The Semi (04-05-1999)

Fuller Theological Seminary

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New Testament Colloquium

The Fuller community is invited to hear Professor I. Howard Marshall speak on the New Testament. His first lecture will be on Tuesday, April 6, from 7:30 to 9:00 p.m. at the Travis Auditorium, and it will be on the question of “What is New Testament Theology?” The second lecture will be on Thursday, April 8, from 1:00 to 3:00 p.m. at Payton 101, and it will be on “The Theology of Galatians.” The two lectures are free and open to the public.

Dr. Marshall is currently Professor of New Testament Exegesis at the University of Aberdeen, Scotland. Over his career he has written many books and is an internationally recognized scholar on the New Testament. Dr. Kent Yinger, program director of the Center for Advanced Theological Studies, described Dr. Marshall as a model Evangelical scholar, combining the best of critical work with a strong evangelical commitment.

Dr. Colin Brown, professor of systematic theology at Fuller, calls Professor Marshall “one of the greatest contemporary Evangelical scholars.” Dr. Brown has known Professor Marshall for many years—since the early 1960s when they were both young scholars at different seminars in Bristol, England. Since then they have renewed their acquaintance on many different occasions, including the times when Professor Marshall came to Fuller as a visiting professor for a summer quarter.

These two lectures by Professor Marshall present a unique opportunity for students and staff at Fuller—a chance to hear an internationally respected scholar speak on the New Testament.

Finding a Global Christianity

An Interview with Dr. Wilbert Shenk by Martyn Smith

Dr. Wilbert Shenk will have his professorial inaugural lecture on Tuesday, April 13 from 10:00 to 10:50 a.m. All students, staff, and faculty are invited to come to Travis Auditorium to hear Dr. Shenk speak on “The Clash of Civilizations and the Future of the Christian Mission.” In celebration of this event the SEMI interviewed Dr. Shenk about his ideas on mission, history, and culture.

MS: Dr. Shenk, you are interested in questions of history and mission. When did you acquire this interest?

WS: I think it came to me naturally. I began my own missionary work right out of college. I went to Indonesia and began working with a church that was still trying to regroup itself following the Second World War plus three and a half years of revolution. They had been through a difficult eight years—lost their institutions and a lot of members had been killed. But the church itself was in a thriving condition. And it was a church that had been in existence for 100 years. So I came into a situation where history was already a part of the consciousness. It was not a new church, but an old church which was trying to get itself re-established. So I suppose that helps explain why I have never been able to relate to missions without being aware of the earlier stages and chapters of mission experience. And I see those always informing what we’re doing in the present.

MS: How has the modern world changed the practice of missions?

WS: I look on mission history as falling into several different stages. When we speak about “modern” missions, I date that from around 1800 because it was the time both when modernity became important in terms of missionary approaches, and also when there was a major new thrust going out from the West to other parts of the world. If you look at the development of the church historically and worldwide, something new happens about 1800.

MS: In your writing you mention the old “Constantinian paradigm” for missions. What do you mean by that?

WS: The Constantinian paradigm assumed a close alliance between church and state. Prior to 1800 both Protestants and Catholics assumed some kind of alliance between church and state. For example in North America John Eliot, the Mayhews, and the other Puritan missions were all established under the New Testament.
Dear Friends,

Before anything else, I want to thank you with all my heart for your prayers, your calls, your cards and notes, and all the different ways in which you have sought to comfort me, and help me to know how much Jorge meant to so many. Though his death is a great loss to me and to my family (and many others, apparently), we asked the Lord to do His will, and we believe that He has done it.

I wish you could have been here for the “celebration” that was Jorge’s funeral. It was indeed a celebration to the faithfulness of our loving Father. So many people were there, from several different countries, and it seems as though they all wanted to speak, and praise the Lord for the way He has used Jorge in their lives. It was very humbling and praise the Lord for the way He has used our loving Father. So many people were to my family (and many others, apparently) the Lord has other plans for me. What they are remains to be seen. I would appreciate your prayers that I will be sensitive to His guidance about the future.

Once again, my profound appreciation for your loving prayers for me. May the Lord richly bless you, and continue to use you in His service.

In Christ,
Miriam Taylor
(wife of Dr. Jorge Taylor)

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**Open Letter to Fuller Community**

**Call for Barnabas Partners**

The name “Barnabas” means “son of paraklesis,” or “one who encourages or exhorts.” When Barnabas (Acts 4:36) was sent by the church to Antioch, “He exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith” (Acts 11:23-24). Barnabas provides a biblical model and vision for us of serving as “good men and women at Fuller Seminary, full of the Holy Spirit and faith, encouraging others to remain faithful and grow in the Lord.”

The Office of Christian Community is looking for a few good men and women—twenty-five to be exact—to be Barnabas Partners this next year to aid new students in their spiritual, emotional, and communal adjustment to Fuller Seminary. Being a Barnabas Partner involves commitment to team-building and training time at faithfulness of our Lord.

The first of February would have been Jorge’s 69th birthday, and I can just imagine him, singing glory to God with the angels around his throne! …and at the same time, receiving from the Lord his reward for a race well run. Needless to say, I would love to be there with him, but apparently the Lord has other plans for me. What they are remains to be seen. I would appreciate your prayers that I will be sensitive to His guidance about the future.

Once again, my profound appreciation for your loving prayers for me. May the Lord richly bless you, and continue to use you in His service.

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**Important Deadlines:**

- **Add a course for audit:** Tuesday, 2nd week
- **Change grade status:** Tuesday, 2nd week
- **Drop a course:** Friday, 5th week

**Drops with:**

- 90 percent refund: Tuesday, 2nd week
- 75 percent refund: Friday, 2nd week
- 50 percent refund: Friday, 3rd week
- 25 percent refund: Friday, 4th week

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**Coming up in Spring**

Fuller Missions Fair ’99
When: Wed., April 28, 1999 All Day
Where: Fuller Campus
Focus: The Unreached People
Sponsored by SWM, SWM GU, Chapel, and Mission Concerns Committee

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Miriam Taylor
(wife of Dr. Jorge Taylor)
fuller's best kept secret?

by ryan bolger, swm ph.d student

"i think the american worship of sports is an affront to god and that we will be judged for it," expressed one person passionately. payton 303 became dead quiet as the tension level rose in the room. another student responded, "sports is a great thing, it is not a religion; it is a place for people to talk and be together." silence again, the tension lessened only slightly. trying to mediate a third way, another student thought aloud, "it's true, i never get excited about god the way i do about ohio state football... but, idolatry, that's a big word. i just don't know..." what is this, a new ptl version of jerry springer at fuller? no, it is just another day in wilbert shenk's "introduction to modern/postmodern culture" class (mp520). besides the topic "sport as religion?" he explores economics, politics, neopaganism, violence, the self, postmodernity, and other cultural values. the class weaves together ethics, church history, anthropology, and popular culture; it exposes much of our western cultural life to the light of the gospel, and shenk challenges all students to see themselves as missionaries to their own culture. he brings up the issues, and he lets each one struggle to find the answers.

i will never forget my first impression of wilbert shenk. i was near the catalyst, and i saw this guy walking very quickly in a walk-walk-walk-turn, walk-walk-walk-turn sort of way: like roller derby without the skates. "fast walker" i thought to myself. actually, that scene was fairly forgettable. however, my second impression of shenk was that he was a serious scholar. in the first class i saw him teach, he taught inductively, and he fielded many questions in different disciplines. i was impressed. it reminded me of a scene from city slickers i saw a few years back. in one scene, a woman, perplexed by men's preoccupation with baseball, said in exasperation, "for example, why would anyone care who played third base for pittsburgh in 1960?" without hesitation, the man all blurt out, "bill mazerowski." wilbert shenk is like that. he reads everything. someone might ask, when was it that bosch explained his thesis that mission is theology? without hesitation, shenk would reply, "in missiology, 1982, volume 10, he has an article in there called 'theological education in missionary perspective.' pay special attention to the third paragraph in there, the one that starts with 'the.' anyone else?"

through shenk's perspective on mission, i received a compass for the direction of my future ministry. two years ago, i came to fuller (swm) as part of my preparation to go overseas as a missionary. as i went further in the program, i realized that, while i loved what i was learning, i struggled internally. i did not sense, with my giftings, that i would serve god best overseas. i felt in a quandary. i loved the missionary perspective on ministry that i had gained, but i wanted to see that focus expressed in a local ministry. as i shared my heart with professors from swm and sot, i heard the same advice repeatedly "you need to study with wilbert shenk." dr. shenk's perspective is that mission flows from the local congregation into the world, and that the very idea of evangelization here and mission over there has greatly hurt the church. positive gains have been made in the number of christians and missionaries in the two-thirds world, but, in the west, the church is anemic and held captive by western culture. he makes an appeal for the church to regain its missionary character as it looks at modern society for what it really is (and not naively as a 'christian culture').

i know some have been misled by shenk's calm, almost stoic, exterior. do not,
MS: And how would you describe the phase that we are in now? How is it different?

WS: The modern phase is marked by the progressive breaking down of Christendom controls. Missionaries began to go into areas where their own government was not in control. An example of this is the American missionaries who went to China, the South Seas, or other parts of the world where there were no American colonies. Many British and French and Dutch missionaries still tended to go where their own countries had colonies, but there were enough exceptions to this that it began to erode the system. Colonialism began in many ways to be antagonistic toward missions; colonial officials wanted no interference from the missionaries—too many times the missionaries mounted campaigns against their colonial policies. All of this contributed to the breakdown over the next 150 years of the alliance. So I would say that we are in a “post-Christendom” phase where, especially over the last 50 years, missionaries have had to fend for themselves. They could no longer depend on official support or protection. In fact, we used to say to our missionaries, “Do not take your government’s advice as the last word on whether you leave a country in a time of crisis.” We did not want to be aligned with official US State Department policy.

MS: Last year you organized a conference called “Toward a Global Christian Historiography.” What ideas came out of this conference?

WS: The central concern of that conference was to help us recognize that the Christian movement is a global movement. The majority of Christians now live outside the historical center of Christendom. They are no longer in the West—the majority of Christians are now in Asia, Africa, and Latin America. And it’s not even a new phenomena... it’s been true for many years. And yet we continue to write history from our own parochial setting. In other words, if you look at the kind of history being written in Europe or North America, it is still based on the assumption that where we are “normative church,” and what’s out there is something else. We may call it “mission” or “younger church,” but we don’t recognize it as being fully and legitimately ecclesiastical history. That is an offense to the churches in other parts of the world. It also is a barrier to genuine appreciation and sharing of information. And furthermore, our challenge is that we don’t yet have a way of looking at the total picture and trying to understand Christian history as a single story, as a single view of the Church being present in the world.

One of the seven area reports given at the conference was given by Henry Warner Bolton, one of the really established church historians in this country. He did something very interesting: a survey of the kind of material that has appeared in Church History, the official journal of the American Society of Church History. He discovered, not entirely to my surprise, and somewhat to his chagrin, that there is virtually nothing in Church History that deals with anything that is not Western. He confirmed my worst suspicions. So the categories are very tight, and the guild thinks in very provincial terms. This is why we’ve got to work to overcome it.

MS: Will there be a publication coming from that conference?

WS: Yes. We are planning at this point to publish the five keynote addresses given by scholars from various parts of the world. And we have four of the five already. We will certainly use those five essays, and that in itself would make a good size book. I am trying to find a way of gleaning from all the other presentations and creating an additional chapter or finding a way of interspersing significant comments.

MS: Have your interests started to shift away from history recently, and center more on cultural issues?

WS: I wouldn’t say my interests have shifted away from history, it’s just that I am devoting my time between history, which I continue to teach and would not want to give up, and also concern for mission to the West, which I have been drawn to over the last ten years. I came to this second category largely out of experience in mission administration. The agency I worked with had missionaries hosted in Western Europe since 1950. In the aftermath of World War Two we began to place people in several countries in Western Europe. By virtue of relating to them and because of contacts I was making with a variety of people, I became aware of the fact that we had to find a new way of understanding the reality that we were facing. It was not enough to think that Europe was still somehow a Christian culture. All around one saw the erosion of Christian life and, as the Europeans would say, a growing “re-paganization” in their culture.

We need to be careful about our terminology here. To say that we are going to regard the West as a “new mission field” betrays the influence of Christendom on us—it reveals that we thought of somehow a Christian culture. What I find challenging in the work I am doing now is that there are well-established historians, including Catholic historians, who are saying this was a fundamental mistake, we should never have called it “Christian” in the first place because the way Europe was Christianized was superficial at best. Obviously there were important influences on culture brought to bear by the Christian Church, but it is misleading to think that the whole culture was ever taken captive by the Gospel. So part of my concern is to clean up our language. To say that we now look at this culture as a missionary challenge is what I wish we would have been
saying all along. Every culture is always a permanent missionary concern.

MS: Has your work been influenced by the work of Lesslie Newbigin in England?
WS: Yes. I became involved with these issues in 1965 in a direct way when I was involved in mission administration in Western Europe, so these issues have been on my agenda for a long time. But then I discovered in 1983, when his first little book was published on this subject, that Newbigin was thinking along the same lines. So from that point on I saw him very much as an ally, and being the kind of forceful person that he was, he immediately became a leader in articulating the concerns. So he has been the major influence on many of us in terms of conceptualizing, naming the problem, developing a rationale for it, and thinking about what needs to be done.

MS: Maybe we can move our conversation in a little more personal vein. You said your first mission experience was to Indonesia, was that a good experience and did it make you want to stay involved in missions?
WS: It was one of those life-shaping experiences that you never escape from. It set the course for me in ways I never would have imagined. I spent four years in Indonesia, during a time when the country was still precarious. The leader of the country was a brilliant politician, but a totally inept administrator, so the country was on the brink of chaos most of the time. We went through a civil war in 1957-58, and the country was practically brought to its knees. In the midst of that I worked with a dynamic, vital church. As I have often remarked to others, the great privilege was that we never had to go through the experience of “discovering” that they were capable of being leaders—they were our leaders from the beginning. So I had the experience of being a part of a team, but responsible to the Indonesian church. That was a very positive and life-changing experience. So when I was invited to get involved in mission administration, in a way the course was already set since I had a strong sense of loyalty to what I had been a part of overseas.

MS: How has the practice of mission work changed since you became involved in missions?
WS: Probably the single most important change is the shift from long term to short term. It is increasingly difficult to find people that you would call career missionaries—people who have served a lifetime. There are virtually none of these people left (I’m speaking very broadly) in missions society. And today the typical “long term” is five years. And there are many people who are going from six weeks to six months and call that a significant term of service. I am not in any way criticizing or evaluating, I am just saying that there has been a huge shift conceptually in the way we view the call to mission. We have reduced it and made it into something short term. You cannot count on people with real expertise in language and culture.

Now that’s one thing, the other thing is the emergence and the rapid rise of missionary initiative from outside the West. I was astonished that there are a number of Brazilian Mennonites now serving in Africa, and this has been done entirely without reference to the North American church. We know that there are at least 5000 Korean missionaries deployed around the world. West Africans are in Europe and North America. In other words, we are in a different context. The call to mission has been globalized in a way that would not have been thought possible earlier.

MS: Have evangelicals in recent years become more lax in their approach to missions?
WS: I would say evangelicals have been subject to the same forces to which the mainline churches have been subject. I remember in about 1967 or 68 when the Ecumenical leader who was in charge of the National Council of Churches division of overseas ministries acknowledged that the largest number of missionaries in service from North America were evangelicals. It was a moment of truth when it had to be officially acknowledged that the ecumenical churches had been eclipsed. This was seen as a turning point, and I felt a little bit of triumphalism coming through among evangelicals in response to that announcement. I would say twenty years later evangelicals have to face up to the same reality. Now we see this either in terms of an actual diminution of career people or the fact that we are now hiding it by counting in the short-termers. We are being affected by the same forces of rapid mobility, transiency, and also relativism and pluralism. Even though they will say “for me it is clear Jesus is Lord,” there is at least a niggling doubt that it can be said for everyone else. We need to be aware that we are subject to the same forces, and that we cannot take for granted that somehow we have been able to withstand the forces of modern culture. Our response to these changes will ultimately influence the way we do missions.
Dr. Wilbert Shenk was one of the first faculty members with whom I started working when I came to Fuller in 1997 to pursue research on the history of Christianity in Japan. I was delighted to have the chance to work with him for this project and he both affirmed my approach to church history and helped broaden it considerably. When the SEMI asked me to write this brief article to share where his work has interacted with mine, I felt both honored and humbled. I am only too happy to join in congratulating Dr. Shenk on his inauguration at Fuller, but I know I cannot begin to do justice to the important work he is contributing to his field.

I was first introduced to Dr. Shenk through an article he wrote in April 1996 called “Toward a Global Church History.” It was about a new approach to church history for which I had been searching. During my M.Div. years at Harvard and the Boston Theological Institute, I was frustrated with the lack of emphasis on Christianity outside of the West. Why should theological education and church history in particular be so Western focused?

Having studied for a number of years in Japan as a young Christian, I considered Western church history and European theology ancillary to the exciting work of God in Asia. But church history courses at theological schools I attended all perpetuated an Eurocentric model of church history, where the churches of Asia, Africa, and South America (not to mention the entire Orthodox tradition!) were treated as an afterthought. A Eurocentric model of church history perpetuated the Western captivity of Christianity and the myth of Christendom. But church history courses and textbooks rarely start anywhere else.

It was a breath of fresh air to read Dr. Shenk’s approach to writing global church history which takes into account today’s truly world-wide church, and the fact that Western Christians have become a minority. Western Christendom is not God’s starting point for his work in this world, and it should not be the starting point for the history of the church. The global church today and throughout history is composed of many parts, but one body, and Christ is the starting point for us all (1 Cor.12).

I have long held that the bifurcation between church history and mission history is going to be an essential task of church historians and missiologists of the next century. The study of mission is intrinsically historical in many aspects, and the study of church history is essentially missiological. Mission creates history and church history is the story of mission. Without mission, church history will cease. Dr. Shenk’s evaluation of the current state of the world-wide Christian movement at the end of the twentieth century is that it is a vindication of the principle that the church exists by mission as fire by burning (quoting from Emil Brunner, 1931).

Fuller is an ideal place for this merging of disciplines to take place and I know that Dr. Shenk is not the only faculty member moving in this direction. I’m excited by his work, and I look forward to being stretched and challenged by him in the future.

Congratulations Dr. Shenk!

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**Fuller’s Best Kept Secret?**

be fooled as I was initially. This man burns passionately with a message for the church: sort of a Clint Eastwood meets Jim Elliot (and maybe throw a little Joan Baez in to neutralize some of Clint’s aggressive tendencies). Wilbert Shenk desires to see the marginalized, post-Christendom church be a faithful community that builds strong two-way bridges into postmodern culture.

To facilitate the outworking of his ideas into actual practices for the church, Shenk started a working group on postmodernism in December. Consisting of a diverse group of faculty, masters and doctoral students, staff, and former students, the group hopes to serve pastors who are struggling with the massive cultural shifts going on around them. Because of postmodernity and the increased marginalization of the church, many pastors express that they no longer connect with their congregations or the culture around them. The old ways of doing church are not working, and many of the new ways are just a reworking of the old. All too many in our culture express the sentiment, “I love Jesus, but I hate the church.” Our desire is not only to talk with pastors but also to listen to those who hunger for God but cannot find a church to call home. Our group does not have all the answers, but we hope to start a dialogue that will facilitate culturally appropriate ways for pastors to indwell their culture while maintaining the prophetic edge of the gospel.

Writing this article, I can understand how travel editors feel. Sometimes after exciting excursions, they feel hesitant to publish the details of their journey for fear that their favorite spots will be inaccessible because of an increase in popularity. Wilbert Shenk is one of the best-kept secrets here at Fuller. But I fear, not for long...
Welfare Assistancy Conference
April 9-10
Fuller is hosting and cosponsoring a conference designed to help faith-based organizations, churches, and community agencies meet the need of people moving from welfare to self-sufficiency after the passage of the Welfare Reform Bill of 1997. The event will be on Friday and Saturday, April 9-10, at the First Congregational Church. Churches and parachurch organizations will learn how to obtain grants to help assist people moving from welfare to self-sufficiency. The conference costs $45 for nonstudents and $5 for students. Students interested in field education credit should call Gary Purtee at 584-5377. For more information, call Gloria Rease in the Office of Urban Studies at 584-5679.

Students of African Descent: Elections
April 10
Fuller Graduate Students of African Descent will hold 1999-2000 officers election Saturday, April 10, in Travis Auditorium. President, vice president, treasurer and secretary will be elected. If you want to run for a position, call Paul Jones at (562) 597-7453 or email Lgiaraes@aol.com, or Gloria Ridgeway at (626) 584-5455 or email ridgeway@Alpha.Fuller.edu. Deadline for entry and brief profile is April 3.

Christian Reformed Home Mission Visit
April 20 from noon—2 p.m.
Discover opportunities about church-planting with the Christian Reformed Home Missions. New-Church Development Specialist the Rev. Allen E. Likkel will be available to meet with students. Sign-up sheet on 1st Floor of Carnell Hall. There will be a presentation on New-Church Development on Tuesday, April 20, at LIB 203. Pizza luncheon provided. Please RSVP before April 15 by calling 584-5387 or come by our office at Carnell.

Evangelical Covenant Church Visit
April 27 @ noon
Looking for a denomination in which to serve? Come find out about The Evangelical Covenant Church. Dialogue with the Rev. Donn Engebretson, Executive Director of the Dept. of Ministry, about future ministry, ordination, or any questions you may have. ECC students invited. Please bring any friends who are interested. April 27, Tuesday, noon. Lunch provided. Please RSVP to Lucy Burhan before April 20 at 584-5387, or at Carnell Hall.

Working on Venus and Mars
May 12-13
Care to hear more about gender synergy in the 21st Century? You will want to attend the 16th annual Women’s Lectureship at Fuller on Wednesday, May 12, and Thursday, May 13, at 10 a.m. in Travis Auditorium. Watch the SEMI for more information or call Randy Parks at (626) 584-5435.

Fuller After 5
Mondays, after 5 p.m.
Feeling tired or rushed from a long day of 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 in the 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. Come join us in prayer.

Psychotherapy Sessions
Low fee, individual psychotherapy is offered by the School of Psychology. Ten sessions provided for $50. The psychotherapy is appropriate for those experiencing anxiety, depression, relationship difficulties, life change adjustments, and desiring personal growth. Therapists are first-year students enrolled in the Ph.D. or Psy.D. program in clinical psychology. For more information, call Fuller Psychological and Family Services at (626) 584-5555.

Guest House Reservations
For those students planning for this summer’s graduation, the Fuller Guest House has already filled for that weekend. Students are asked to finalize their room reservations immediately! The Guest House has secured special discounts for Fuller students at both the Wyndham Hotel and Santa Ana Inn. To receive these lower rates or for more information, call the Guest House at (626) 578-1050.

Conflict Resolution Seminar
Confronting and Responding to Injustice: Biblical Models for Peacemaking and Conflict Resolution is the topic for a one-day seminar, April 24, sponsored by Christians for Biblical Equality. The speaker is Rosanneantz, director of the Center for Conflict Resolution, a nonprofit organization to help people resolve differences. For more information, call Betsy at (626) 572-7643 or pick up a flyer at a kiosk.

Art Wanted
The Arts Festival Committee is soliciting visual art for the Arts Festival. Bring up to three original visual art pieces to the President’s Office by Monday, April 11. No late submissions accepted. This will be a juried show so bring your best work. The committee is also soliciting written, graphic and photographic art for Offerings Journal printed in conjunction with the festival. Bring your poems, prose, photos, drawings, etc. to the Chapel Office by Monday, April 15. Include your name, phone number and campus box. Call Shelley Cobb at 584-5580 or Deon Standlee at 584-5405.

Readers and Typists Needed
Readers and typists are needed for the Spring Quarter to assist students with disabilities. Preference will be given to those with background in theology; typists must type a minimum of 50 wpm. These are paid assignments. For more information, call Randy Parks at 584-5435.

Spring Hike
Start your Spring Quarter off with a refreshing hike to the beautiful San Gabriels on Saturday, April 10. Members and friends of Fuller will leave the Psychology parking at 9 a.m. and return by 1 p.m. A suggested donation of $1 for gas would be helpful. For more info or to sign up, call Randy Parks at (626) 584-5435 or Randy Parks in the OSS at (626) 584-5435.

Santa Barbara Beach Campout/Hike
Need a great getaway? Members of the Fuller community will be beach camping, hiking, worshipping, and taking in some sidewalk culture in beautiful Santa Barbara on Friday, April 16, and Saturday, April 17. The trip is sponsored by the Genesis Wilderness Group. Note date change. For more information, call Randy Parks in the OSS at (626) 584-5435.
Visit Claremont Seminary

At the recent Intersem Conference, there was an opportunity for intra-tradition discussions, and folks from Claremont and Fuller had an opportunity to talk to each other. One of the things which came out of this discussion was the extent to which our two schools have students who do not know the other school very well. There were large areas of overlapping interest among the nearly 30 students who had a chance to talk with each other, as well as differences, and serious mis-conceptions.

As a concrete means of overcoming this, Claremont students noted Fuller’s chapel schedule, and have extended an invitation to Fuller students to do the same.

They would like to provide 8-10 students from Fuller Seminary the opportunity to come to Claremont for an hour with Dr. John Cobb (one of the foremost thinkers in Process Theology, and on the faculty at Claremont), dinner, and finally a special lecture by Rita Nakashima Brock, a scholar of Feminist Spirituality and Religion.

This is a great opportunity for those who are interested in getting a sense of the Claremont campus, getting a chance to talk to one of the most influential theologians in Southern California, and hear a rare lecture by an in-demand speaker, to say nothing about dinner.

Space is limited. Call Allen Corben 626-584-5411 for more information!