The Semi (04-19-1999)

Fuller Theological Seminary

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The Bread

By Sol Núñez

As I sit in the cafeteria I can see the Garth, the area outside with square tables where students sit, eat, and talk. I notice one table in the middle full of loaves of French and Italian breads and rolls donated to Fuller by Trader Joe's. This bread is free for the taking. I have been sitting here for an hour now watching students pass by. One student passes by the table, inspects the bread and walks on. Another student stops, picks up a roll and decides to sit down on a chair by the table as he eats his roll and reads a book. When he finishes he leaves. An older man walks up, takes a plastic bag, fills it with bread and leaves. Another student walks up to the table, looks at the bread and walks away. Almost everyone walks by without even looking or paying attention to the bread on the table. A couple walks up to the table. The woman picks up a small roll, takes a bite and they walk away. The Garth is almost empty now. The bread sits there quietly, waiting. A man comes, handles a loaf, looks for a bag, then changes his mind. He plucks a piece from the loaf, takes a bite and they walk away. The Garth is almost empty now. The bread sits there quietly, waiting. A man comes, handles a loaf, looks for a bag, then changes his mind. He plucks a piece from the loaf, takes a bite and they walk away. The Garth is almost empty now. The bread sits there quietly, waiting.

I imagined Jesus sitting at that table waiting to be approached. How many would come? Some out of curiosity would look and then walk away. Others might sit and eat of him a bit. Some might take a piece of him to eat later. Still others might touch and handle, take a bite and walk away. Most would not even notice he was there as they walked by.

Leaving the cafeteria I stopped by the table outside. I picked up a roll and ate it reverently on my way to the car. As the misty fog covered the Pasadena hills, the air was moist, cool and mysterious. "For the bread of God is he who comes down from heaven and gives life to the world."
Preaching That Turns World Upside Down: The Professional Growth Seminar for Clergy Comes to Pasadena—Live by Satellite Broadcast

Featuring three outstanding international Christian communicators, this dynamic Professional Growth Seminar for Clergy will be broadcast live via satellite here at Travis Auditorium, from 10:00 a.m. to 2:00 p.m. on Tuesday, April 20. Seating is on first come first served basis. A registration packet of information will be available to all participants.

Sponsored by the international magazine Ministry, the live-by-satellite seminar is designed as a tool to deepen faith and heighten consciousness of religion in our contemporary culture. Guest presenters from three different faith communities will provide opportunity for interactive questions, as well as giving instruction and practical advice on how to present this important topic in preaching and witnessing.

The seminar will be downlinked to 500 sites across North America, the Caribbean, Europe, Australia and New Zealand. The seminar is attracting massive interest as the first satellite seminar, says Satelmajer. “But the use of satellite technology means we can bring outstanding speakers to places where they might not otherwise be available.”

Downlink facilities already confirmed include churches, theological seminaries, hospitals, convents, colleges, and even a state department of correction. Faith backgrounds vary widely—from interdenominational institutions to churches and colleges of faiths such as Adventist, Baptist, Catholic, Methodist, Pentecostal, and Presbyterian.

The three scheduled lecturers are internationally recognized leaders with a gift for deep spiritual preaching, says Willmore D. Eva, editor of Ministry magazine.

“We feel genuinely privileged to have obtained the three speakers scheduled for this years downlink seminar,” says Eva. “They are preachers gifted by God to enhance the credibility of the Christian pulpit. Their preaching is consistently fresh, penetrating, and deeply engaging. They are ministers to learn from, the kind who put us on the road to turning the world upside down.”

The preachers are: Marguerite Shuster, professor at Fuller Theological Seminary; William Willimon, dean of the chapel and professor at Duke University; and Walter L. Pearson, Jr., director/speaker for the Breath of Life telecast.
Thanks for Shouting!
A Tribute to Rob and Julie Banks

Rob Banks gave his final Fuller lecture March 15, preaching the virtues of lay leadership and empowerment. He stressed imagination and creativity to further the ministry of all believers to the 30 students in the final class of “Empowering the People of God.” Fittingly, a little girl roamed in the back of the classroom while Banks spoke. At the end of the lecture, students gathered around Banks, laid hands on him and prayed. We prayed for his wife, Julie, whom we thought was out of danger. We prayed for his new position in Australia, the continuation of his important ministry. We prayed for ourselves and the Fuller Community—for their leaving is our loss.—James S. Kim

By Katie Price Foster, Associate Director of Residential Community

In the fall of 1989, I had no idea that attending chapel one day would be a transforming moment. It was not the sermon that was memorable, but rather meeting Julie and Rob Banks. We were all new to Fuller and seeking new relationships, indeed, a new community. Julie gave me an invitation to go to the Catalyst after chapel for a soda, saying that she would “shout.” I found this a curious invitation, but accepted anyway. Much to my relief I soon discovered that “to shout” is Australian for “to treat.” Thus began a decade for me, and for many of us, in which Julie and Rob treated us with their teaching, their lives, and their companionship.

To participate in Rob’s classes was certainly a treat. I remember one day in the Foundation for Ministry class when Rob came to teach on lay ministry. During the class break before he was to begin, someone came into the class and made a huge multi-balloon head-piece for Cathy Schaller in honor of her birthday. Cathy was mortified at the attention. Rob and Julie have treated us in a plethora of ways, I suppose as varied and myriad as the minuta of everyday life. They were both consistently found in Chapel, or eating with someone in the Refectory, or sharing coffee in Higher Grounds. Rob helped co-found the DePree Leadership Center and the City of the Angels Film Festival. Julie helped found the Southern Cross Scholarship Fund for Australian Fuller students. They have both written many influential books. Sometimes their treats would shock us, such as Rob’s T-shirt, “Don’t go to church—Be the church!” They often had a prophetic role among us—calling us to abandon structures or roles that stood as barriers to relationship with Christ and other believers, calling us back to our first love.

It is hard to give them up.

Last spring Julie was diagnosed with esophageal cancer. Thus began many months of radiation and chemotherapy, eventually followed this winter by surgery to remove Julie’s esophagus. All the while this was bathed in much prayer all over the world from folks whom Julie and Rob had treated. All signs indicated an “all clear.” Many different scans revealed no further trace of the cancer. Despite the good news, the ordeal had convinced Rob and Julie to return to Australia this June. Rob had been offered a position with MacQuaries Christian Studies Institute whose mission looks handwritten for him: “it eliminates the gap between secular and sacred, integrating the worlds of work, daily living, and personal faith.” This decision, although quite understandable, came as a huge loss for the seminary community.

We did not realize how big the loss was to be. A few weeks ago Julie began to be not able to formulate all the words she wanted to. On Monday, March 22, she had a MRI to assess what everyone thought was a stroke. Instead came the difficult revelation that the cancer was in Julie’s brain—giving her a prognosis to be with us only 2-3 more months. Rob has stated that despite the severity of the news, they received this word more easily than the instances of smaller previous setbacks. Within a flurry week of packing, organizing, and farewells, Rob and Julie returned to Australia for good on Monday, March 29.

One of their commitments to an everyday life is also a commitment to an everyday death. I distinctly remember Julie and Rob sharing how they took in Rob’s mother as she was dying. They fought the cultural tendency to hospitalize, commercialize, and catastrophize death. They tenaciously protected dignity, simplicity, and female relationships in her death, further living out their belief in the presence of Christ in everyday life, and death. Now they go home to live with Julie’s sister and be “treated” by a host of family and friends in the same simple and loving way that they have treated others.

Julie and Rob have shouted for us over this past decade, treating us to both good and bad movies and good theology. Their shouts echo to us of the undying love of our Lord Jesus Christ. They are harbingers of the shouts of the heavens: “The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign forever and ever” (Rev. 11:15).

Thanks for shouting!
Breaking Down Stereotypes

By Christy Wilson, SOT Student

I was honored to attend this year’s InterSem retreat—a 24 hour gathering of seminary and rabbinical students from five different LA area schools. The time had a surreal feeling to me, as the Malibu “mountaintop” setting, concentrated agenda, and unusual company seemed to remove us all far from the routine pace of daily life. Our time together consisted of small group discussion, worship services, and common meals.

I greatly enjoyed the members of my small group, and hearing their questions and insights regarding the worship services. Of the ten people in my group, two were studying for the priesthood at St. John’s Seminary, three were studying for the rabbinate at either the University of Judaism or Hebrew Union University, two were students at the Claremont School of Theology, one worked for the Archdiocese of Los Angeles, and three of us were Fuller students.

Our discussions typically began with reflections on the preceding worship service, of which there were three—a Methodist service (to represent the Protestant contingent), a Catholic mass, and a Jewish Torah service. From there discussion ranged to cover any random question someone might have, including, “Can rabbis marry?” “Doesn’t it bother you to eat the body and drink the blood of Christ?” and “Who do you think is going to heaven and hell?” I later learned that our group was fortunate in regards to the mutual respect and interest shown among members. In fact, we enjoyed learning from one another so much that the ten of us decided to continue meeting after the retreat. A few days ago I hosted the first of our monthly dinner gatherings, which will allow us to continue discussions and learning, as well as grow together as a group of friends.

Besides meeting in our small group during the retreat, we also met once with the other students of our respective faiths. Even as I write that sentence, I feel again the arbitrariness of how we divided ourselves. After returning to the small group, one of our Claremont members said she was deeply disappointed with her section of the “Protestant” group meeting, and that she felt she had more fellowship and spirit of worship during the Catholic mass and the Jewish Torah service than during the Protestant service. I think other students felt the disorientation and “graying” of boundaries that came with getting to know one another better, throughout the weekend as well.

We talked about the arbitrariness of the “conservative” and “liberal” labels in regard to Fuller and Claremont students, and I mentioned that I don’t necessarily wish to be considered an “evangelical,” just because I share some convictions with those who do. Claremont students were shocked to learn that some of us are involved with social justice work, and that some of us have more questions than answers in regard to our faith. Likewise, one Claremont student said that she had been hurt by the stereotype some Fuller students had of Claremont. She had been recently asked by a Fuller student if she, like other Claremont students, really practiced witchcraft.

Since the retreat, my visits to new friends on the Claremont campus have brought me face to face several times with the prejudice that accompanies such stereotypes. A few days ago, in the midst of a wonderful day of fellowship with a friend at Claremont, I was introduced to someone as a Fuller student. Her response, rather than being “Nice to meet you,” or “Welcome to our campus,” was, “That’s scary.” I couldn’t help wondering if a Claremont student had ever received the same reception here. Ultimately, our group decided that getting to know individuals, rather than perpetuating stereotypes, would be a positive step toward mutual understanding.

Perhaps the most meaningful moment for me during the InterSem retreat was during the Catholic mass. This moment captured for me both the bitterness and the sweetness of our attempts at fellowship together. During the Eucharist, the priest invited all of us forward for a blessing, whether Catholic or not. After going forward for the blessing, I returned to my seat, and sat quietly in reflection. Then I glanced up, just as Rachel, a rabbinical student from my small group, was standing before the priest for a blessing. There she stood, with her head bowed, her arms folded across her chest, and a smile on her face, as the priest raised his hand and spoke softly to bestow upon her the blessing of Christ. My eyes welled up with tears for the wonder and beauty of that moment of reconciliation, even as I felt the pang of sadness for the exclusion of us non-Catholics from the Table.

In the final moments of the retreat, as I was heading to the parking lot with another Fuller student, I mentioned to her that I would like to hear more about her experience as a Benedictine oblate. She said she was blessed by the experience, while at the same time feeling the pain of the boundaries to fellowship with the Benedictines. I said that while we yearn for unity, and even intimacy, I guess any relationship this side of heaven is characterized by a degree of separation as well. She said for her, the blessing makes the painful parts worthwhile. I agree.

Reflecting on InterSem

By Martyn Smith, SEMI editor

Over a Sunday and Monday in February about a dozen students and staff from Fuller, led by Dr. Jim Butler, took part in InterSem ‘99. The SEMI asked two students who attended the conference to write about their experience. The conference is held at a hilltop camp near Malibu which overlooks the ocean (see picture). For those who don’t know, InterSem is an event put on by the National Council for Community and Justice (NCCJ) which gathers future religious leaders from three traditions (Protestant, Catholic, and Jewish) for dialogue. Fuller Seminary along with Claremont Seminary were the Protestant representatives. The goal is to maximize dialogue on important religious issues, and to let each tradition get a taste of the others. Many Protestants and Catholics were able to experience for the first time a Jewish Torah service.

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STUDENT SERVICE AWARD

NOMINATION FORM

Name of Nominee ___________________________________ School: ____________________________

Please provide a detailed description below of the nominee's exceptional volunteer service on behalf of fellow students in the Fuller community.

Preference will be given to those students who are graduating or whose service benefits students in all three schools.

Please return this completed form no later than 5:00 p.m. on Monday April 26 to:
the Office of Student Services
FTS Box OSS

I/We nominate _______________________________ for the 1998-1999 Student Service Award for _______________________________.
(type of volunteer service)

I/We have experienced or observed the nominee contribute to learning and living together as the family of God by (describe nominee's activities and attributes):

________________________________________
________________________________________
________________________________________
________________________________________

His/Her volunteer service benefits students in all 3 schools in the following ways:

________________________________________
________________________________________
________________________________________
________________________________________

Please list any others the award committee could contact who might have helpful info about the nominee's volunteer service?

Name & phone number ____________________________
Name & phone number ____________________________
Name & phone number ____________________________

Nominated by: __________________________________

Telephone: __________________ FTS Box: _____________ e-mail: __________________
Nominations are invited for the 1998-99 Student Service Award. Nominations may be submitted to the Office of Student Services until 5 p.m. on Monday, April 26. Nominations may be submitted by students who are currently registered for classes, by faculty, and by staff members. Nominations are also solicited from student government and the deans of each of the schools. Students who are currently enrolled and in good standing may be nominated for their outstanding volunteer service to the seminary community.

Purpose:
The annual Student Service Award honors a Fuller student's exceptional volunteer service to other students in the seminary community. The purpose of the award is to honor volunteer student contributions to learning and living together as the family of God. This volunteer service may take the form of public leadership (ie, planning campus events, starting new groups, or leading campus dialogue about important issues) or "behind-the-scenes" care for students or groups of students (ie, helping to resettle arriving international students and their families, organizing networks of care for people in need in campus housing, etc.).

Examples of past award winners include students who founded Fuller's Gospel Choir, led the campus Days of Prayer, led student dialogues on race relations, organized editing resources and referral services for students for whom English was a second language, initiated the campus food distribution, helped new students move into their apartments, prepared meals for students who were ill, and offered free computer repair and technical training to students who could not afford to pay for it.

Selection:
The award recipient is selected by an Awards Committee, composed of a representative from each of the sponsoring groups listed below. Preference is given to graduating students, and to students whose service benefits students in all three schools. Student government service may be eligible for the award if the position is volunteer (uncompensated). Nominees may not be members of one's own family. Members of the Awards Committee may not submit nominations.

The Award:
The award will be presented on Wednesday, May 26, during the Student Awards Convocation at the 10 a.m. chapel hour. The award consists of a monetary gift, a commemorative gift, and a letter of commendation. Eligible nominees will receive a letter of acknowledgment for their contributions to student life.

Please use the form on the back and tell us how your nominee has given exceptional service on behalf of fellow students in the Fuller community. Please return this form no later than 5:00 p.m. on Monday April 26 to the Office of Student Services or Box OSS.

Sponsored by:
The All Seminary Council
The Office of Student Services
The Office of Christian Community
The Office of the Vice President for Seminary Advancement and Student Life
A Catholic No More

By Ron Mariani, SOT Student

InterSem was different than I expected. The corporate time seemed to go as planned. Each faith tradition—Protestant, Catholic, and Jewish—held a worship service which provided the topics for the subsequent small group, interfaith discussions. My small group entertained the primary retreat topic of “Partners in Renewal” only in passing on our way to dialoguing about the meaning and distinctiveness of each other’s worship services.

The discussion about the Protestant service focused primarily on two issues: an open or closed communion table, and the sanctity of the bread used for communion—body of Christ or snack bread available for public consumption after the service? The questions of the Jewish participants helped ferret out the distinctions between the Protestants and Catholics gathered there. The course of this discussion, leading as it did toward the content and practices of the Catholic service later that evening, dramatically altered my identity as a Christian.

I was baptized into the Catholic Church as an infant, received First Holy Communion at age 7, and went through Confirmation at 14. Even though I experienced conversion at 21, and as a result began to attend a Protestant church (Vineyard Christian Fellowship), over these past fourteen years I have never considered there to be any discontinuity between my pre- and post-conversion faith in Jesus Christ. My passion for Christ had changed, but my faith in him as Redeemer had not. My relationship to the Church had changed. Instead of attending a Catholic church infrequently, I now participated in a Protestant service every Sunday. But I never thought of myself as not being a Catholic. Nor did I consider myself a Protestant. What did I have to “protest”? I wanted to celebrate—Jesus is risen!

During the small group discussion of the Protestant service, a Catholic seminarian stated that he was troubled at how the communion bread had been simply set on the snack table and left for public consumption. I too had noticed the communion bread summarily left with the snacks and likewise was troubled by the act. Now, I cannot confess, as would the Catholic seminarian, that the bread and wine are transformed, but I do believe in a conference of grace from God to the communion participant. Like so many other charismatic experiences, there is something tangible, though not material, about the act. We take communion together as a reminder to ourselves, and a declaration to others, that by Jesus’ shed blood and broken body, our sins are forgiven and our lives made whole.

Our lives? Who can participate in the communion service? The Jewish participants once again asked an innocent but leading question. Was the Catholic service an open table like the Protestant’s? Following the Catholic response of an emphatic no, a few Protestants also indicated that their specific traditions practiced a closed table. I then asked my mutually troubled “bread brother”, “Since I have received First Holy Communion and other Sacraments in the Catholic Church, would I be allowed to participate in the Eucharistic celebration?” His answer changed my identity. Since I was not in fellowship with the Catholic Church and did not hold to Catholic polity, I would not be allowed to participate.

As if to underscore this point, at the beginning of the Catholic service the officiating priest stated that all Catholics practiced a closed table. If any non-Catholic wished to participate in the service, then any and all were welcome to come forward at the appropriate time with arms folded over one’s chest and receive a blessing from the priest. I went forward, arms crossed, to receive the priest’s blessing. Instead, I became a Catholic no more.

In a surreal moment, I died to my Catholic identity. When I turned away from the priest, arms still folded, now as though in death, a flood of painful understanding swept across my soul. An identity which had given meaning to every transient phase of my life was now gone. My Catholic roots were ripped from my breast. When, at the end of the post-service discussion, it was my turn to share with the group my impression of the Catholic service, I wept. The group waited and watched for about three minutes as my private agony became public expression of loss. “I am no longer a Catholic” I stammered. The discussion of the service quietly came to a close.

Ironically, on the Friday morning preceding the InterSem weekend, I had attended a different communion service. The service was at Fuller on the first Friday of Western Lent. Twelve of us gathered around the table at 7:30 a.m. Had I used the same criteria encountered at InterSem in determining with whom I would partake of communion, I would have missed a graced moment. I wept that Friday morning as well. Not for any pain I felt, but in gratitude to the One who suffered for me—for us. Communion is not about our agreements, it is about our reconciliation to God and each other. Jesus suffered and died to make us one with God and each other—not to be divided by our lack of understanding.
A Book's Progress

continued from page 1

record of the book to her own computer, and then looks to find out who she can order it from. Often she orders the book from the Midwest Library Service in Missouri, but for international orders the distributor of choice is Harrassowitz in Germany. By the end of this second step, the selected book has been placed on a definite order.

STEP 3

There is naturally a gap between steps 2 and 3 since we must wait for the books to come in the mail. When the books arrive they come in a package, and this package is received by Mitsuko Iwasaki. Her first job is to get the invoice for the book and see what the library owes, or if we were charged correctly. She also checks the book at this point for damage during shipping or any obvious printing errors. The basic information is written by her along the left margin of the title page (or subsequent page). The information written there includes where we ordered the book, the date, and the price. These are the first marks put on a new library book.

STEP 4

The next step in the odyssey of a book is in the hands of Tom Wheeler, who receives the books from Mitsuko. He edits the bibliographic data in the staff catalog, and also finds the call numbers that other libraries have used for this book. This is an important step since it allows the library not to have to "reinvent the wheel." From this information Tom prints out the labels that will eventually go on the spine of the book and on the inside of the front flap. The edited bibliographic data is downloaded onto the Horizons computer system that the students use.

STEP 5

Every book, after Tom is finished, goes through the office of Esther Yeung. Esther is in charge of all decisions related to cataloging. As we have seen, where possible Tom has assigned a cataloging number to the books that come in based on how they have been classified in other libraries or systems. Esther looks these numbers over to make sure those assignments fit for our needs at Fuller. Other books, especially foreign books and rare books, come into the library without any previous cataloging information. So it is Esther's job to decide how these books ought to be classified, and what subject words they should be listed under on the computer. In the picture that accompanies this step you can see three volumes of the Library of Congress subject headings guides, which are used by Esther to help make these decisions.

STEP 6

The final step that occurs in the main workroom of the library is done by Rita Wu. After Esther completes the cataloging, Rita does the physical work on the book. She is the one who writes the cataloging data on the top left corner of a library book. She also tapes that same cataloging data along the outside spine of a book. This is the number by which you find books on the shelf. Also, the bar code is placed on the back cover of the book by her. By the time Rita is done with the book it has all the physical markings that you see when you pick up a book from the shelf.

STEP 7

On the seventh step the books move into the hands of Olive Brown. By the time they reach her they are listed on the computer and have all the necessary stamps and stickers. Olive's work centers around making those new books visible and available. She feels there is no point in buying a book if nobody knows about it. Each week's crop of new books is examined to find out which books might be of interest to specific faculty members. When a book comes in on a New Testament topic, she forwards the title and maybe the table of contents to faculty members who focus on the New Testament. To let students know of the new books Olive posts in the entrance to the library the covers of new books. And in addition stocks the new arrival shelf with the books so that students can browse as they enter the library. The point of posting the covers in the entrance and of a new arrivals shelf is to say to students and faculty, "Look, here is something that might interest you." At the start of each week the book covers of the past week come down, and then the new ones go up—like clockwork.

By the time you pick up a book on the new arrival shelf, the book has gone through many hands and a lot of work. The library spends over $200,000 a year on acquiring books and journals, and all those acquisitions must be cataloged and shelved correctly. Keeping the library in order and stocked with the latest books on the subjects you are researching is a monumental task, which should not be taken for granted...
FOR YOUR INFORMATION

CAMPUS EVENTS

Church Growth Seminar  
April 19 from 1-2:30 p.m.
Peter Wernet, of Percept Corporation, will present "Exegeting Your Community" on Monday, April 19, in Payton 101. Percept is the nation's leading demographic and research service that assists churches to understand their environment for future planning. This seminar will be of particular interest to those involved in church growth.

C.S. Lewis Seminar  
April 21 from 7:30-10 p.m.
The Southern California C.S. Lewis Society presents "Seeing Hell Through the Reason and Imagination of C.S. Lewis" on April 21 in Faculty Commons, by Dr. Douglas Beyer, Pastor Emeritus, First Baptist Church, Temple City. Guests at any level of familiarity with Lewis' works are welcome. For more information: www.loop.com/~edie/csl or (310) 532-9973.

Reconciliation, Forgiveness in Africa  
April 27 @ 1 p.m.
The Mwitis and Eriksens, two Fuller couples involved with African Enterprise, will share their personal experiences of how God is bringing forgiveness and reconciliation to areas that have been ravaged by political violence and murder. The presentation is sponsored by Peace and Justice Committee and will be April 27 in the Geneva Room.

Interview Seminar  
April 28 from 11 a.m.—12:30 p.m.
Carol Houston, of Rolling Hills Covenant Church, will present "Interviewing for Making a Good Match" on Wednesday, April 28, in Payton 101. As a recent graduate of Fuller's M.Div. Program, Carol has a wealth of experience, and a burden for students who will soon be in the "job hunt."

ANNOUNCEMENTS

Psychotherapy Sessions
Fuller Psychological and Family Services is presenting two sessions. Survival Guide for Parents starts April 14 for 10 weeks. It is designed to help people understand and parent their child along with providing a child's group therapy. The cost is $100. The other is Communication Workshop for Couples, starting April 16. The cost is $60. For more information, call 584-5555.

Phonathon Helpers Sought
The Office of Development is seeking callers for the Spring 1999 Phonathon to help raise money for grant-in-aid and other annual fund needs. The phonathon will run April 19-29. Pay is $7.50/hour. We'll be calling Monday-Thursday, 5-9 p.m. and we'd like you to work 2-4 nights per week. Paid training will be provided. Come to Human Resources (next to Amy's) for an application or call Andrea Greene in the Office of Development at 584-5695.

Alien Coworkers
Is your boss from another planet? Learn how to work more effectively with those who are different from you. On Wednesday and Thursday, May 12 and 13, come hear college copresidents address "Working on Venus and Mars," 10—noon each day in Travis Auditorium. For more information, call 584-5439.

Spiritual Transcendence and Health Study
Alexis D. Abernethy, Ph.D.
My colleagues and I have developed an inventory to measure spiritual transcendence. 145 Fuller students participated in a study that helped reduce the scale to eight items and deepened our understanding of spirituality and health. First, second and third place winners were from SOT, SOP, and SOP, respectively. Thank you Fuller community.

Research Problems Solved!
Experienced computer programmer/statistician/researcher (8 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. APA reporting editing available. 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." Research Unlimited, Inc. 1-800-306-0400. Visa/Mastercard accepted.
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Celeron 333 MMX $838
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CARRYING THE FUTURE

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- 56K Fax modem w/ v 90 Ready
- Windows 95 Keyboard
- 1 44MB Floppy Drive
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