The Contributions of Seventh-day Adventism

One of the unique traditions represented at Fuller is Seventh-day Adventism, which arose out of the Adventist movement in the mid-nineteenth century. As its name suggests, one of its distinctive features is insistence that the Sabbath—that is, Saturday—should be the day on which Christians worship. We asked Anne Freed, a lifelong Seventh-day Adventist, to write about what her tradition has to offer Evangelicalism as a whole.

By Anne Freed, Ph.D. Student, SOT

Recently a Seventh-day Adventist friend of mine who studies philosophy and theology at Claremont wrote an article in which he described his “cultural Adventism.” He explained that although he no longer formulates his theological perspectives as the majority of Adventists do, he still considers himself an Adventist. He views Adventism as a culture in which he feels at home. It feels like home because most of his friends grew up in this culture. Many of these friends no longer go to church, but they still share quirky “Adventist” habits. These might include enjoying an occasional veggie-meat sandwich, taking Saturday off for fun and relaxation, engaging in regular exercise, and going to home-coming celebrations at Adventist academies (high schools) or colleges. (You can tell that some of his friends are no longer “official” Adventists, however, because they probably drink coffee, eat pepperoni—i.e. pork—on their pizza, and go dancing occasionally at local clubs. It all becomes very complicated at this point!)

My friend’s article got me thinking. Am I one of these “cultural Adventists”? What beliefs, practices, or attitudes specific to Adventism do I want to share with other Evangelicals? Adventists tend to be exclusive and anti-ecumenical, but here I am at Fuller enjoying its rich diversity of Christian perspectives. At the same time, I still participate in a weekly Adventist “Sabbath School,” eat a healthful diet (without pepperoni), enjoy classical music, and relate to others in Adventist...
This is Agent Juel's from the substation Finaida reporting to the citizens of Seminary. Thank you to all citizens that have returned their 1999-2000 Financial Aid Applications. Citizens, the deadline is March 5 for returning students. Why not get them in early? This application is for Summer 99, Fall 99, Winter 2000, Spring 2000! Wow! Imagine taking care of all four quarters in advance! That would mean a lot less worrying during the year because your Financial Aid would be taken care of! That is, if all the paperwork is correct—everything signed, sealed, and delivered. Please be prompt when we request additional information. Your file is processed by the date it is complete, not the day it is turned in! This is Agent Juel's 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.

FULLER AUXILIARY SCHOLARSHIP
Fellow citizens of Seminary this is an opportunity for a scholarship just because you attend Seminary. Here are the specifics: students receiving scholarships will conform to the highest standards of conduct as practiced by Evangelical Christians in America. Student must enroll at least half time each quarter. The applications are available at the substation (Office of Financial Aid).
Deadline: March 1, 1999

FUND FOR THEOLOGICAL EDUCATION (FTE)
This organization offers three programs: Doctoral Fellows, Dissertation Fellows, Ministry Fellows for African Americans.
Deadline: March 1, 1999

SOROPTIMIST INTERNATIONAL OF LOS ANGELES
Soroptimist International of Los Angeles offering its annual fellowship to an outstanding woman graduate student. This student must be a citizen of the United States and a resident of California. The award of $3000 is for the 1999-2000 academic year.
Deadline: March 15, 1999

THE MARTIN LUTHER KING JR., SCHOLARSHIP FUND
Do you have an extra dollar this week? Can you spare it for a scholarship fund that will help out a brother or sister in the Lord? Finance his or her education? For more information, call Velma Union at the African American Ministries at (626) 584-5591.

WEBSITES TO CHECK
http://www.fastweb.com/newsletter
http://www.ScholarAid.com
http://www.edupass.org
http://www.gradscholls.com

Staying Alive

Entering Into the Rhythms of Grace

"Come to me," says Jesus, "get away with me and you'll recover life." Join with other members of the Fuller community in "getting away with Jesus" this week (Feb. 22-26) for times of refreshment and reflection—worship and prayer on Monday at 5 p.m. and Tuesday at 10 a.m. (Catalyst), All Seminary Worship on Wednesday (First Congregational Church) and Thursday (Travis Auditorium), celebration of the Lord's Supper in various cultural traditions on Tuesday at 5:05 p.m. (Faculty Commons) and Friday at 7:30 a.m. (Geneva Room), workshops on Tuesday, Wednesday, and Thursday at various locations, and many opportunities for prayer. See the "Staying Alive" program for details and locations—available in the offices of the three schools, the Chapel Office, and the Office of Christian Community. "Snippets of space for rhythms of grace" is sponsored by the Spiritual Life Council.

The Thursday Chapel meets in Travis Auditorium at 10 a.m. Nivla Fitzpatrick, Clinical Psychology student, will speak. There will also be a time of praise and worship led by the Chapel Worship Team.
In Search of History

By William Pannell, Arthur DeKruyter/Christ Church Oak
Brook Professor of Preaching

On December 19, 1875 in New Canton, Virginia, a boy was born to James and Ann Eliza Woodson. They named him Carter Godwin. They lived in hard times and Carter was the eldest of eight Woodson children. He was forced to work at an early age and this accounts for the delay in his educational career. He began his schooling at age 20. Seventeen years later he completed studies for his Ph.D. at Harvard University. (He began his formal studies at the high school level.)

In February 1926 Dr. Woodson, historian and educator, launched Negro History Week which for years matured in becoming Black History Month. Woodson launched this history event because, said he, “We have a wonderful history behind us… it reads like the history of people in our heroic age. If you read the history of your ancestors—people of whom you should feel proud—you will realize that they have a history that is worthwhile. They have traditions that have value of which you can boast and upon which you can base a claim for the right to share in the blessings of democracy. We are going back to that beautiful history and it is going to inspire us to greater achievement.”

Much has changed since Dr. Woodson wrote these words. Negroes have become Black have become African American. Woodson would be most comfortable with the latter. As an historian he would know that whatever else America is, it is a hyphenated society. Most Americans come from somewhere else, most of them voluntarily. They became part of an America that the late Page Smith called a “gathering of nations,” and they, like the others, brought “a wonderful history” with them. They brought traditions and values with them, and gradually, painfully, they worked out those traditions in this Egypt-exile. They wrapped those values in the ineffable groaning peculiar to oppressed people until heaven heard and the Spirit of deliverance reached out and newness began.

White Christians may have brought Jesus to slaves, but Africa taught their Christian captives what to do with it—how to dance it, sing it, pray it, march it. Woodson was right. Black Americans should feel proud of their heritage in Africa.

But Carter Woodson did not establish Black History Month in a vacuum. He knew that American history was written from the conquerors point of view, that it was part truth, part myth, and part propaganda. He knew that when American history was taught to non-whites it had all the efficiency of a lobotomy, and black people awakened from its effects without a country, a homeland, a history, pride, or a cultural basis for achievement. It was something like watching an all-white army in search of Private Ryan—not an African American in sight… not even in the mess hall. (Now that absence would make a fine topic for an up-coming film festival!)

Research would reveal that Woodson’s idea was not only a novel one among the nation’s cultural elite, black and white, but was not readily accepted by many black people either. Oppressed people can come to accept the definitions of their oppressors, and, given enough time, fail to recognize the truth when they hear it. Black kids raised in the era of Dick and Jane and their integrated dog Spot, or the Lone Ranger and Tonto, found it difficult to take pride in an ancestry whose roots were in West Africa. Add to this the near total absence of teachers and professors of color throughout one’s education, and millions of Americans, black and white, were supplied with all sorts of reasons not to regard Africans, past or present, with high regard.

But surely all that is past? Black History Month is well established. Surely we know about the exploits of Fanny Lou Hamer, Rosa Parks, Richard Wright, James Baldwin, and Gwendolyn Brooks, and about the Harlem Renaissance? Surely we know about all those African Americans who pioneered missionary activity in Africa, India, and the Caribbean? Historians when writing about that peculiar Christian tribe called “evangelical” will surely include African Americans in their understanding of how this movement spread across the land, right? Perhaps and hopefully.

We still need Black History Month—all of us, and especially those intrepid souls who have recently joined us. They have no idea what they’re in for in the blest land of the free. One way they can learn is to listen to the story of some colored people who have been around for nearly three hundred years. William Faulkner was right, “History is not dead; it’s not even past.”

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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**
Psych. Bldg. 116

**Assemblies of God**
Psych. Bldg. 311

**Charismatic Episcopal**
Tuesdays, 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.
Seventh-day Adventism

I applaud these professors, and hold them up as models to evangelicals at Fuller. These professors demonstrated a holistic view of life to which the best of Adventist theology points. Some Adventists, it is true, have fallen into a type of intellectualism (whether of the fundamentalist or liberal variety) that overshadows the movement of the Spirit that enlivened the pioneers of Adventism. But I am encouraged that many Adventists still live lives that testify to their convictions about a God that calls the whole person, body and spirit, into covenant relationship.

In outlining the convictions constituting such a holistic perspective, I will focus on three prominent Adventist doctrines: the seventh-day Sabbath, the second-coming of Jesus, and a progressive understanding of revelation. As with the Adventist emphasis on temperate health practices (such as vegetarianism and avoidance of the use of alcohol and tobacco), some Adventists see the observance of a Sabbath rest primarily as an expression of respect for the human body and for the Creator of the human body. But one may enter another dimension of Sabbath—a social dimension. Sabbath involves suspending all regular activities (like watching television, shopping, paying bills, etc.) or career-related responsibilities from sundown on Friday to sundown on Saturday. This creates a space, not only for rest, but also for deeper relationships with family and friends to develop. In my opinion, “keeping Sabbath” teaches me like no other practice how relating to other human beings with an open stance becomes the means through which I can best relate to and know God.

The Sabbath also teaches me about the importance of boundaries in all my relationships. Like a marriage vow, it provides a boundary in which play, creativity, and intimacy can be explored securely, without the disorientation and chaos to which such “letting down” might lead without boundaries. Sabbath is a limited place, a “seventh-day,” for the community to enjoy together. Such community-wide involvement makes Sabbath an essentially social practice in which renewal becomes possible. Like the covenants that brought us into community in the first place (whether baptism or marriage), keeping Sabbath together allows us to reaffirm our interdependence on the shared journey to become the children of God.

As we have viewed the Sabbath doctrine, we may also view the doctrine of the second-coming of Jesus in terms of its social dimension. Adventists teach that Jesus will come back soon to resurrect the living and the dead, thus ushering in the promised salvation of the faithful. This picture is compelling in that it provides an understanding of the communal dimension of salvation so often over-looked in Western theologies. It shows vividly that our salvation remains incomplete until all suffering is at an end. Christ’s work is finished only when the whole body of Christ is brought under the Lordship of Christ, the Head. No bodiless soul, by itself, can float off to heaven, never again to be touched by the consequences of sin. Rather, we are interdependent beings who share responsibility for one another. As participants in the work of Christ, we will fully receive our reward, our rest, our glory, when the work of Christ is complete.

The Adventist emphasis on the second-coming is closely tied to another central teaching—that of progressive revelation (or prophecy). Early Adventist pioneers such as William Miller and Ellen White shaped the Adventist movement by announcing “present truth” for —what they believed themselves to be experiencing—their followers believed in the “Spirit of Prophecy”—i.e., they believed in God’s message for them “here and now”!

How might Adventist’s faith in the “Spirit of Prophecy” be relevant to the wider evangelical movement? Surely the nineteenth century prophetic scenarios, accompanied by charts graphically depicting the beasts of Daniel and Revelation, still cherished by many Adventists, are no longer relevant to contemporary evangelicals. Besides, don’t
Continued from previous page

most evangelicals already have in hand a carefully formulated understanding of revelation and inspiration?

I chose the professors mentioned above as outstanding examples of “the best of Adventist theology” because they, to me, demonstrate what the teaching of “present truth” originally meant, and what it might mean for evangelicals today. These professors were willing to risk controversy, even their jobs, in the pursuit of truth because they believed God is still acting! The doctrine of the “Spirit of Prophecy” has taught these professors to expect that God, through the Spirit, is still active in the process of revelation and in the community’s process of discernment.

Adventists all over the world still follow the early Adventist practice of conducting vigorous discussions in Sabbath Schools and Bible study groups. They expect, through this discussion, that God will reveal a “present truth” that will make clear the application of biblical teachings to their present circumstances. This creates a spirit of inquiry and curiosity, not only about the content of the Bible and its teachings, but also about the world in which we live. (It is not surprising that Adventists place a high emphasis on secondary and college education in light of this background.) Faith in God’s active involvement in the safe-guarding of truth thus frees the community of faith from dependence on creeds that may distort, through misapplication, the truth of the Gospel.

What do Adventists have to contribute to Evangelicalism? I hope we will contribute a well-articulated, coherent theological perspective that might be made intelligible by our “cultural” practices or way of life. In this way “the best of Adventist theology” which incorporates the whole of life and the whole body of Christ, might allow a present truth to be seen, heard, felt, and enjoyed.

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**Niko’s Greek Dining, 41/2 stars out of 5**

48 S. Fair Oaks Blvd.

Greetings from the kingdom of post-age and I must say that I have a real treat for all of you this week. Let us imagine a journey to beautiful Greece as I tempt (sorry, not good seminary language) your tummies with flavors and spices from across the seas.

Accompanied by sister Anne of word processing fame, we crossed Boulevard Colorado south to begin our pilgrimage to Niko’s Greek Dining. I must say that I have really developed a taste for fine Mediterranean cuisine (as well as most of the foods found in the civilized world). Anyway, you can ask Jenny Craig about that... she knows me well and has educated her children from my contribution to her vast empire. Sorry, enough ranting and raving about dieting and back to the food!

We started out with an appetizer that would be any pyromaniac’s dream (thanks Anne for that joke). The dish is called Saganaki. It consists of fried Kefalograviera (don’t even ask) cheese flamed at your table with brandy and lemon. This was some really good stuff and puts those Hot-Dog-on-a-Stick people to shame. This was accompanied by complimentary pita bread (homemade and the best I’ve had!) and a Greek tomato salsa-like dip. Yum, Yum.

For the main dish I had a gyro platter which is a succulent blend of seasoned lamb with beef. My mouth is watering from the memories alone! The lunch dishes are served with rice, a roasted potato, and the fresh vegetable of the day. The squash that day was superb. Anne had Mousaka which is ample slices of over-roasted eggplant and potatoes layered with seasoned beef. This is topped with béchamel sauce, tomato sauce, and kefalotiri. (I think we need a class to learn all these Greek cheese names.) We snuck bites of each other’s dishes and I would say that this was just about the best way to revive an eggplant that the modern world has thought of.

I was so impressed with the food here that I am probably going to take my next vacation in Greece. So until next time, may your tummies be happy and your heartburns be few.
The Medicine That Costs Nothing ...

By Lawrence A. Lasisi, Ph.D. student, SWM

Fuller's spiritual, theological, missiological, and psychological uniqueness has attracted students from around the globe. My coming to Fuller in 1997 was the divine fulfillment of a lifelong dream. Like the Queen of Sheba of old who paid a fact-finding visit to King Solomon (1 Kings 10), now I can speak similarly: "The report I heard in my own country (Nigeria) about Fuller's achievements and the wisdom of its faculty, students, and staff is true. But I did not believe these things until I came in 1997 and saw it with my own eyes..." Have you seen or heard of any other seminary that combines three vibrant schools together in the way that Fuller has? I know we do not have any in Africa yet.

My question is this: are all of us here enjoying the fullness of such diversity? If you are familiar with our history, you will realize that our founders established the three schools one after the other in order to complement each other. This is so, then it means the three schools need each other so as to carry out the total vision of taking the Gospel to the whole of humanity. This reminds me of an African proverb which says, "a tree does not make a forest." Inevitably, none of the schools can fulfill the Great Commission in isolation. Thus we need more dialogue and interaction between the three schools.

Regrettably, since I came to Fuller I have witnessed among some of us a spirit of individualism and nonchalance when it comes to different seminars and symposia being organized by each school. We have had internationally acclaimed scholars in our midst who did not attend the seminars and symposia held on campus. This may not be intentional—some have important conflicting duties. However, for others it may be due to ignorance or lack of motivation.

Now let me share how I see the three schools symbiotically related. First, the School of Theology is important because from there we get biblical theology, which is the backbone of other Christian disciplines. Second, the School of World Mission gives us missiological tools to make the church relevant and vibrant in our world. Third, the School of Psychology guides us to understand and be sensitive to the diverse and complex makeup of the whole of humanity. So which school do you think is not important in our zeal to fulfill the task of world evangelization? It may not be possible to be enrolled in all three schools simultaneously, but we can at least glean insights from each of them—and one of the best ways to do that is by attending the different seminars and symposia that are offered here.

Please let the faculty and staff in each school plan events together with the purpose of motivating all students to participate. Maybe a committee involving members of the All Seminary Council can be set up to work out the modalities of how to adequately inform and prepare the whole student body about upcoming events. As students we need information plus motivation to be fully represented in these educative and cutting edge events.

Let me conclude with another adage from Africa, "the medicine that costs nothing is not always well kept." Let's determine to learn together from the Fuller sponsored seminars and symposia. For the fact they are free of charge for students does not mean they are less important. Surely some outsiders who could afford to pay any amount do not always have the opportunity to come. So, to paraphrase scripture again, "Blessed are your eyes because they see, and your ears because they hear. For I tell you the truth, many students and staff longed to see what you see at a place like Fuller but did not see it, and to hear what you hear but did not hear it" (Mat. 13:16-7).

Further SOT Spring Changes

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<tr>
<th>CORRECTIONS/MODIFICATIONS (Corrected information in bold):</th>
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<tr>
<td>PHS540: Theology and Science</td>
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<tr>
<td>Prerequisites: OT501 or OT508</td>
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<tr>
<td>Attribute: IDPL</td>
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<tr>
<td>CN560: Pastoral Counseling Across Cultures</td>
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<tr>
<td>Prerequisites: Two prior courses in basic counseling, personality, conflict</td>
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<td>or significant prior cross-cultural or ministry experience.</td>
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CAMPUS EVENTS

Fuller After 5
Mondays, after 5 p.m.
Feeling tired or rushed from a long day of class or work? Come be refreshed through worship and prayer in the Catalyst. Mondays after 5 is a great place to wind down or gear up (whichever you need most!) with other sisters and brothers at Fuller. Free food, too!

ASC Missions Concerns
Tuesdays, 9—10 a.m.
We meet every Tuesday morning at Geneva Room (Payton 2nd Floor) to pray for the unreached peoples of the world. There is a presentation on a different people group each week. This will continue into the Spring quarter. Come join us in prayer.

ANNOUNCEMENTS

Culture Profiles
During the month of February the Multi-Cultural Concerns Committee bulletin board in the Garth will display different historical stories about African-Americans in honor of Black History month. Each month thereafter we would like to display stories or facts about the various cultures on campus to educate the Fuller community about the cultures represented here. Please submit your stories or factual information to MC3, FTS Box ASC.

CPE Opportunity
Children's Hospital Los Angeles will be offering Clinical Pastoral Education (CPE) Summer Quarter 1999 (June 14-Aug. 27). Rev. Karen Schnell, a Fuller graduate, is directing the chaplaincy program at CHLA. Application deadline: March 1, 1999. For more information, call Schnell at (323) 669-2482 or Office of Field Education at (626) 584-5377.

Gift of Welcoming?
Do you like people? Do you like to have fun and work hard? Would you like to be part of a team that welcomes new students to campus? The Office of Student Services is looking for a few people to join the Orientation Crew. If you're interested, please come by the OSS on the 2nd floor of the Catalyst and pick up a description and an application form.

Vandalism Concerns
There appears to be some vandalism of the Multi-Cultural Concerns Committee bulletin board. Items, notices, and cultural information have been ripped off the board, including our mission statement. If anyone is displeased with the MC3 committee, please call me and let us discuss your issues and see how we can resolve them. If anyone notices the removal of items to please report that incident to the concerns committee. Thank you, LaRaine x5454. FTS Box—ASC.

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 class held every Wednesday from 9:15—11:30 a.m. at the Pasadena Presbyterian Church on the corner of Colorado and Madison Ave., 3rd floor. Child care is provided. For more information, call Simone Baroldy at (626) 744-0371.

Fuller Spring Hikes
Mark your calendars early. Wilderness hikes are planned for Saturdays, March 20 and April 10, and a beach campout/hike to Santa Barbara is planned for April 24-25. Hikes on March 20 and April 10 will leave SOP parking lot at 9 a.m. and return at 1 p.m. For more info, call Randy Parks in the OSS at (626) 584-5435.

Academic Technology Center

By Paul White, Production Technician and SOT Student

The Fuller Seminary Media Center will officially change its name to the Academic Technology Center (ATC) on Thursday, February 25th. To celebrate its new title, as well as its new location (1st floor, Psych bldg., rm. 128), the ATC will be hosting an open house on the 25th. Staff, students, and the Fuller community will be able to tour the new facilities and find out more about the ATC's programs and resources. The open house will run from 10:30 a.m. to 1:30 p.m., and snacks will be served!

The mission of the ATC at Fuller is to "facilitate the communication of the gospel through the technological transfer of information utilizing data, audio, video, multimedia presentation, or any of a number of other media resources." Services offered by the ATC include: video and audio production/editing, tape duplication, faculty and staff training, teleconferencing, and equipment rentals.

In addition to the services already offered, the ATC has a broader vision for the future which includes:

- Smart Classrooms: the permanent installation of media equipment in classrooms (i.e. computer, VCR, DVD, Data Projector, etc.)
- Staff, faculty and student training and support lab
- Increased support for distance learning
- ATC products and services through the Fuller web site

"The focus and desire here at the ATC is to uphold the Fuller community in the area of educational technology. Our goal is to support and train students, staff and faculty in this area, and to increase the richness of their teaching and learning environment," stated Scott Clark, Director, Academic Technology.

Once again, all are welcome to the Academic Technology Center's Open House to be held on Thursday, February 25, starting at 10:30 a.m. Call extension 5227 for more details. See you there!
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) 384-5430. 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

Homeless program positions: Door of Hope Christian Homeless Program is seeking to fill three positions: live-in house manager; children's director (p/t), and office manager (p/t). Fax resume to (626) 304-9125.

Part-time A.M. Hours, M-F: Self-motivator—help introduce Focus on the Family curriculum to churches. Calling, faxing, neatness, professional, computer experience preferred. No selling. (626) 795-4814

Small House Managers

The Fuller Student Center is looking for two individuals to serve as small house managers. Those selected will work with Fuller students while living on campus. Daily living and leadership of Fuller students, and supervision of activities in the residence hall assigned to them. Positions available for either semester.

Fuller Student Center

Need an effective editor? Term papers, theses, dissertations & manuscripts. Freelance editor for Thomas Nelson Publishers. Reasonable rates. Call Marion at (818) 563-1548. E-mail: marionsk@fuller.edu.

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, transcriptionist, 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.

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

FOR RENT

Mountain retreat: Beautiful country-style cabin (2 bedrooms, sleeps 6-8), located in the Big Bear area, available to churches and the Fuller community. $125 weekends (2 nights minimum stay); $45 weekdays; $295 per week. Call John Hull (D.Min. office), Ext. 5312.

FOR SALE

Honda for sale: Metallic gray 1985 Honda Accord LX, good condition, asking $2,000. Call Grant at (626) 584-5210.

First Presbyterian Church

We are a fast-growing, seeker-sensitive, very innovative, and Jesus-focused church of 1,700 members near San Francisco which is adding several new positions. Come join our innovative staff at a very unusual Presbyterian church, doing a modified Willow Creek style of worship with film, drama, spectacular music, and relevant preaching.

Pastor of Women's Ministries

We are seeking a person to develop a contemporary and seeker-sensitive ministry to women. A sizable lay-led ministry exists, but the time is ripe to be innovative. We need leadership in developing targeted Bible studies, weekend seminars, and support groups targeted to women's needs in the 90s. This would include single and single-again women, and might include collaboration with the Singles Pastor we intend to hire. We believe that women are a receptive group in America today if new models of ministry are developed. Primary gifts needed are teaching, vision, organization, and this person must be an extrovert with people. Experience is necessary. Please contact Pam Yanez in writing at the church address, or by calling (831) 775-2429 (daytime) or e-mail: panyanez@aol.com.

Pastor of Family Ministries

We are seeking a person who is a dynamic communicator of Scriptural principles for marriage and family life. We need a person who loves to teach the Bible and who is gifted in application to contemporary needs. This ministry would include leadership development, discipleship, lay-led seeker Bible studies, monthly family worship/fun nights, and occasional marriage events. Primary gifts: teaching, preaching, vision, and discipleship. Please contact Jeff Kasavan in writing at the church address, or by calling (831) 424-3362 (evenings), or by e-mail: kasavan@compuserve.com.

Dr. Neil Anderson to Speak


830 Padre Drive • Salinas, CA 93901