spiritual Formation at Fuller

Tuesday, April 7 from 10–10:45 a.m. in Travis Auditorium
All students, faculty, and staff are invited.

A public forum led by a panel of three professors:

Charismatic: Dr. Chuck Kraft
Cognitive: Dr. James Bradley
Contemplative: Dr. Janice Strength
Our Jewish Roots—Celebrating
PASSEOVER & EASTER

"And the Life I Now Live..."

Susan Carlson Wood, M.Div. student and SOT staff

I celebrate two Easters: the traditional Easter and my personal easter, March 21, 1985. Reflection on how my personal resurrection took place has enriched my understanding of what Christ's resurrection means for us.

I had an acute leukemia, a rebellion in the source of my lifeblood (Lev. 17:11). Its symptoms—like discrete sins—can often be explained away unless the doctor checks for the root of the problem in the blood and bone marrow. My leukemia was diagnosed early: aggressive chemotherapy won a remission, so we hoped for a cure. However, my leukemia came back only five months after my third six-week hospitalization for chemo. My repeated chemo treatments parallel human efforts to control sin. We may put it in remission and be unable to detect any sin. Nevertheless, the source in the depths of the bone marrow remains; so the disease returns.

My relapse meant my leukemia would kill me. If I could get a second remission, it would probably last only half as long as the first. A bone marrow transplant was not an option because I have no natural siblings. If I received marrow from a donor whose immune system didn't match mine, the new immune system in the marrow would attack and kill my body. Similarly, no spiritual blood can give us life unless it “matches”; so Jesus became like us in every way (Heb. 2:14,17). My father would not stand by and just watch me die. He pressured the doctors to test my mother and him for a match—against odds they said were astronomical. To their astonishment, my father and I were a nearly perfect match!

The actual bone marrow transplant was the easiest part of the process—I did nothing but receive it. The hard part was the necessary “death.” Marrow was extracted from my father's pelvic bone. But in order for me to receive that life, I first underwent the maximum chemotherapy and full-body radiation, which completely destroyed my own ability to produce blood. Had I not received the transplant, I would have died because my own bone marrow was dead: a zero blood count. The day after finishing the radiation (whose effects debilitated me for over eight months), my nurse hung the bag of peanut-butter-colored marrow from the IV pole. It flowed into my veins, traveled back up into my bones, attached itself, and slowly began to grow!

Of course, my father didn’t have to die in order for me to receive his marrow. And I don’t experience a dynamic connection between his mind and spirit and my own. Nevertheless, I can pull up my sleeve, point to the inside of my arm, and ask, Whose blood flows through my veins? Mine or my father’s? And I tremble with wonder at the thought, “I have been crucified with Christ, and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:19-20).

NOTE: Susan and her father have told the full story of Susan's leukemia and the transplant in their book, When Life Isn't Fair: Why We Suffer and How God Heals (Eugene, OR: Harvest House, 1989).

Easter Memory

by Jean-Paul Heldt, SWM student

One of my most memorable experiences was celebrating Easter in a Muslim country. In 1984, I was working with the Red Cross in Peshawar, Pakistan. My family and I had joined an international, interdenominational Christian fellowship. For Easter, the group had planned a sunrise service on the banks of the Hindu river. On the horizon, the river seemed to emerge from the western slopes of the Himalayas. We sang hymns, listened to a pastor bring us the resurrection message, and had a community picnic breakfast.

Later that morning, when the sun was high and the air heated by the risen sun, a young man became a Christian believer by immersion in the icy waters of the Hindu river. What a dramatic background for making such an important personal decision and public profession of faith. The vision, the message, and the landscape will be etched in my memory forever.

S

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

**Denominational Groups**

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

**American Baptist**
Psych. Bldg. 116

**Episcopal/Anglican**
Preaching Arts Chapel

**Evangelical Covenant**
CFD Learning Center
465 Ford Place

**Lutheran (all)**
2nd Wednesday of each month
12-2 p.m.
Faculty Commons

**Presbyterian Church (U.S.A.)**
Payton 303

**Reformed Church in America/CRC**
Psych. Bldg. 120

**Roman Catholic**
Library Chapel, 10:15 a.m.

**United Methodist**
Psych. Bldg. 130

**Vineyard**
Travis Auditorium

If your denomination is not meeting at this time and you are interested in starting a group, and/or connecting with others of your denomination, please come by the Denominational Relations Office on the second floor of Carnegie Hall (behind the Catalyst), or call (626)584-5387.

**Other Groups**

**Japanese Students**
(Anyone who understands Japanese is welcome!)
Psych. Bldg. 314

**Korean Students**
Payton 301

**Messianic Jews**
Glasser Hall, First Floor
Passover Memories in Russia
by Emily M. Brewer, M.A. Student, SWM

I am a Gentile. You would not find a drop of Jewish blood in me if you squeezed each one out and tested them individually. Nevertheless, God has made Passover such an integral part of my Easter celebration that I cannot imagine rejoicing in the resurrection of Our Lord without the taste of dry matzah and sweet wine fresh on my palate. This addiction to celebrating the Passover Seder came as I ministered to Jewish people in the former Soviet Union (FSU), and I cherish many memories of the seders in which I participated there.

One of the first Russian seders was at the home of the top Lubavitch rabbi for the FSU. His mother-in-law, who had flown in from America, was so bothered about the light coming on in the refrigerator when she opened the door that she appointed me the Sabbath goi and had me put a Band-Aid over the offending switch. The seder itself was plastered as he continuously mumbled his voluminous prayers. At the part where you are supposed to make a “Hillel Sandwich” from two pieces of matzah, charoset, bitter herbs, and horseradish, he put on so much horseradish that I thought he was going to choke. His face turned beet red, a state the alcohol only prolonged. I think all the guests were quite concerned about the young rabbi’s welfare. His wife barely noticed! She was too busy praying. The following year I held a small messianic Jewish seder in my home. That was far less tedious and much more fun than the Orthodox version. It was also far less kosher! My dear Russian Jewish friends brought over sponge cakes and salami, neither of which is kosher for Passover. In Jewish tradition, the head of the household (a man) leads the seder. I lived alone, which, as I figured it, made me the head of the household and gave me the right to lead the affair. I spent half the meal rather passionately teaching on the significance of each element in relation to Jesus’s passion, death, and resurrection—and the rest practicing gluttony. I was a little lighter on the wine than my rabbi friend, though!

Probably one of the best seders for me was in Tver, a city 100 miles northwest of Moscow. At that time, virtually no one was leading anything Jewish, and I, the shiksa, had the honor of leading possibly the only seder in this city of 500,000. Although the group was small, we had Jews from as far as Georgia (Sephardic Jews) and Kazakhstan, as well as an Armenian brother and sister. Simyon Shaiwich, a retired math professor with one leg, came, as did my friend from the local newspaper and her little daughter, Yanna. This time I decided to have a sort-of-Jewish brother from church co-lead. The liturgical part was a little dry, but the company and the food was great. I must say that I have learned how to make a mean charoset! It’s the wine that makes it so tasty. From that messianic Jewish seder, a small Jewish home group began in my home.

Of course, I have participated in seders in America, the most memorable being the one at my best friend’s aunt’s home in Burbank. She thought she was a goddess and subjected us to her New Age Haggadah. However, nothing compares to the warmth of those crazy Russian seders, where we did not have Manischewitz’s prepared Passover and competition with Peter Cottontail. We had just each other, some incredible horseradish, and the Messiah Yeshua, who permeates every detail of the Passover celebration.

Passover in the Land of Israel
by Katherine Snyder, M.A. Student, SOT

Just inside the Jaffa Gate in the Old City of Jerusalem, you will find Christ Church. This church was established 150 years ago by Anglican forefathers. They were so inspired by biblical prophecy concerning Jewish people returning to the land of Israel that Hebraic symbolism and Hebrew writing was incorporated into the very structure of the church. The first bishop of Christ Church was formally an orthodox rabbi who converted to Christianity.

In this setting a Messianic congregation was birthed, in confirmation of the original vision. I was one of the original members of Kahlat Ha Maschiach. In preparation for the first Passover at Christ Church, we first removed all the church furniture. Next, long tables were set up in a u-shape that took up the entire interior of the sanctuary. We celebrated the seder (traditional Passover meal) over one hundred believers came to our seder, Jew and Gentile alike. We danced and sang to the glory of Yeshua, our Messiah who on the Passover night He was betrayed took the unleavened bread and when He had given thanks, He broke it saying, “This is my body, which is given for you; this do in remembrance of Me.”

In the southernmost part of Jerusalem is a neighborhood called Gilo. It is built on a mountain top, as are many Jerusalem dwellings. I was invited to have a seder meal with close friends here. They had a small apartment, but this did not stop them from fulfilling the dream of having all the guests recline, as is the biblical tradition. Of course, not every household has a long, low table capable of seating ten guests. Undaunted, they disassembled their bed, which made a table of appropriate height. We all found ourselves leaning comfortably back on huge cushions (once part of the couch). Thus seated, we were perfectly placed to do something simple and beautiful...have a foot washing. The spirit of celebration eliminated embarrassment. Fellowship, songs of praise in Hebrew, ancient liturgy, a sense of fulfilling prophecy were all interwoven in a seamless garment. I couldn’t help thinking this had to be an echo, however faint, of the marriage feast of the Lamb.

The Link
by Hendrika VandeKemp, SOP faculty

I was one of very few Christians in the psychology department at the University of Massachusetts/Amherst, where I did my doctoral work. I soon formed a bond with believing Jews, as we shared a commitment to our respective faiths. A treasured memory of those years is my participation as the sole Gentile in a Passover seder that took place on Palm Sunday. For me it linked my Christian life to my Old Testament history.
CAMPUS EVENTS

Karashidane no Kai—The Mustard Seed

Tuesday, 4/7 @ 12 noon
Join us Tuesday at 12 in the Faculty Commons for The Mustard Seed, dedicated to praying for and supporting ministry in Japan. Rev. Ivan Dornon, missionary with 40 years of experience in Japan, will be presenting on student ministry. For questions or mailing list info., write to <Paul@Shew.com>.

Women's Welcome Reception

Thursday, 4/9 @ noon—1 p.m.
Women at Fuller are cordially invited to an informal reception on Thursday, April 9 from noon to 1 p.m. in the Geneva Room (Payton Hall, above the Refectory). Light refreshments provided. Call Gloria Bradley at (626) 584-5455 to find out how returning women can welcome our arriving sisters. Hosted by ASC Women's Concerns.

Passover Meal Celebration!

Saturday, 4/11 @ 5 p.m.
Come celebrate the Jewish roots of the Christian faith with a Passover seder in Payton 101. Tickets are $10 and are on sale in the ASC office and the bookstore. For more information, contact Melvin Spicer at (626) 798-3522 or Robert Wolff at (818) 788-2226. Sponsored by the ASC, Havurat HaMashiach, and Community House Churches.

SOT Professorial Inaugural Lecture

Tuesday, 4/14 @ 10-10:45 a.m.
The Fuller community is invited to a Professorial Inaugural Lecture given by Dr. Cecil M. Robeck Jr., Professor of Church History and Ecumenics, on the topic: “Béla Vassady, Fuller Seminary, and the New Ecumenism” in Travis Auditorium. This event is open to the public. No reservations required. For further information contact the Theology Dean’s Office at (626) 584-5300 or e-mail <theology@fuller.edu>.

Your Art Wanted

Deadline: Monday, 4/15
The Arts Festival Committee is currently soliciting visual art for consideration in the Fuller Art Gallery during this year’s Arts Festival. Please bring up to three original visual art pieces to the President’s Office (open between 8 a.m. and 5 p.m., Monday through Friday) by Monday, April 15. No late submissions accepted. This will be a juried show, so bring your best work!

ANNOUNCEMENTS

Need Funds for Ministry Projects??
Deadline: Friday, 5/1
Fuller’s Sheri Harthoorn Fund helps students with short-term mission trips and ministry projects year-round. To apply, stop by the ASC office in the Catalayst and pick up your applications.

Attention SOT & SWM Students
Earn an easy $10 for participating in a research study conducted by SOP students. Testing will be held on campus and results will be held strictly confidential. If interested, please call Amy at (626) 798-7089 and leave your name and phone number.

Low-Fee Individual Therapy
Offered by the School of Psychology, beginning April, 1998, for those experiencing anxiety, depression, relationship difficulty, life change adjustments, personal growth. Ten sessions for $50. Therapists are first-year students enrolled in Clinical Psychology Ph.D. or Psy.D. programs. To assure confidentiality and to avoid conflict of interest, School of Psychology students are asked not to apply. Contact Fuller Psychological and Family Services at (636) 584-5555.

SOT Academic Advising
Attention, attention! The School of Theology Academic Advising Office will be open Monday evenings until 7 p.m. for the entire spring quarter. Feel free to drop in or call for an appointment at ext. 5425.

Are you a Fuller student, part-time staff member or alum who is pleasant and effective on the phone? The Office of Development Stewardship is seeking callers for the Spring 1998 Phonathon to help raise money for grant-in-aid and other Annual Fund needs. The phonathon will run April 6–30. Pay is $7.50/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 will be provided. Come to Human Resources for an appointment or contact the Office of Development Stewardship at (626) 584-5695.

Attention PC(USA) Students
If you are planning to take the ordination exams in fall 1998 or winter 1999 and have not received a memo from the Presbyterian office, please contact us at (626) 584-5582, or stop by the office to pick one up. Thanks.

Inter-Seminary Institute
Deadline: Friday, 4/24
The sixth annual City of Hope National Medical Center Inter-Seminary Institute training program will be held this year on July 6–17. Five students from Fuller join with three to five students from Claremont, USC (Jewish), St. John’s (Roman Catholic), and the School for Islamic Studies for 80 hours of patient contact, lecture, and group discussion. Stipends to students completing the program will be $250. Apply at the Office of Field Education. The deadline is April 24.

Be a Barnabas Partner!
The Office of Christian Community is looking for encouraging, enthusiastic returning students to help orient new students to Fuller. If you enjoy meeting new people and building a sense of community as well as being committed to other members of a team, you would make a wonderful Barnabas Partner. Pick up an application and job description at the OCC on the second floor of the Catalyst building or call Cindy at ext. 5322. All applications due by April 24.

Presidental aspirants included the “Greenback Party” (wanting to print more money) and the “Vegetarian Party” (which promoted a law “prohibiting farmers from spending more than 1/5 of their time raising poultry or cattle for slaughter”.)
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**

Do you have a passion for Christ? Do you want to use your gifts in His service? Montrose Community Church (11 minutes’ drive from FTS) is looking for individuals or an entire team of people to impact our community for Jesus. Four positions are open: Youth Director, 20 hrs./wk., $10/hr; Children’s Director, 12 hrs./wk., $15/hr; Music Director, 12 hrs./wk., $15/hr; Pianist, $90/ wk. Come individually or as a team. Call Pastor George at (818) 249-0483.

**Childcare Needed.** Fuller Student Wives’ S.U.P.P.O.R.T. class needs preschool and nursery workers for supervised activities on Wednesdays only (from 9—11:30 a.m.). Pay is $15/week. Contact Simone Barelly at (626) 744-0371.

**Summer Staff Positions** available with Forest Home Christian Conference Center. Want to work with youth or families in one of the most beautiful places in Southern California? Want to be part of an incredible ministry team? Check out these opportunities for an awesome summer at one of the premier Christian camps in the country—Forest Home. Located in the San Bernardino mountains—fresh air, glorious sunrises, mountains, streams and flowing waters—all in a context of teaching youth and families for Jesus Christ. Applications and information are available in the Career Services office.

**Earn $15—25/hr** selling award-winning Christian video resources to churches nationally. Need communication skills, passion, motivation, experience. Pasadena office (626) 795-4814 M—F.

**SERVICES**

**Learn Piano from Expert Pianist.** Mrs. Lee is now offering piano lessons for all ages. She graduated with top honors from NationalGeVong-sangUniversity with a major in piano and was trained at Tchaikovsky Conservatory in Moscow. She has experience training music and piano. Call today to set up an appointment! (626) 793-0546.

**Bear’s Research, Writing & Editing Service.** Since 1985 assistance with research papers, theses, and dissertations. International students welcome. Sharon L. Bear, Ph.D. (310) 470-6662.

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

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

**Auto Repair:** Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. (626) 798-1024. Call for an appointment.

**New Testament Colloquium with C.K. Barrett**

Tuesday, 4/7 @ 7:30—9 p.m. and Thursday, 4/9 @ 1–3 p.m.

C.K. Barrett will be lecturing in Payton Hall 101. A Pauline specialist, he is the author of renown commentaries on the main Pauline letters, but has also produced definitive commentaries on the Gospel of John and the Book of Acts (volume two of his Acts commentary is soon to appear in the new International Critical Commentary). His topic on Tuesday night will be “The Book of Acts and Issues in Ministry Today,” and on Thursday, “Galatians 2 and Acts 15: Theological Issues.” Both sessions are free to the public and no reservations are required. For more information, contact the Theology Dean’s Office at (626) 584-5301.
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**Spring Quarter Specials for the Fuller Community:**
Your best source for notebooks & desktop PCs

<table>
<thead>
<tr>
<th>Laptop</th>
<th>Model</th>
<th>Processor</th>
<th>RAM (GB)</th>
<th>Storage (GB)</th>
<th>Display</th>
<th>Warranty</th>
<th>Price</th>
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<tbody>
<tr>
<td>Toshiba</td>
<td>70ct</td>
<td>p120</td>
<td>16/1.6gb</td>
<td>6.1&quot; 1.89ib</td>
<td>ultra portable Windows '95 $1,899</td>
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<td></td>
<td>470cdt</td>
<td>p200mmx</td>
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<td>33.6 cellular fax $2,799</td>
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<td>205cdsp</td>
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<td>445cdx</td>
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<td>12.1&quot; dual scan color 10x cd-rom 32 mb ram free $1,399</td>
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25 more Toshiba models available!!!

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<thead>
<tr>
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<th>Storage (GB)</th>
<th>Display</th>
<th>Warranty</th>
<th>Price</th>
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<td>IBM</td>
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<td>Lifebook 435dx $1,299</td>
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