The Semi (11-23-1998)

Fuller Theological Seminary

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A Lament for the Matthew Sheperd Tragedy... pg. 3

Fuller’s Future

On Friday, November 13, Dr. Mouw spoke about some of the plans that Fuller Seminary has for the future. After the talk, there was time for students and staff to ask questions. Of course, the SEMI was there taking pictures and notes. The following are some points that you may be interested in knowing about.

1. Dr. Mouw recapped the recent trustee meetings at Fuller. Although the trustees meet at least two further times during the school year, it is in their November meetings that elections are held and decisions are made to satisfy the legal requirements for an institution such as Fuller Seminary.

2. Peter Harkema reported briefly on enrollment at Fuller Seminary. Counting all of Fuller’s extensions, the D.Min. program, and IDL we have a total enrollment of just over 3,800 students—making us the largest seminary in North America. That total is higher by about 200 over last year.

3. Lee Merritt spoke about some changes that are being considered for the campus. Two of the most intriguing were 1) to close the North part of Oakland to traffic so that Fuller’s housing block north of Walnut would have more of a park feeling—as the main campus now does; and 2) to have a new building which would combine student concerns, worship and arts concerns, and media services (no word as to where such a building would be located).

4. Finally, let it be duly recorded that when Gale Lynch asked about when Fuller would put together some kind of recycling program, Dr. Mouw responded positively: “We will do that.”

Mark your calendars! Dr. Mouw will hold this kind of session again in both the winter and spring quarters. The dates for the next meetings are February 19 and April 23.

L.A.’s Seminary

by Martyn Smith, SEMI Editor

At some point during your time at Fuller you may have read or at least glanced through, George Marsden’s history of Fuller Seminary: Reforming Fundamentalism. If you enjoy knowing about the history of a place where you are spending so much time and money, then this book is required reading. Marsden paints a world in which the primary players engaged in controversies over theological issues, whose outcome, in turn, shaped the way Fuller operated and grew. His insights are valuable, but what is lacking in the book is any recognition of the crucial role the immediate environment played in forming what we know as Fuller Seminary. While there are some passing references to Southern California, for Marsden, Fuller could just as well have been in the East as greater Los Angeles. In this short essay I would like to make a short essay at pointing out some areas where Fuller is, in a deep way, L.A.’s Seminary.

More than most seminaries, Fuller is set up to allow students to attend school full­ or part-time while living a sizable distance away from campus. The most recent figures show Fuller as having a Pasadena enrollment of over 1,600 students, while housing has approximately 500 units available. Even if one figures very generously for roommates and married couples who both take classes, there are still somewhere around 800 students who live off campus, and a good percentage of those commute to Fuller from a different, and sometimes distant, city.

I have no argument with commuting, and applaud Fuller’s attempts to make it easier for people to attend classes, but I want to point out that Fuller is in this respect taking advantage of local conditions. Los Angeles is unique among American cities in that its decisive period of growth and planning took place after the automobile had become a popular mode of transportation. Since people had independent mobility with their cars, public transportation was neglected and housing development spread out into endless suburbs. The downside to this is a lack of a vibrant downtown, but the upside is a populace that is able and willing to travel, and a road system that (usually) allows this to happen. Fuller’s Pasadena campus could not be the size it now is—and therefore not one of the largest seminaries in the United States—if not for its symbiotic relationship with Los Angeles.

Another way I think Los Angeles has influenced Fuller is in our lack of strong ties to any one Christian tradition. This is most often dressed up as a positive: now we can mix and match all traditions until we find an outlook we like. I do not deny that this diversity of traditions is enjoyable, nor do I deny that many students manage to keep tight hold of a tradition during their time here, but I would venture that the tendency at Fuller is to encourage religious cosmopolitanism. I do not see this as a bad thing, I am simply interested in pointing out how this is a characteristic direction for continued on page 4
Agent Jueles from the substation Finaidia reporting to the citizens of Seminary. Therefore, as we have opportunity, let us so good to all people, especially to those who belong to the family of believers. All substations orbiting Seminary want to serve the citizens well. One way to help us to serve you well is to come see us and ask us the questions and concerns you may have, prior to a crisis situation. We need to have an open line of communication in order to understand your individual situations. When you come to us with your concerns and questions please be open to the answers we give to you. I understand we all want to hear certain things and if we don’t we may tune out the information we are getting and replace it with information we want. If that occurs it can and does cause confusion and upsets the delicate balance we operate under. Have confidence in the person that is giving you the necessary information you request. They are in that position because they are trained and are perfectly capable of helping you. Yes, it is hard to hear things that you disagree with or just don’t understand, but have confidence in those of us that help you. We are here to serve. This is Agent Jueles signing off.

Incoming message to all returning students: be aware that the Department of Education will send to you, via mail, an Electronic Access Code. This access code replaces the renewal form. Please keep this code! There will be more details printed later.

**SCHOOL OF PSYCHOLOGY MINORITY SCHOLARSHIP**

The School of Psychology is pleased to offer four minority scholarships. These scholarships have been created to support ethnic minority students who plan to return to their communities to provide psychological service, teaching, research, therapeutic practice, or other related professional activities. To apply, each applicant must submit a one page essay articulating a vision or plan that is consistent with the purpose of the scholarship described above.

**Deadline: December 4, 1998.**

**EPISCOPAL DIVINITY SCHOOL JONATHAN DANIELS MEMORIAL FELLOWSHIPS**

These fellowships are only for special projects outside the regular school curriculum. The project must be completed before graduation. If you are interested in applying for summer of 1999 or 1999-2000, Application forms are available at Substation Finaidia. If you need further information regarding the fellowship please call (617) 868-3450.

**Deadline: February 16, 1999**

**INSTITUTE OF INTERNATIONAL EDUCATION**

Please come to the Office of Financial Aid for information and applications. This fellowship program is for young American researchers in professional, policy, and public administration-related fields who want to develop a specialized knowledge of the NIS.

**Deadline: February 2, 1999**

**FORD FOUNDATION**

There are Postdoctoral and Dissertation Fellowships available to minority citizens of the United States. For applications please contact: Ford Foundation Fellowship Office National Research Council 2101 Constitution Ave. Washington, DC 20418 http://fellowships.nas.edu email: inf fell@nas.edu

**AMERICANISM EDUCATIONAL LEAGUE**

Hello citizens of Seminary! The topic for this essay is "Should the United States Sign the New U.N. International Criminal Court Treaty—Yes or No?” This is your chance to express your view and possibly win cash for your expression. Please come to the office substation for an application and details.

**Deadline: March 20, 1999**

**HISPANIC THEOLOGICAL INITIATIVE**

This is for Latino trained religious educators and leaders who can articulate, model, and teach values and ideas that will inform and make an impact in Latino communities in the United States.

Please contact HTI via email at hti@emory.edu or call 1-888-441-4785. The applications are available only if you contact HTI. Agent Jueles wants you to get a jump-start on this because the applications require extra things such as GRE scores and letters of reference.

**Deadlines: Masters Jan. 1, 1999**  
**Doctoral December 7, 1998**  
**Dissertation Jan. 11, 1999**  
**Post-Doctoral December 7, 1999**
A Lament for Matthew Shepard

by Max Roth, SOT Student

A friend recently asked me if I would write something for the SEMI concerning the Matthew Shepard tragedy in Wyoming. The request unleashed strong emotions because homosexuality is not a distant issue to me. When I hear about the Matthew Shepard case, I can picture the same thing happening to gay family members and friends. When I hear of Christians mocking funeral mourners, I feel their derision personally. I have struggled at length with the question of whether homosexuality is a sin and have come to believe that it is. I believe that it is the result of brokenness, both of persons and of cultures. I don’t want to believe this, but I think it is biblical. If you find this an easy thing to believe, I doubt that you really understand the question. This belief remains the most painful aspect of my conversion to Christianity because I feel like I have turned against family and friends in adopting it.

I am scared to share this lament with you. It is my first response to the Shepard incident, and it is worded forcefully. Yet I can’t respond honestly without responding angrily. I am not much of a believer in the idea of righteous anger, but I don’t know how else to respond to what I consider abhorrent acts performed in the name of Christ. I believe they deserve to be denounced in the strongest terms. The Christian response to homosexuality should not be to dance on the graves of murder victims or to laugh in the face of their grieving loved ones.

I’m angry and I’d like to tell you why.

You’ve probably heard the story. A young college student, Matthew Shepard, in Casper, Wyoming (a town not far from my home in Utah), was picked up at a bar by two men and one woman. He was robbed, tortured brutally and at length, and left hanging over a log fence in the barren outback of Eastern Wyoming. He died shortly after he was discovered there.

Yes, I’m angry at the crime. But I’m sorry to tell you that I’m not that disturbed at the crime itself. I’m so used to stories of hatred and violence exercised on weak prey that I’ve grown a bit numb. Furthermore, the perpetrators were caught. They have to face the penalty of their crimes in the justice system.

What really angers me is the scene at the funeral. You see, Matthew Shepard happened to be gay, which some of our fellow (I use the term as loosely as possible here) Christians think is a sin deserving of extra-special persecution. A group, identified in the radio report I heard as “Evangelical Christians,” traveled hundreds of miles to attend the funeral. At this point it sounds like a warm gesture, doesn’t it? Well, this group brought with them signs proclaiming things like, “NO FAGS IN HEAVEN” and “NOT TEARS FOR QUEERS.” These products of what must have been quite a sign making party were displayed proudly as these “Evangelical Christians” shouted at mourners entering the church.

That’s what really makes me angry.

I’m angry that Jesus Christ has to suffer with such a dimwitted volunteer PR department.

I’m angry that some of these “Evangelical Christians” may produce offspring who learn their knack for clever hate-signs and their passion for road trips to towns in crisis. I pray their children are not gay. They would be prime candidates for suicide, a problem that already claims far too many gay teenagers.

I’m angry that I live in a world where people are considered sinners for acting as they are naturally inclined to act, even if they do so in a way that harms no one. (Please don’t try to correct me on this one. God and I have had lengthy conversations. God knows I’m angry about what I consider one of the cruellest aspects of this creation. We still get along.)

I’m also angry that we live in a world where women who do not fit our absurdly narrow definitions of beauty and femininity are condemned when they finally find intimacy and acceptance in the arms of the “wrong” person.

I’m angry at myself for accepting those absurdly narrow definitions of beauty and femininity.

I’m angry that two thousand years of study, so many of us haven’t learned much from Jesus about loving sinners while hating sin. So many of us can’t see there’s a log in our eye as big as the sun-baked pine on which Matthew Shepard lay to die.

In my darker moments, I hope that the “Evangelical Christians” with the signs and shouts get a heaven of their own making, populated by people with an equal talent for condemnation.

At better times, I hope that God someday shows them that funeral scene again. This time I hope God makes it obvious that Jesus was among the mourners they chastised.

Another Response

by R. Scott Engmann, Co-Chair for Peace and Justice Concerns Committee

I spent some time today reading the “Statement” released a couple of weeks ago on the board of declaration by Elias Gonzalez and Ruth Vuong regarding Matthew Shepard, and the brutal incident in the cold desert of Wyoming. As a member of the Peace and Justice concerns committee I too am grieving at the blatant, violent hatred that pierced the side of a human being—a young gay man—even unto death. I wish I could say that I feel absolved from the kind of brutality that took Matthew’s life, but in moments of quiet reflection I am reminded of the humbling truth that I too am guilty. In my broken apathy and inaction, as well as words and thoughts, I am in alliance with Arthur and Allen, the two perpetrators. Although to my advantage, I am careful enough to walk within the lines of socially acceptable behavior, choosing not to act on my fears based upon grossly inaccurate stereotypes and misconceptions. I feel for the family and friends of Matthew Shepard, regardless of their sexual orientation, or political preferences and am saddened at the horror they have endured. Perhaps God will use this incident to lead us in individual and corporate prayer for the health and wholeness of his entire creation, that we may love abundantly, and restore gently.
Southern California. Think of driving down a Beverly Hills street and observing the various architectural styles: Tudor follows Georgian follows Italian Renaissance follows Taj Mahal. This phenomenon is both our embarrassment and our wonder. There is no rooted Christian tradition in California to preserve or to rebel against, and so we enjoy our religious diversity.

My final parallel may be my most controversial point, and so I want to tread softly. Multiculturalism is a word we use often, and in most of our discussions this is a word that we treat as if it had dropped straight out of heaven into our laps. But this is a word that is used quite often in discussions about the future of Los Angeles. Confronted with a bewildering array of languages and cultural traditions, “multiculturalism” is the word that allows us to put a smiley face on Los Angeles—we are not “fractured” and “explosive,” we are a brimming polyglot metropolis that is more fun to live in than any place on earth. The rhetoric we use at Fuller is often mirrored by the rhetoric of city planners— their aspirations are our aspirations. Again, I have no argument with multiculturalism, I just want to make clear the way Fuller is formed and shaped by the environment in which it finds itself.

L.A.’s Seminary

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Lest it be thought that I am pulling this out of a nonexistent hat (I never wear hats), let me point out an article that the SEMI ran not long ago. In fall issue #2 the history of the women’s concerns committee was recounted. I quote two short sentences: “Since the 1992 LA uprising, a different approach to the ‘multiethnic issue’ has been developing. Many among us were grieved and energized by the events of Spring 1992.” And it should go without saying that Fuller was not alone in this response. In the years that followed the uprising, the city of Los Angeles made a number of attempts to showcase multiculturalism. Fuller’s efforts were part of a broader wave of sensitivity on these issues. We, as a seminary, do not act as if we were alone on an island with Bible in hand, but we take part in the life and character of this great American city.

There may be an obvious question that has run through your mind: “But Fuller and Los Angeles are not alone in these things are they?” True, commuting and religious diversity and multiculturalism are common enough now in many parts of the nation. But what the rest of the nation is feeling now, Los Angeles felt first. It is often pointed out that trends move east from California (and Los Angeles in particular)—which is why our voting returns are scrutinized so carefully by politicians seeking to divine the future. And since Los Angeles experiences these trends first, Fuller is the first large seminary to respond to these trends. I would say that this is what accounts for the leadership of Fuller Seminary over the past three decades. It is not that we have been particularly far-sighted, but that we have simply responded to changes in our environment—and since no one else had felt the same trends we seemed “ahead of our time,” for a while.

Now to come back to Marsden’s book Reforming Fundamentalism. It is astonishing to me that he could spend 260 pages dealing with Fuller’s history up to about 1967, and then spend a bare 40 pages on the “boom” years at Fuller—the years which formed the Fuller we recognize today. Marsden points out the great changes that took place at Fuller in these years, but seems unable to account for exactly why Fuller blossomed just then. Yes, there was a general upsurge in Evangelicalism at that point, but Fuller grew more than any other seminary—why? Perhaps Fuller was able to unfurl its cultural sails at that point in its history. It jettisoned its fundamentalist baggage (the issues that Marsden is fascinated by), and it found its Southern Californian breeze. I would argue that a good part of our history since then can be fruitfully seen from the perspective of changes and trends within Los Angeles.

This is also a challenge for Fuller to take up: can we positively influence this city in return? Somehow reinforce the “better angels” of our place? A couple of months ago Mike Davis, historian and critic of Los Angeles, spoke at Vroman’s Bookstore. He outlined a positive agenda for making this a more livable, more human city. He appealed to Cal Tech and the conglomerate of Ph.D.'s in Southern California to work at finding innovative ways to transform the city. As much as I admire Mike Davis, I was uncomfortable with this suggestion—as if our troubles can be solved by some coming technological breakthrough. Our deepest problems stem from impoverished values and spiritual malaise, and Fuller Seminary, not Cal Tech, is in a position to meet that kind of need. If we become more conscious of how we partake in the life of our city, perhaps we can be more effective in playing a positive role in its continuing development.
News from the School of Theology
by Dr. Bill Dyrness, SOT Dean

Yesterday I had lunch with several prospective students. It was a typical Fuller group: an African American woman from New Jersey interested in drama in the church; another woman (Presbyterian) wanting to combine music with her theology; a Southern Baptist hospice chaplain; a man working at Paramount Pictures anxious to begin his preparation for ministry; and an Episcopal woman who works in Silicon Valley. All of them shared a deep commitment to ministry and an excitement at the prospect of study (at Fuller we hope!). They were an inspiration to me.

And yet the ways they are different are as important as what they share. They have widely different backgrounds, they will study at different rates, with different passions, and to different ends. These differences provide enrichment to our mutual learning as it does to our corporate worship. Our challenge as faculty and administrators is to find ways to encourage and support this variety, while we give academic leadership to our five extension centers. Finally we are conducting international searches for major appointments in New Testament and Preaching. These will contribute new and diverse gifts to our community and to our joint task of preparing women and men for the manifold ministries of Christ.

We want to remind you who are students that there are student representatives on all these search committees who gladly solicit your input. And all of us ask you to join us in prayer both for those potential students and the potential faculty, that God would lead us all to the place of ministry that will glorify God.

And remember you are always welcome to bring your concerns to my open hours, Payton 216, Wednesday 11–12 and Thursday 2–3.

Urbana for the Mind

“I am thoroughly convinced that it is not only biblically mandated but really possible for Christians studying in secular universities and working in a pluralistic world to develop unified Christian perspectives on their fields—and then to think, work, and live as veritable salt and light in the midst of that world,” David Gill writes in his book, The Opening of the Christian Mind. This is the quote that serves as a starting point for discussion at the upcoming Graduate and Faculty Ministries of InterVarsity and InterVarsity Press Conference, which is entitled, “Following Christ and Shaping Our World.” It is a conference geared especially toward Christian graduate students and faculty seeking to discover together how to think, work, and live as Christian professionals in a secular world. Bill Dyrness, Dean of the School of Theology calls this conference an “Urbana for the mind.” This particular conference involves two of Fuller Seminary’s own: Chair of the Board of Trustees Larry Langdon is the dean of the business track of the conference. And Bill Dyrness is dean of the theology and religious studies track of the conference. Other tracks include: Agriculture, Arts and Media, Education, Engineering and Computer Science, Environment, Government, Health, Humanities, Law, Mathematics, Social Sciences, and Spiritual Formation. This conference may be a great opportunity for Fuller seminarians to dialogue with other Christian graduate students about how to enter into the secular world post graduate school, and how to further integrate faith with work. For more information about the conference, which will be held December 29, 1998–January 2, 1999 in Chicago, pick up a brochure in the School of Theology Dean’s office or in the ASC office.

A Blast of Hope
by Forrest A. Haskins, AIM Missionary and SWM Student

“What’s with all the noise out there?” I asked the Kenyan postal clerk as I dug for shillings in my pocket. “Something related to the bomb that went off this morning in Nairobi, I think,” he replied. “What bomb?” I asked. “You didn’t know someone bombed the American embassy this morning?”

Intensity escalates. Mangled bodies, charred with a moment’s terror collide with rod and rubble in the city center. Who knows what to do? Did God give His approval for this “world moment” to occur? Hundreds dead. Thousands wounded. In war? No. Is there an enemy before them? No. A sheer, calculated act of terrorism taking so many innocent lives. Tell me there was a reason. Tell me these Africans did not die in vain.

Nairobi’s day of horror. Nairobi’s day of pain. On August 7th I was in the coastal Kenyan town of Mombasa when I first heard the news of the blast. Two capital cities—Nairobi, Kenya and Dar es Salaam, Tanzania—two bomb blasts. Over 250 people dead. Over 1,000 people seriously injured.

Upon my return to Nairobi one week later I noticed the banners and flyers around town for “Trauma Counseling Centers” and an evangelistic crusade. Fellow missionaries and local Kenyan believers told me in the days since the bomb blast many have had an increased spiritual interest. Not only did the awareness and contemplation factor expand due to the blast, but repentance, confession, and reconciliation to God took place. Many people were confessing Christ as Lord—struck with the terrifying reminder that they could go to meet their Maker at anytime. Some 250 of their fellow countrymen had done just that only days before. James 4:14 says our lives are like a “vapor”—appearing for a short time and then vanishing away. It seems that through this tragic event some fellow humans in Nairobi considered their eternal destiny that may never have otherwise.


Königsberg, Germany, in 1928. She and her
White House lawn in September of 1992, it
But when he shook hands with Arafat on the
organization which had shed so much Israeli blood.
Yasser Arafat, leader of the PLO—an orga­
husband had not wanted to shake hands with
Israel and Egypt. She commented that her
Egypt vowed that he would come to Jerusa­
man who was a symbol of peace between
Sadat stood at the entrance of the plane, a
Israel held its breath when the president of
peace and safety for those who live in Israel,
band, Yitzhak Rabin, and her own quest for
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had left the stage, she had caused us to think
Filling with people of mixed opinions. She
b rough to the podium at the Pasadena Civic Audi­
ter Adolf Hitler was declared Chancellor of
family immigrated to Palestine in 1933, af­
Application forms and further information
available in the SOT Dean’s Office. Deadline
for application is January 4, 1999.

New Hope for the
Dufault-Hunters...
Hope Elizabeth was born on November
11, 1998 to Dave and Erin Dufault-Hunter. She weighed in at 6 lbs. 13 oz.
and was 20 inches long.

The Hope for Peace

by Rebecca Carnighan, SOT Student

When Lea Rabin approached the po­
dium at the Pasadena Civic Auditori­
um, her presence overwhelmed an audience filled with people of mixed opinions. She
spoke here on October 7th as part of the Dis­
tinguished Speaker Series. By the time she had left the stage, she had caused us to think
about our position on the question of the ter­
ritory inhabited by both Arabs and Jews in
Palestine. Whether we agreed with her or not,
her impassioned remembrances of her hus­
band, Yitzhak Rabin, and her own quest for
peace and safety for those who live in Israel,
gave us new insight to the situation in the
Middle East.

Ms. Rabin spoke of how the whole of
Israel held its breath when the president of
Egypt vowed that he would come to Jerusa­
lem. She remembered the day that Anwar
Sadat stood at the entrance of the plane, a
man who was a symbol of peace between
Israel and Egypt. She commented that her
husband had not wanted to shake hands with
Yasser Arafat, leader of the PLO—an orga­
nization which had shed so much Israeli blood.
But when he shook hands with Arafat on the
White House lawn in September of 1992, it
was the beginning of the peace process.

Ms. Rabin was born Lea Scholssberg in
Konigsberg, Germany, in 1928. She and her
family immigrated to Palestine in 1933, af­
fter Adolf Hitler was declared Chancellor of
Germany. After she graduated from high
school, she joined the pre-state Jewish army’s
strike force—the Palmach. It was in this force
that she met her future husband, who was
then a commander in that force. From 1974
to 1992 he went from being a commander,
to ambassador to the United States, and fi­
nally to prime minister of Israel. Ms. Rabin
saw Israel’s birth as a nation, the Six Day
War, and the signing of an historical peace
accord between Israel and Palestine. In her
book, Rabin: Our Life, His Legacy, she
writes, “As a person closest to him, who
loved him all his life, who was beside him at
all the crossroads, who knew intimately the
workings of his great mind and his courage­
ous heart, I feel an acute responsibility to
carry his message forward, to ignite again
and again the brilliant light that was so bru­
tally extinguished. I am here to remind you of
him.”

There was one haggler in the crowd who
kept shouting up at Ms. Rabin that Israel must
do not give up any of their land, including the
land on the West Bank. Finally, she paused,
shut up or come help is fight!” she retali­
ated. She then went on to point out that Is­
rael had signed peace treaties in Jordan,
Syria, Egypt, and Lebanon, and had one of
the strongest armies in the Middle East, if
not the world. She emphasized that the Is­
raeli army was in no danger of being over­
taken, and that the land on the West Bank
had been taken during the Six Day War with
the intention of using it as part of the peace
agreement.

“Governments come and go, but Jews
have only one country.” She remarked. Ev­
every year for two millenniums, Jewish people
all over the world have celebrated Passover,
and said the prayer, “Next Year in the Holy
Land.” “The Hope” is the national anthem of
Israel, sung at every major national gath­
ering, including Yitzhak Rabin’s last peace
rally. It alludes to the miracle of the Diaspora
returning to the Holy Land after nearly 2,000
years. Ms. Rabin shared the grief of her
husband’s assassination with the world, and
she shares the hope of his peace message with
the world. She concedes that if some land
must be given up in order to establish peace,
it will be a small sacrifice for the miracle of
the Jewish people returning to the Promised
Land.
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.

FOR RENT

Rooms for Rent: men only. $275/mo. or $325/mo. Private room, shared kitchen and bathrooms. All utilities included. Three blocks from Fuller. Call 793-3443.

JOBS

Earn $ Have fun! Sell film at the Rose Parade. Average profit is $75. Interested? Call Dave at (626) 303-7179 or George at (626) 339-6498 for information.

SERVICES

Psychotherapy Groups. Dr. Alibrando who is on adjunct faculty at the SOP has openings in two off-campus psychotherapy groups: one for psychotherapists and one for "sex addiction." For more information, call (626) 577-8303.

Christian Editor: Experienced with format of three Fuller schools. Surface proofreading or deeper editing for structure and flow. International students welcomed. Carol Sippy, Ph.D. (626) 446-3273.


Research Problems Solved

Experienced computer programmer/statistician/researcher (18 years) has worked on hundreds of research projects and will help you develop a "survivable" research proposal, create a survey and/or quickly analyze your data. Results explained in plain English without using math! Assistance available for creating statistical tables and writing up report. Teaches graduate research courses at LMU. Solving problems in complicated and confusing theses/dissertations is a specialty. Provides easy preparation for dissertation final oral's defense. Satisfaction guaranteed or you pay nothing! Fuller Community discounts.


Parish Pulpit Fellowship Award

Applications are now invited for the 1999 Parish Pulpit Fellowship Award. The objective of the Fellowship is to offer graduating students with outstanding preaching gifts and a commitment to parish pulpit ministry an opportunity for broadening their experiences through travel and study to enhance their homiletic skills. Two fellowships will be available for graduating students. Recipients will be expected to travel overseas during the 1999-2000 academic year and will be required to complete at least two full semesters at a theological school of their choice outside the United States. Further information and application forms are available at the Theology Dean's Office (626) 584-5300 or e-mail <theology@fuller.edu>. Deadline for application is February 24, 1999.


Christians need cars too! SIDCO 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

Honduras Thanksgiving Offering

Please join the Fuller community in sharing financially with our brothers and sisters in Honduras who have lost much in the recent hurricane. Collection points are located at the following offices: SWM Advising, SOP Reception, International Student Services, Student Services, Hispanic Ministries. Make checks payable to “Fuller Seminary.” A large gift from Fuller will then be presented to World Vision. Call Randy Parks at the Office of Student Services at (626) 583-5435 with questions.

MISCELLANEOUS

Seeking Temporary Housing. A family of 4 is seeking temporary housing for mid-June through mid-August, 1999. We are open to subleasing an apartment or house. We will both be attending Fuller Seminary during that time. Please contact us by phone at (219) 534-2621 or through e-mail at <rcliveal@michianatoday.com>.
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- 16Bit Sound Card
- 4MB AGP Video Card w/ MPEG
- 15" SVGA Monitor
- Stereo Speakers
- 56K Fax Modem w/ v.90 Ready
- Windows 95 Keyboard
- 1.44MB Floppy Drive
- Medium ATX Tower Case w/ 230W P/S
- Microsoft PS/2 IntelliMouse
- Microsoft Windows 98

Pentium II 266MMX .............................................. $1099
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TOSHIBA

NEW NOTEBOOKS

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TOSHIBA DESKTOPS & REFURBS

- Microsoft Windows 98
- Microsoft PS/2 IntelliMouse
- Microsoft Windows 98

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Performance Workstation

- Intel Pentium II LX/8X Chipset Mother Board w/ Fan
- 64MB SDRAM
- 6.4GB Ultra DMA Fast Hard Drive
- 32X CD-ROM Drive
- Sound Blaster AWE 64 Sound Card
- 4MB AGP Video Card w/ MPEG
- 15" SVGA Monitor
- Stereo Speakers
- 56K Fax Modem w/ v.90 Ready
- Windows 95 Keyboard
- 1.44MB Floppy Drive
- Medium ATX Tower Case w/ 230W P/S
- Microsoft PS/2 IntelliMouse
- Microsoft Windows 98

Pentium II 266MMX .............................................. $1199
Pentium II 300MMX .............................................. $1349
Pentium II 333MMX .............................................. $1499

Dream Machine System

- Intel Pentium II LX/8X Chipset Mother Board w/ Fan
- 64MB SDRAM
- 11.0GB Ultra DMA Fast Hard Drive
- 32X CD-ROM Drive
- Sound Blaster AWE 64 Sound Card
- 8MB Matrox Millennium G200 Video Card
- 17" SVGA Monitor
- Stereo Speakers
- 56K Fax Modem w/ v.90 Ready
- Windows 95 Keyboard
- 1.44MB Floppy Drive
- Medium ATX Tower Case w/ 230W P/S
- Microsoft PS/2 IntelliMouse
- Microsoft Windows 98

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- Logos Bible Software
- Desktops

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- WINDOWS 98 Full version/Upgrade ................................ $179/89
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Pentium II 400MMX .............................................. $1999

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FOR FACTORY REFURBISHED & REFURBS

- Microsoft Windows 98
- Microsoft PS/2 IntelliMouse
- Microsoft Windows 98

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SOFTWARE (Educational versions available)

MICROSOFT
- WINDOWS 98 Full version/Upgrade ................................ $179/89
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