2-1-1999

The Semi (02-01-1999)

Fuller Theological Seminary

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Dreamworks had high hopes for their new animated feature, *Prince of Egypt*, and the last thing they wanted was to offend various religious groups. In an effort to be sensitive to their feelings, people such as Jerry Falwell, representatives from Rome, Islamic leaders, etc. were brought to Dreamworks studios in Burbank to view the film and express their thoughts on it to Jeffrey Katzenberg (one of the heads of the Dreamworks along with Steven Spielberg and David Geffen). Two Fuller professors, Dr. Butler and Dr. Smedes, were called in to view the film, and the SEMI was curious as to their experience.

Dr. Butler described being received individually by an attorney who had been hired to do PR. He first got a personal tour of the studio, including a chance to view the work boards and demonstration boards. After this tour Dr. Butler was shown a “rough cut” version of the film—meaning that much of the animation had not yet been brought to its final form. When the film was done, he was asked for his reactions: What was good? What needed work? For 45 minutes Dr. Butler talked these things over with Katzenberg. The main questions Dr. Butler had were about the liberties they took with the Exodus story—for example, Moses as brother of Pharaoh the oppressor, or the idea that Moses met his wife Zipporah in Egypt. Each of these changes were made in order to heighten the drama of the story.

Dr. Smedes went through much the same process. He too received the invitation and was given a private viewing of the film. He was cynical about his talk with Katzenberg: “We sensed that he did not really want our opinion as much as the use of our name.” And so Dr. Smedes and his wife decided not to pursue it any further.

**Updike Reading Barth**

*By Allen Corben, Graduation Services Coordinator and SOT Graduate*

“Will you give my greetings, please, to President McCord. He told me about a review of my book on Anselm by the novelist John Updike. I am wondering, what he may have said and I would appreciate it very much to have a copy of his article.”

Karl Barth
1 November 1963, in a letter to James E. Andrews at Princeton

What was a US novelist in the 1960s doing reviewing German theological works like *Fides quaerens intellectum*, originally published in 1931? I was taking a class on Barth when that comment, tucked away in *Karl Barth Letters 1961-1968*, made me want to read the review. I dropped over to the library, got out a copy of *Who's Who* and wrote to Updike asking for further information. I received a postcard telling me where the review was originally published, and where it had been reprinted. It concluded “I have been influenced by Karl Barth. Indeed, it is not too much to say that I love him.”

When I saw a class on theology and literature coming up, I knew it was time to follow up on this little tidbit. I grabbed a copy of the *New Yorker* review, a handful of Updike novels, a collection of short stories, and an anthology called *Assorted Prose*, and started reading. I began with the novels and short stories, and was surprised to find that Updike explicitly quotes Barth frequently. In the fifth novel I read, *Of the Farm*, a son, Joey, returns with his new wife for a weekend visit to the family farm where his mom lives. Joey wants forgiveness from his mom for having given up his first wife to get his second. His mom wants forgiveness from Joey for having given up her husband (Joey’s dad) to get the farm. Much of the substance of the story revolves around conversations between these characters. I was 100 pages into the 127 page book and thought I had finally found my first Updike novel which did not quote Barth directly. However, on page 112, Joey goes to church on Sunday and there is the pastor quoting Barth on “The Creation of Woman” from the pulpit. “Successfully, or otherwise, she is in her whole existence an appeal to the kindness of Man.” Updike uses this to refer to Joey’s mom, as well as Peggy and Joan, who in their ways have been appealing to Joey’s kindness.

In *Roger’s Version*, the title character is an aging, out-of-favor-but-still-tenured Divinity professor who is approached by a deeply religious science student, Dale, who would like to get a grant to prove empirically the existence of God. Roger is prickly, but he also pities Dale for the goal of turning God into a frog under a microscope. Roger knows that Dale’s grant proposal is not likely to be

continued on page 4
**Financial Aid**

This is Agent Jueles from the substation Finaidia reporting to the citizens of Seminary. What a wonderful time to live! Just knowing that the fine planet we live on was created by our Lord. Just knowing that the people we are surrounded by believe and love the same Master. Just knowing that His love is in our hearts and that we are willing to share it and spread it around. That is enough to celebrate. This is Agent Jueles signing off.

**Applications for 1999-2000 (Summer 1999—Spring 2000 quarters) are now available in the Financial Aid Office. Students must re-apply for financial aid each year. The application deadline for returning students is March 5, 1999.**

**SUPER STUDENT SAVINGS!**

Students can receive up to $1000.00 in tax credit for qualified tuition and related expenses used to improve their job skills on their 1998 federal income tax return through the Lifelong Learning Tax Credit. Tax credits are subtracted from any income tax owed, so if you owe $1000 in taxes and have a $200.00 tax credit, you would only pay $800.00—a savings of $200.00! There are some income limitations and the credit is good only on tuition and related expenses paid after July 1, 1998. For more information, consult your tax adviser or visit the IRS web site: [http://www.irs.ustreas.gov/prod/ho/t/not97-602.html](http://www.irs.ustreas.gov/prod/ho/not97-602.html).

**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 call (617) 868-3450.

**Deadline: February 16, 1999**

**THE CHARLES SHELBY ROOKS FELLOWSHIP**

This scholarship was created to support the seminary education for racial and ethnic individuals who are committed to serving the United Church of Christ. For information and applications please write to: Charles Shelby Rooks Fellowship, Division of Education and Publication, United Church Board for Homeland Ministries, 700 Prospect Avenue, East, Cleveland, OH 44115-1100, (216) 736-3786

**Deadline: March 1, 1999.**

**SHERI HARTHOORN MEMORIAL STUDENT**

This scholarship is for financial assistance for ministry, short-term missions, urban internships, ministry projects, etc. Applications are available through the ASC office on campus.

**Deadline: May 1, 1999.**

**WEBSITES TO CHECK**

- [http://www.collegeedge.com](http://www.collegeedge.com)
- [http://www.studyabroad.com](http://www.studyabroad.com)
- [http://www.gradschools.com](http://www.gradschools.com)
- [HYPERLINK](http://www.fastweb.com/newsletter)

**Be a Part of Intersem ‘99**

Intersem ’99 will be held February 21-22, 1999, at the Gindling Hilltop Camp overlooking Malibu. For more than a quarter of a century this annual 24-hour retreat has provided an opportunity for students from five Southern California seminaries to come together to meet each other and to engage in dialogue that is both probing and fun. There will be room for about 15 students from Fuller, who will join with other students from Claremont School of Theology, St. John’s Seminary in Camarillo, the University of Judaism, and Hebrew Union College. The cost is $15, which includes meals, camp accommodations, a sweatshirt, and an unforgettable experience. We will arrange carpools from Fuller for those who are interested in traveling together. Those who are interested must be able to commit the time between 2 p.m. Sunday, Feb. 21 to about 1 p.m. Monday, Feb. 22. Please fill out an application form, available from Jim Butler (Payton 208) or Allen Corben (Registrar’s Office), and we will contact you about the availability of spaces. Feel free to call 584-5245 for more information.
Interview with Henry "Herb" Wilkins by Martyn Smith

Across the street from the School of Psychology parking lot is an imposing building—with lots of parking. I have wondered what this building is used for and in what way it is "Scottish." To find out I wandered into the building and found their office on the second floor. Henry "Herb" Wilkins, the Secretary of All Bodies, was willing to answer my questions. I want to note that this article is meant to inform the community as to who our physical neighbors are, and is not an endorsement of Freemasonry. In future issues of the SEMI I hope to do articles on other prominent buildings/organizations around us.

MS: What is the Scottish Rite Cathedral itself used for?
HW: Our purpose here is to extend the degrees of Masonry from the 4th to the 32nd degree—which are moral lessons presented in full costume on-stage. These are moral lessons: how to be a good person, a good person in the community and a good person to yourself. Also in this building we have a childhood language disorders center, a charitable endeavor, which we provide free of any charge for people who have children with speech and language disorders. This program has been going for three years.

MS: How many Masons are centered here at the Cathedral?
HW: We have approximately 2000 members.

MS: What is the difference between a Masonic Lodge and this Scottish Rite Cathedral?
HW: This is the Scottish Rite. You have to belong to a Masonic Lodge before you can belong to the Scottish Rite.

MS: So the Lodge is for degrees 1 through 3? The Scottish Rite of Freemasonry has nothing to do with Scotland. The name derives from the Scottish masons in France who started this organization a couple hundred years or more ago. And it somehow got that moniker of "Scottish Rite" of Freemasonry. You don't have to be Scotch or anything else.

MS: How long has this cathedral itself been here?
HW: This cathedral was started here in 1895. This building was built in 1925. We existed elsewhere in the city of Pasadena before that, so we've been here for over 100 years.

MS: How often is the building used for events?
HW: Frequently. Our stated meeting, which is our business meeting, is the first Friday of each month. And then we rent to outside groups all the time. There are events going on—as you can see from that calendar—all the time.

MS: In what sense is it a secret society?
HW: No, there are no secrets here. You're in my office here, you can come into the building, it's open to the public, anyone can walk in at any time. The only secrets we have are the presentations of the degrees. You have to be a 3rd degree Mason in order to come and see our degrees that are presented on-stage.

MS: Is Masonry hostile toward Christianity?
HW: Oh, heavens no. We aren't hostile to any religion. The cathedral is open to any Master Mason who lives anywhere in the world—as long as they are a master mason. We are neither a religion nor require anyone to state the religion they belong to. The only religious requirement as far as Masonry is concerned is that one believe in a Supreme Being. No atheist can be a Mason.

MS: Can anyone join a Masonic Lodge?
HW: Any male person who is 21 years of age.

MS: And there's an alternative organization for women?
HW: Yes, the Eastern Star. Here within our organization we have a women's association made up of the wives of the members. They run different philanthropic programs to raise money for our language center.

MONDAY MEETINGS

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 to worship, for support, to network, and to connect with denominational issues.

American Baptist
Preaching Arts Building

Assemblies of God
Charismatic Episcopal

Tuesday, noon-12:50 p.m.
Library Chapel

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

Middle Eastern Prayer Meeting
Glasser Hall 101

If your denomination is not meeting at this time and you are interested in starting a group, please come by the Denominational Relations Office on the first floor of Carnell Hall or call (626) 584-5387.
accepted by the university, so with a little insight into reverse psychology. Roger condemns the proposal to scientifically investigate God before the review board, quoting Barth as his authority. The board, wanting to goad Roger, awards Dale’s grant. Roger imagines how Dale is attempting to use his computer to reveal the no-longer-able-to-hide God, but Roger has his own version of a proof of God’s existence: “Lying there with Verna, gazing upward, I saw how much majesty resides in our continuing to love and honor God even as He inflicts blows upon us... This was my proof of His existence... the immense distance measuring our abasement. So great a fall proves great heights.” Roger, who can quote Barth, apparently never heard Paul respond to the question “Shall we sin that grace may abund?” Barth would have nothing to do with either of these proofs, but Updike is consistent in using Barth as a tool in his fiction. And the craft is wonderful. 

Rob Johnston summarized Updike once by saying “Like the Old Testament wisdom writers, Updike believes that God’s signature is written on the patterns of life for the person who will look.” (The Christian Century, 16 Nov 1977, pg. 1065). Barth is adamant that it is only after one has experienced the special revelation of God that one can see, always and only in hindsight, “God’s signature written on the patterns of life.” This is nearly the other end of the spectrum from Paul Tillich (whom Updike also quotes) who understands God as the “ground of our being.” Several years after Updike reviewed Barth’s book on Anselm in the New Yorker, Updike published a piece about the relationship between Barth and Paul Tillich. Tillich thinks of Barth as a friend because “we went to the tram halt together.” Updike is not convinced that Barth and Tillich are friends. (I doubt that Barth would be either.) Still, part of what Updike is doing involves the struggle between these two theologians.

Christians everywhere engage whichever cultures they inhabit, and there are at least three methods available in the West: engage the culture on ethical grounds, often with political implications; engage the culture on scientific grounds, through the tools of sociology or psychology; or engage culture through the humanities. I am drawn to this third option. Neither the Religious Right’s ethical and political oversimplifications, nor scientific reductionism (or the useless literalism of the Institute for Creation Research) appeal, so I am drawn to film, art, music, literature and the like as an alternate means of engaging society.

I don’t have a degree in literature, and so I bring to Updike and contemporary literature only what I can out of a class on hermeneutics. I see Updike using Barth, and then taking his readers to a place Barth would not be willing to go. I see Barth placed in the mouths of ineffective, cynical, and even unrepentant ministers. Through which character is Updike trying to speak to us, and which is only a character? What is Updike’s original intention? Updike wants somehow to find the intimations of grace in nature, and neither Barth nor nature will let him. “Nature absorbs all, our good and our evil.” Updike says “Yes, in The Centaur to self-sacrifice and duty, but—what of a man’s private agony and dwindling?” Are Barth and Anselm right that we believe first and that faith seeks to understand only later? What do we believe? “There’s faith and there’s faith, and what we think we believe is really a very minor part of what we do believe,” Roger says to Dale. John Updike is struggling to get to the divine by examining the world. For someone who has read Fides quaerens intellectum, he knows that Barth would disapprove. Still, it’s quite fun trying to get there with him.

### SOT Spring Changes

**ADDITIONS:**

- LG569 Theological Latin II (T. Lofstedt)
- NS551 Worship in the New Testament and Today (Martin)
- ST587 Types of Christian Theology (J. McClendon)
- TH887 Types of Christian Theology (J. McClendon)
- DP504 Reformed Worship (R. Kernaghan)
- DP517 Foursquare Polity (S.G. Bauer)

**DELETIONS:**

- NS551 Pauline Theology (see addition of NS551 above)
- ST549/849 Baptism: An Evangelical Inquiry (replaced with ST587/TH887, see above)

**CORRECTION/MODIFICATIONS:** (Corrected information in bold)

- NE502 Exegetical Method and Practice
- OT521 Amos
- PH540 Theology and Science
- ST588 Theology of Africa, Asia and Latin America
- CN543 Psicologia Pastoral Clinica
- CN563 Mental Illness and Pastoral Counseling
- EV558 Youth Outreach and Evangelism

**Faculty:**

- MW 6:30—8:20 p.m.
- Prerequisites: OT501 or OT508

**Faculty:**

- M 3—5:50 p.m.

**MIN6**

- 4 units

**NS501 NT1**

- 4 units
A Medicine Woman for the Heart

By Joelle B. Beller, Adm. Assistant to the SOT Dean and SOT student

In the first pages of her book, Animal Dreams, Barbara Kingsolver writes, "For a long time he stands gripping the door frame, which is exactly the width of a newborn's skull and curves similarly against his palm. He watches his daughters...."

They're deep in the corpse-like collapse that takes hold of children when they are exhausted, but still he won't risk going to stand over the bed the way he once would have. He would see the usual things: unraveled braids and the scraped shins hidden from his punishment antiseptics. Tonight he would also see cheeks and eyelids stained bright yellow from Marigold pollen. He's spent a lifetime punishing antiseptics. Tonight he would also notice small details from a distance...."

These were the words that first got me hooked on Barbara Kingsolver's writing. Maybe it was the instant connection I made with the two pollen-stained girls, remembering my own "flower power" escapades with my sister Julie when we were younger. Whatever it was, once I started reading Animal Dreams, I could not put it down. I devoured every sentence. Kingsolver simply moves me. She writes with a sense of healing myth as well as a sense of the heartbreaking reality of the world in which we all live. She gives her characters both depth and edge. It is probably "the edge" she gives them to which I am the most attracted. I grew up always being one of those nice girls who never went through a real rebellious stage, nor took any huge emotional risks. Kingsolver's characters take risks and tend to be strengthened by them in the process.

It seems obvious that the strengthening process through which she puts her characters is at the heart of each of her story lines. And all of her stories involve a spiritual element as well. Influenced by Mexican Catholicism and Native American religion, Kingsolver seems to have a true respect for myth, and intertwines it into the lives of her characters. She will often acutely describe how our souls—our selves—are touched or moved by God through the power of myth. One certainly would not call her orthodox in any way, but for me that is okay. I resonate sometimes with her spiritual perspective on things and disconnect other times, but I always walk away from her books, having learned something about my own spirituality.

In some ways, Kingsolver has become a "medicine woman" of sorts for me. She brings healing into my life. Not that my life's problems get fixed after I read one of her books, but that both the familiarity and mystery in her writing always moves me to a new place. Something within my heart and mind is changed...healed.

Do not get me wrong—Kingsolver is not one of those "touchy-feely" writers. She is actually very raw and primitive in her descriptions, and for me, that is where her power lies. I am not an expert on Barbara Kingsolver. I have only read two of her books and have only just begun a third (her most recent, The Poisonwood Bible). But from what I have read and received from her writing, I would recommend her to anyone. I already got my husband hooked, so believe me, she does not just appeal to women. So if you have not already, stand on "the edge" with her. Let her rub Marigold pollen on your cheeks, or tell you the myth about the seven pigs in heaven, or quote Scripture to you in ways that make you feel a little uncomfortable. I bet she will get into your heart too, and make some changes there—like any good "medicine woman" might.
CAMPUS EVENTS

Self-Care Seminar  
Saturday, 2/16 from 9—3 p.m.  
The Office of Christian Community will hold a seminar entitled “Self-care: Learning to be Real With Ourselves, Others, and God” on February 6 in Payton 101 cost is $10.

Christian Formation Seminar  
Monday, 2/18 from 11 a.m.—noon  
Dr. William Epps, pastor at Second Baptist Church, Los Angeles, will discuss “Adult Christian Formation in the Busy Congregation” on February 8 in Payton 101. Dr. Epps, an adjunct preaching professor at Fuller, will share from his research on adult Christian formation, and from his experience of pastoring a busy congregation.

Pastoral Search Seminar  
Thursday, 2/11 from 5—6:15 p.m.  
A panel of pastoral search committee members will discuss “The Search Committee Wants” on February 11 in Payton 101. A diversity of denominations and sizes of churches will be represented on this panel of experienced search committee members who will tell you what they look for in pastoral candidates.

ASC, Women’s (and Men’s) Concerns  
Thursday, 2/11 @ noon  
You’re invited to join us at our next planning meeting. Topics will include gender inclusive language and the full partnership of men and women. Bring your own lunch—drinks provided. R.S.V.P. to ASC Women’s Concerns at 584-5215.

ANNOUNCEMENTS

SWM Elections  
ASC will hold elections for SWM Graduate Union President and Vice President positions on February 8—11. Both are salaried, part-time positions, 15 hours/week for president and 10 hours/week for vice president. They are open only to SWM students taking at least one class for credit per quarter (with the exception of summer quarter). Those elected will remain in office until the end of Spring 1999 quarter. For more information, call Andrew Wanjau, the ASC election committee chair, at 584-5452.

Food Assistance  
Fuller’s SAVOR (free food program) offers a free food distribution once a month to the Fuller community (students and staff who qualify). The distribution takes place on the first floor of the ISS office (behind the Hispanic Church Studies building) on Tuesday/Wednesday or Wednesday/Thursday of the second full week of each month (a full week begins on Sunday and ends on Friday). The distribution times are: 1 - 3 p.m. on the first day and 9 - noon on the second day. To confirm dates and times for a specific month’s distribution, call ISS at (626) 584-5396 or 584-5395.

Beds Needed  
The ISS office urgently needs bed donations (box springs, mattress and frame). If you have a bed to donate (one not broken or torn), call the ISS office at (626) 584-5395 to schedule a pick up with our furniture coordinators. Please help us provide this very basic need to our friends coming from overseas this 1999 Spring, Summer, and Fall quarters.

Calls for Papers  
Due March 1 @ noon, ASC office  
Have you written a paper on gender in leadership, ministry or professional life? By submitting three hard copies, a disk and your contact info by March 1, your work will be considered for a student research colloquium in May. ASC Women’s Concern, 584-5215.

Epworth Christian Preschool  
A Childcare Subsidy is offered for qualified Fuller students whose children attend Epworth Christian Pre-School at the First United Methodist Church on Oakland and Colorado in Pasadena. Applications are available in the Office of Student Services. For more information, call (626) 584-5435 and ask for Randy Parks.

Leadership Conference  
February 18-19  
Dr. John C. Maxwell will host Leadership ‘99 on February 18-19 at the Lake Avenue Congregational Church. Pick up registration forms at kiosks or call (800) 249-5598. Special $50 rates available for Fuller students. Group rates available for non-students.

Hospital Internships  
Children’s Hospital Los Angeles is offering a hospital internship under the supervision of Chaplain Karen Schnell during the Spring 1999 quarter. This 2-unit FE 546 Field Education course requires 18 hours per week. A stipend is offered. If interested, call Schnell at (323) 669-2482, or Gwen Ingram, Office of Field Education, at (626) 584-5377.

Chaplain Carmen Blair, M.Div., is offering a hospital internship at Queen of Angels Hollywood Presbyterian Medical Center during the Spring 1999 quarter. (This is a 2-unit FE 546 Field Ed course.) The internship emphasizes spiritual care training, and includes work in intensive care, emergency, oncology, and general medicine. If interested, call Blair at (323) 913-4863, or Gwen Ingram, Office of Field Education, at (626) 584-5377.

Going Somewhere?  
Students going on short-term mission trips or ministry projects during the upcoming school year are encouraged to apply for funding through Sheri Harthorn Memorial Student Mission Fund. Interested students must complete a general application and an additional application through a specific concerns committee. Come to the ASC office and pick up your applications. April 30 is the last day to turn in applications.

Recycling!  
Interested in supporting a recycling program on campus? Please call the Peace and Justice Committee at (626) 301-3756 and leave a message with your name, phone number, or email address.
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
Part-time employment: The Office of Student Services is receiving applications for a position to assist a vision-impaired Fuller student with class requirements. The paid position is for approximately five hours per week. Qualifications include: computer proficiency on DOS System, excellent typing skills, excellent proofreading skills, English reading proficiency skills, knowledge of theological reference materials in library, and have transportation to student’s house. Interested applicants may inquire at the OSS or call Randy Parks at (626) 584-5435. Work could begin immediately upon approval.

SERVICES

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

Are you writing what you mean? Editorial services, theses, dissertations. Professional writer. David N. Lyon-Buchanan, Ph.D. Call for references and rates. (626) 796-0243. E-mail: (Dlbautore@aol.com).

Getting engaged? Or just want a reliable jeweler? Many Fuller students have come to us and it has been a privilege to help them. We do not sell to the general public. Walter Zimmer Co., wholesale manufacturing jewelers with 82 years experience. Call (213) 622-4510 for hours, days open, and directions. Ask for Mel or Ken Zimmer. (Mel is a member of Glendale Presbyterian Church and active in the healing ministry).

Need a typist, transcriber, or editor? Simply bring me your papers, reports, etc. I’ll give you the personal touch. LOW rates. 15 years of experience. Call Robbie at (626) 791-1855.

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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 are a specialty. Provides easy preparation for dissertation final oral defense. Satisfaction guaranteed or you pay nothing! Fuller Community discounts. Call today for free telephone consultation and ask for the free brochure "Thirty Considerations for Survey Research." Fuller Psychology Ph.D. Intern. Research Unlimited, Inc. 1-800-306-0400. Visa/Mastercard accepted.

Joni to speak at Fuller
Noted author and speaker, Joni Eareckson Tada, will speak Friday, Feb. 5, at 10 a.m. at Travis Auditorium. Tada’s lecture, sponsored by the School of Psychology and the Office of Student Services, is entitled “The Whole Gospel for the Whole Body of Christ.” Admission is free and open to the Fuller Community and guests. A book signing will follow Tada’s lecture and a selection of her books will be available for purchase. For more information, call 584-5500.

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- PS/2 Internet Mouse
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| HOMEBUSINESS VALUE SYSTEM | $899 | $949 | $1049 | $1399 |

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### SOFTWARE (ACADEMIC versions)

- MICROSOFT
  - OFFICE 97 PROFESSIONAL
  - OFFICE 97 COMMERCIAL
  - OFFICE 97 ENTERPRISE

- ADOBE
  - PHOTOSHOP v5.0
  - ILLUSTRATOR v8.0
  - AFTER EFFECTS v4.0

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