**Modern-Day Prophets**

Gandhi (left) and King were two of the most important voices for civil rights in the 20th Century. They paid for their convictions with their lives.

**By Deepak M. Babu**

When I first arrived in the U.S., I had barely heard the name of Martin Luther King, Jr. I did not know much about him nor, in fact, how deeply he has affected America in general and the American church in particular. I now can claim to have some understanding of his impact but scarcely enough to hold my own in a discussion on the matter.

However, there is no doubt that King shook the nation at its very foundations. More relevant for me is the fact that he shook the church. In this regard I would have to call him a prophet, not because he made predictions that turned out true but because he dared to tell the nation what the right way to be human is. And in so doing, he told the church what the right way to worship God would involve.

His famous speech about his dream reveals a striking parallel between him and Jesus. At the Nazareth synagogue Jesus read from the Isaiah scroll and dared to say that the hope contained in the scriptures was fulfilled. The time for proclaiming the good news had come. King, too, proclaimed that the time had come to put into effect the emancipation promised a century earlier.

Yet, the emancipation was promised in the wake of one of the most brutal wars in the history of humankind. And one of the issues, if not finally the central issue, over which the war was fought was slavery. However, unlike abolitionists such as Denmark Vesey, Nat Turner and John Brown, King chose to advance his cause through nonviolent means. What could account for this?

In India many people have a not too pretty picture of the church. While it is true that Indian peoples were, for most of their history, warring against each other, it is also true that European peoples such as the Portuguese, the
Everyone Needs an Editor

By Elizabeth S. Brewster

Ever wrestle with how to write that 10-page paper on Paul and his letters? What does it mean to “show theological analysis”? Have you ever turned in a paper that was healthy and somehow it returned to you bleeding? Could your last paper have obtained a better grade if the ideas had been more developed or the grammar were smoother? Students are not alone with such questions! Professors and teaching assistants also ask how student papers can be more readable.

The new Writing Center is a timely solution to students’ writing needs. It serves anyone who needs help learning how to edit his or her written work. The ESL Department, with the support of the All-Seminary Council and other student support offices, is launching the Writing Center this quarter. The center aims to equip seminary students with academic writing skills and provide practical support, so that students can better communicate their ideas in writing. James Stabler-Havener, experienced in teaching and in running a writing lab, is the supervisor of our Writing Center.

Whether English is your first language, or it is your second (or third) language, if you struggle with writing you can find help here to meet the challenges of effective academic writing at Fuller.

Before your next paper is due, schedule an appointment with an experienced writer at the Writing Center in the Preaching Arts Building, Suite 101. He or she will work with you individually to help you revise your draft. Your investment of $5 for 30 minutes will help you develop a paper that is grammatically smoother, better organized and more substantive. Moreover, the goal of the Writing Center is that you gain the skills and the eye to edit your own writing in the future.

In addition to this private lab, you can benefit from writing seminars that the Writing Center will occasionally offer throughout the year. These one-hour seminars will target specific common problems and solutions in paper writing—such as developing a thesis, writing a coherent paragraph, avoiding plagiarism and school-specific citation styles.

Through on-site editing assistance and problem-solving seminars, the Writing Center will serve any student who would like to benefit from stronger writing skills. You may not need to write like Shakespeare. However, you can use a service that helps you meet the expectations of written assignments in terms of content, form and language.

To contact the Writing Center, e-mail esl-assistant@dept.fuller.edu or call 584-5630 or 304-3753. The appointment should be scheduled at least five days before the due date of the paper, and you should bring your paper to the center at least two days before your appointment.

Elizabeth S. Brewster is an Associate Professor of Language and Culture Learning and Director of the Writing Center and ESL Program.

Letters to the Editor

The SEMI welcomes expressions of all views. Please be brief. All submissions are subject to editing for length, grammar and clarity. They must include valid mailing address and telephone number, used only for verification. No anonymous submissions allowed in the Letters section. Submit your letters to the SEMI office on the second floor of the Catalyst or email them to semi-editor@dept.fuller.edu.
Family Makes the Holidays

AN ONGOING SERIES

Unable to return home for the holidays, Lorinne Kon was a bit nervous about spending her first Christmas alone and away from her family in Malaysia. Fortunately, her brother was able to come for a visit. Here she shares about that visit and God’s precious blessing during the Christmas break and her first-year journey at Fuller.

By Lorinne Kon

Like many new international students, I held my breath during the last weeks of 1999 as the New Year loomed. That it coincided with the turn into a new millennium served only to heighten my ambivalence. For the most part of those “last” days, I had, as constant companions, incongruous and conflicting emotions that ranged from anxiety and trepidation to reticence and wistfulness and, finally, even to unexplained exuberance and laughter. They stemmed mainly from the uncertain anticipation and expectation that accompany first-timers in still largely unfamiliar surroundings. I thus determined to have a quiet and reflective Christmas and New Year and, at the same time, wished and prayed that well-meaning friends would not engage me—into the early hours of the morning—in wide-ranging discussions on mind-boggling sociological, theological and philosophical questions. They always seemed far too lofty for me to comprehend, let alone provide satisfactory answers. However, he was always open-minded but, at the same time, skeptical and apparently unreachable.

Yet, this is the same brother who, a few months ago, pushed into my hand a farewell card that read, “You know how I keep talking about philosophy, sociology & art.... Actually, the true, great people who have reached the ends of the world & sought truth in Man’s many disciplines, have all ended up looking to God. I’m discovering this for myself. I’m trying to understand everything secular in the hope (altho’ I know it for myself already) that having exhausted all Man’s capacity to find a worldly truth, I too will have your convictions.”

So, my brother and I spent our time together in Pasadena just rediscovering each other, reclaiming “lost” time and simply just relaxing and enjoying each other’s company. Apart from a fun-filled two days at Disneyland, we spent most of our time in cafes talking, walking, doing really simple things like drawing posters, decorating for the ISCC Christmas party and updating his students of his Fuller exploits on their electronic “Hostboard Discussion Forum.”

On one of his contributions, he wrote, “I am so happy to have met a community of thinkers who are so selfless and intelligent and passionate. I think some of you should fly down to this seminary right now and know its peace. I think you should know its humility even in the midst of the most critical inquiry, to value its dedication even in the most testing of environments, and to love its faith even with its most dire histories.

“Sometimes, our education is our biggest obstacle to reaching God, that Kantian need for empirical evidence, that Lockeans desire for rational explanation.... Our education (and the nature it engenders in us) makes us seek answers in a way that may forever keep those answers at bay. If your rational mind knows no humility to take comfort in the unknown (and ironically, terrifyingly true), it might never allow you to admit to a God who even shows Himself in the flesh.... Faith is all it takes. So many skeptics see it as such an unfair curse imposed on free-willed humans. “But I think it’s the greatest gift of all. All it takes is one simple decision. To have faith.”

As expected, it was extremely painful to bid my brother adieu on Dec. 28. Yet, it was a small price to pay for the priceless gift of his company. And I was also encouraged by the precious lessons elicited while spending time with him at Fuller. One, the balance between faith and reason is never to be feared. Indeed, it is imperative that it is ever shifting—our backgrounds, personalities, experiences and life’s situations require that. And Fuller is one place that allows us to experiment with this, while still lovingly embracing the other whose balance might not tip your way. But, as my brother discovered, the scales must—in the final analysis—always tip in deference to faith.

Two, God cares for each and every one of us! He blessed me with my brother’s company just when I needed family most. In turn, the Fuller community—people, place and presence (of God)—spoke deep into his spirit. And so, I am reminded once again of that one day many years ago when God powerfully challenged me with this sobering and humbling thought: “What if my sole purpose for your entire existence on earth were one person? Would you willingly walk this path?” He then showed that while Jesus died that all the world might be saved, yet even if it had meant dying for just one solitary person—me—He would have chosen the same.

And so, refreshed, renewed and rejuvenated, I carry both the old and the new into the Winter Quarter: the “age-old” quest for balance between faith and reason and the “new” balance He has shown me for this season; the “old” message of God’s love for us and our love for His people but played out in “new” and creative ways; and the “old” unchanging and timeless message of Jesus, His life and His mission that is represented and reinterpreted in “new” and fresh ways relevant to this season for me at Fuller.

Lorinne Kon is a first-year Malaysian-born Chinese in the SOT MA in Biblical Studies and Theology Program. She can be reached at lorinne@fuller.edu.
**Question of the week: Who is your civil rights/human rights hero or heroine? Why?**

David Thornton, SOT/SOP, M.Div.
Graduate, MA Clinical Psych.
Graduate, Assistant to the Director, OCC

Elizabeth Eckford, James Meredith and Rosa Parks, because they were so unknown and vulnerable, also modeled powerfully what it means to put your life on the line. When Eckford desegregated Little Rock High in '57, when Meredith desegregated University of Mississippi in '62, when Parks desegregated "whites only" bus seats, they showed us how to hold out in quiet but determined defiance against the wrongs of our system.

Cheryl Dunbar, SOT, M.Div.

Jesus. His ability to ease social and cultural tensions inspite of the conventions of his day illustrate the ultimate form of human rights.

Ronal Eckert, SOT, M.Div.

A heroine comes to mind—Rosa Parks. Her simple yet profound refusal "to move back" is a timeless lesson in expressing the spirit of human freedom and her own sense of dignity in the midst of oppressive times.

**PROPHETS: King, Gandhi Challenge Lives, Nations**

Continued from page 1

Dutch, the Spaniards, the French and the British came to the Indian subcontinent with the declared intent of doing trade, but with the resulting subjugation of the native peoples. The churches native to each of these colonizing nations abetted this oppression precisely because they saw colonization as a means to proselytize. It is no wonder then that many of my friends in India view Christianity as a colonial religion propagated by forcefully enslaving native peoples, quite often by economic and political means. I have a suspicion that natives of Africa, Australia, North America, and South America might have similar views about the church.

Such a description of the church as an institution on a jihad made Mohandas Gandhi (a.k.a. Mahatma Gandhi) say that he had no problems with Jesus but wanted nothing to do with the church. After studying the Sermon on the Mount, Gandhi concluded that Jesus was proposing nonviolent resistance. Gandhi and his followers proposed to Indian political leaders like Jawaharlal Nehru that India could be liberated from the colonial powers most effectively by nonviolent means. And history records that, though the partition of Pakistan and India involved a lot of bloodshed, Gandhi's nonviolent means were crucial to India's independence.

If, as I have described briefly, the church has a history of violence so inextricably attached to it that it seems to advance through violent means, what made King look to Gandhi? What made this man, who is recognized as a prophet, learn from the man who wanted nothing to do with the church?

That Gandhi had studied the Sermon on the Mount differed from Christian interpretations that viewed the sermon as impossible to follow and, therefore, belonging to a later age that could in no way dictate how the church was to be the church in this age. With all these counts against him, what tipped the scales in Gandhi's favor as far as King was concerned?

My contention is that it was Gandhi's conviction that Jesus' words are relevant and his sincere effort to emulate Jesus' words that attracted King. Jesus, by living the way He did, affected the world as no one else has. Though He is the Word of God enfolded, people saw Him as a human and interacted with Him as with a human. There was, therefore, something universe-transforming about the way Jesus lived. And by seeking to emulate Jesus, Gandhi, in some small way, revealed that transformative power. I believe that King saw this power revealed even in this man who disliked the church. And King realized that Gandhi was onto something.

This week we observe a day honoring King. But can we honor a person without recognizing that this person's life is worth emulating? To make the day of honor meaningful, we cannot but resolve to emulate King on the other days as well.

We dare not do that! So let us truly honor Martin Luther King, Jr., and sound his clarion call in new situations—even situations that he did not dream.

Deepak M. Babu is a fourth-year M.Div. student. He is fascinated by mythic stories and the power they have over our lives.
A New Resolution, Right Perspective

By Nancy Mockros

What are you doing at Fuller? When God calls a person, it may be clear and repeatedly confirmed later, but it will always be tested. Peter was much-sifted and fell many times. But Jesus confirmed his calling over and over. For the same reasons, it is important for each of us to record and refer to our initial calling, when we are challenged. Whether it be ministry, missions, school or marriage, there will be days when nothing seems to go right and we wonder if our seminary training. Recently, these nagging voices have haunted me, through conversations, visiting churches where scholarship is deemed irrelevant and in my daily walk with God. For example, I was speaking with a longtime pastor, a Fuller alum, who went on to get his D.Min. degree at a school that used the “cohorted model” of education. He was enthusiastic about his D.Min. program’s emphasis on discipleship and building one’s weak areas, along with a small fellowship group. When Fuller sent him a questionnaire asking about the value of his seminary education, his response was “You don’t want to know.” During the Christmas break, another friend whose husband went to seminary said to me, “Most people who go to seminary just want to get their D.Min. and go on to teaching or the ministry.” Wow. Is that all we’re here for, another hoop necessary to teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach, right? To teach,
Las Cazuelas Salvadorian, Mexican Restaurant
4 out of 5 stars
5707 N. Figueroa, Highland Park

I can’t remember having such a difficult time writing a restaurant review as for this little spot. For some reason my notes and memory seem to have been lost shortly after each visit. Perhaps a visit to the vitamin store for some Ginkgo Biloba is in order?

I had to make two trips here because the first time I went I only had one item and I couldn’t find enough words to write an entire column on it even though it was quite tasty. That gave me an excuse to go back a second time and order more. That was the way I reason (more food) anyway whether it makes any sense or not. Remember, I am the adult who as a 16-year-old sneaked the family car out at 2 a.m. to drive through a 24-hr donut shop 10 miles from home. So making excuses to eat is not unknown to me.

I must thank David Linnevers from the admissions office for enduring lunch with me the second time. I was not exactly having a winner of a day that fateful visit. I remember spilling an ocean of Coke on the table, accidentally saying an unmentionable (but not a terrible one) when it fell and having most of the restaurant break out in laughter at me and saying peculiar things in Spanish. David was rolling in laughter by then and probably will not forget that day. I believe that was when the memory loss occurred.

I was introduced to the papusa, a Salvadorian dish that is two homemade corn tortillas deep-fried with queso (cheeses) and or chicken/beef inside. They give you cortido (pickled cabbage) to put on top when you are munching on them and it really adds a wallop of flavor to the meal. All the papusas that we tried were quite delicious. I enjoyed the queso papusas the best, being a cheese-loving man myself. The papusa revuelta (pork and cheese) was also quite tasty, thanks to the generosity of a very giving pig.

The papusas were a bit greasy (have to expect it since it’s deep-fried) but quite tasty to say the least. You have to know that this is an acceptable form of grease, unlike some of the past establishments I have been to. As far as I can remember, pork and cheese-stuffed, deep-fried corn tortillas are not on the menu at Jenny Craig weight-loss centers. If you are going to have a fattening lunch though, this was delicious enough to forfeit the fat grams.

We also had sweet corn tamales with our meal. They are made with real butter, sugar and fresh corn from Mexico. They are delicious and complement the meal wonderfully. I had been informed that canned or frozen corn cannot be used for this variety of tamales. It has to be taken fresh from the cob. Yum yum.

The chips and salsa provided were quite the authentic item, too. No Tostitos store-bought chips in this bowl.

So there you have it. Try something different and get some papusas for you and your loved ones today. It’s a whole different enchilada.

Until next time, may your tummies be full and your heartburns be few.

Dan Payne

The Virus of Forgiveness
Christian Concepts, Scientific Tools, and the Infection of a Culture

With Guest Lecturer
Everett L. Worthing, Jr., Ph.D.
January 19, 20 and 21

Travis Auditorium

$ Fin Aid $

• Applications for the 2000/2001 academic year are now available in the Office of Financial Aid. Every student desiring financial aid must reapply each spring. Deadline for returning students is March 3.
• New Millenium Lunch Hours! The Office of Financial Aid will be open this quarter during the 12-1 lunch hour. Come on by!
• Women’s Club of Pasadena Scholarship: Deadline Feb. 15. Must be female, U.S. citizen, full-time student and 3.0 GPA or higher.
• For more information, call 584-5421
CAMPUS EVENTS

Faculty Community Life Lecture
Tues, Jan. 18, 7—9 p.m.
Are you interested in understanding what it means to live in community and why it is important? Do you have a passion for community living? Come and hear Jude Tiersma-Watson, a SWM professor, and her husband, John, share about their experiences on community with a special emphasis on the urban community. The meeting will be at Madison House Community Life Center, 289 N. Madison. For more information, call Mikiko Kumasaka at 792-4464.

Ministry Enrichment
Tues, Jan. 18, 11 a.m.—12:30 p.m.
Elizabeth Patterson, SOT adjunct assistant professor, will present "Leadership in a Multicultural Society" in Payton 101. Patterson will offer some hints on identifying issues and developing a Christian response in order to minister more effectively in non-homogeneous settings.

Celebrate with Us
Wed, Jan. 19, 3—5 p.m.
After 16 years of cheerful service as the Circulation Supervisor, Anita Hutches is retiring from the library. Fuller students, staff and faculty are invited to an ice cream social at Payton Hall. For more information, call 584-5218.

ASC Women’s Concerns Committee
Wed, Jan. 19, noon—1:30 p.m.
The ASC Women’s Concerns Committee will meet in the Faculty Commons. All Fuller students, faculty and staff are welcome! For more information, call Molly at 584-5215.

Extended Ed. Directors’ Forum
Mon, Jan. 31 @ 4 p.m.
If you have ever studied or taught at one of Fuller’s extension sites, this announcement is for you! Mark your calendar now. The extension directors cordially invite you to join them for hot hors d’oeuvres and conversation in Payton 101. For more information or to RSVP, call 584-3744.

President’s Forum
Fri, Feb. 11, 10—11 a.m.
President Mouw will present an overview of happenings at Fuller. Students, staff and faculty are invited to Travis Auditorium to hear Mouw’s address and ask questions.

Seminarians’ Interfaith Retreat
Feb. 13—14
Nearly 100 seminarians from six schools will gather to learn more about their faith, practices and beliefs. Eat, sleep and worship with fellow leaders from Protestant, Catholic and Jewish backgrounds. The cost will be under $20 and space will be limited to 15 persons per school. For an application and more information, call Jim Butler at 584-5245 or Barbara-Sophie Eurich-Rascoe at 584-5433.

Seventh Annual Seminar on Homophobia in Church Life and Ministry
Feb. 19—20
A multi-disciplinary conference designed to provide training on and raise awareness about issues related to sexual orientation, gender identity, and sexual and gender minorities. Call 584-3007.

S.U.P.P.O.R.T.
All student wives are invited to the S.U.P.P.O.R.T. Bible study and fellowship classes held every Wednesday from 9:15–11:30 a.m. at the Pasadena Presbyterian Church, 3rd floor, or the Thursday night meeting at 7 p.m. at the SOP Student Lounge. Child care is available at the Wed. morning meeting only. For more information, call Simone Baroldy at 744-0371.

Child Care Help Needed
Fuller Student Wives S.U.P.P.O.R.T. class needs preschool and nursery workers for supervised activities on Wednesdays only, 8:45 a.m.–noon. Pay is $20 week. For more information, call Simone Baroldy 744-0371.

Prayer Pipeline
We’re forming a pipeline of God’s blessing to the world. Come join us as we intercede for international ministries associated with Fuller every Monday noon–12:50 p.m. in the Geneva Room. Sponsored by the Missions Concerns Committee.

Fuller Families
We have exciting kids and youth clubs for your children happening every week at the Madison House Community Life Center. Give your child an opportunity to study the Bible, play and make friends with other children in this unique setting. We meet every Monday 4–6 p.m. for K—6th grade and Friday 4—6 for jr. high. We also have volunteer opportunities available for parents. For more information, call D. Kinoti Meme at 577-6742.

Individual Psychotherapy
SOP is offering low fee ($50/10 sessions) individual psychotherapy beginning in January. For more information, call 584-5555. SOP students not eligible.

English as a Second Language
INTERNATIONAL STUDENTS!! English Conversation Classes are available for international spouses at a low cost. These are noncredit ESL classes that meet once a week for 10 weeks in conjunction with the Fuller academic calendar. Please come to the housing office for an application or call Mikiko Kumasaka at 792-4464.
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.

**SERVICES**

**Announcing three therapy groups facilitated by Sam Alibrando, Ph.D. 1. Mixed-gender Interpersonal growth group; 2. Mental Health Professionals therapy group; and 3. Sex Addiction recovery group.**

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