The Semi (05-31-1999)

Fuller Theological Seminary

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Saying Goodbye

Last year there was a bumper crop of good­bys, but this year it is a more manageable task. The following people will be leaving before the Fall Quarter.

School of Psychology

Dr. Nancy Stiehler Thurston has been at Fuller for nine years, and has been head of the Psy.D. program. She will be leaving at the end of July to take a teaching position at George Fox University in Oregon.

Ann Baldwin has been the Assistant to the Dean in the School of Psychology, and she too will be leaving at the end of July. She will be moving to Kansas where her husband has taken a job at a Nazarene publishing house. The SEMI will especially miss her helpfulness in matters pertaining to the School of Psychology.

School of Theology

Dr. Bill Pannell is retiring at the end of this quarter, after thirty years of service to Fuller as Board and faculty member. If you want to know more about Dr. Pannell’s plans, check out our interview with him in this issue.

Father Sam Gantt will be leaving Fuller at the end of August. He will be finishing up his doctorate in Education at Pepperdine University. His expertise at teaching Greek will be missed by students, along with his friendly presence. He will be going on faculty at a Methodist university in Tennessee.

School of World Mission

Dr. Dudley Woodberry will be stepping down as Dean of SWM, but he will be very present as a professor if Islamics beginning next winter.

Marilyn Clinton has been a guiding light for the seminary during her 19 years in SWM. It looks as if she will be retiring in August. Her husband Dr. J. Robert (Bobby) Clinton will be staying on at Fuller.

Betty Ann (Klebe) Williams is leaving her position as the Secretary to the Dean of SWM, which she has occupied for 15 years. She is recently married, and will enjoy settling into a new home.

Learning in a Time of War

By Richard J. Mouw, President of Fuller

Recently I re­read C.S. Lewis’s “Learning in Wartime,” an essay that I have read many times. I find myself turning to it whenever I need to be reminded of the importance of the Christian academic task.

Usually I do not need reminding. More often than not I approach my work in theological education with enthusiasm. Lately, though, the enthusiasm has not come as easily as at other times. I have been distracted by terrible things that have been happening in the world. Bombs have been falling in eastern Europe. The newspapers have been full of photos depicting the desperate condition of refugees. High school students have been gunned down in Colorado. Tornadoes have devastated whole towns in Oklahoma. And all of this in addition to persecutions, famine, and political oppression in other parts of the world, as well as poverty and drive­by shootings in neighborhoods closer to home. These are the times—when human suffering is so visible that it inex­capably becomes a part of our daily consciousness—when I start to look dubiously at the things that occupy most of my days: talking about budgets, thinking about inadequate parking facilities on our campus, writing a paper for an ecumenical conference, planning for a trustee meeting, getting ready for class lectures.

At times like this I am grateful for the insight and encouragement of C.S. Lewis. His “Learning in Wartime,” one of the chapters in The Weight of Glory, is tonic. The essay is actually preached to students at Great Britain was the realities of were very much young men who day to hear Lewis St. Mary the Virgin, about what sense it studies while many of struggle against the Nazi concerns directly and with a deep sensitivity to their inner turmoil, posing the central question in a stark and straightforward manner: Do we really have a right to “continue to take an interest in these placid [scholarly] occupations when the lives of our friends and the liberties of Europe are in the balance? Is it not like fiddling while Rome burns?”

I won’t summarize here all of the ways he responds to this question, but there is one theme in the case that he makes that I find especially compelling. In stating the question, Lewis alludes to the famous example of the Emperor Nero, who is said to have played his violin while fires were raging in various parts of the city. This example is often used to illustrate the way in which people conduct business as usual when everything around them is falling apart. And Nero did indeed exhibit a bizarre pattern of behavior. But, says Lewis, we need to be clear about exactly what it is that makes it bizarre: from a Christian perspective, “the true tragedy of Nero must be not

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The article was one of two that we took to own that knowledge, and personal responsibility— increase psychological awareness, self-knowledge, and personal responsibility—taking to own that we all bring many factors into our faith responses? What I find... is an article, that in the desire to enter the field of pastoral ministry. For application materials call (310) 328-3242.

**Financial Aid**

**GMC SCHOLARSHIP**
This scholarship is funded through the Southern Baptist Church. Korean-American students dedicating their life to the Lord’s calling into full-time ministry are eligible to apply. Deadline: June 30, 1999.

**FULBRIGHT**
Applications are available in the Office of Financial Aid or look on the website: [http://www.iie.org/fulbright](http://www.iie.org/fulbright). These fellowships are for study abroad.

**GSF SCHOLARSHIP**
This scholarship funded through the Torrance First United Methodist Church. Applicants must be Filipino students who are members of the United Methodist Church and with the desire to enter the field of pastoral ministry. For application materials call (310) 328-3242. Deadline: July 2, 1999.

**CANADIAN STUDIES GRADUATE FELLOWSHIP**
This fellowship offers doctoral students an opportunity to conduct part of their dissertation research in Canada. This program is intended for full-time students and whose dissertations are related in substantial part to the study of Canada. For information and application materials please write: Canadian Consulate General, The Academic Relations Office, Canadian Embassy, 501 Pennsylvania Avenue NW, Washington, D.C. 20001. Or call (202) 682-7717 Fax (202) 682-7791. Or e-mail: [daniel.abele@fait-maeci.gc.ca](mailto:daniel.abele@fait-maeci.gc.ca). Website: [http://www.canadianembassy.org](http://www.canadianembassy.org)

### Letter to the Editor

I am writing to question the appropriateness of printing Ron Mariani’s article, “A Catholic No More.” (Week 4, Spring Quarter, 1999). I recognize that Ron Mariani’s experience is his own, is real, and he, as any other person, has the right to tell his story. But why print such an article in Fuller’s SEMI? What purpose does it serve—really?

Marty, I personally could write “A Baptist No More,” “A Lutheran No More,” and even a “Vineyard Christian Fellowship No More.” That’s a fact of life. But does the fact that these are real experiences, as real as Ron Mariani’s, help further a respect for diversity, create an openness to sensitively “hear” another’s religious experience, and promote a spirit of ecumenism? Does this kind of an article increase psychological awareness, self-knowledge, and personal responsibility—taking to own that we all bring many factors into our faith responses?

What I find... is an article, that in the least, solidifies, if not increases, prejudice toward Catholics.

Sincerely,
Denyse Conkel, library staff

ED: Thank you for your response to the article. The article was one of two that we run on student experiences at InterSem—a program designed to allow Protestant, Catholic, and Jewish seminary students to interact and dialogue. Ron wrote an honest, and as you say, a “real” appraisal of his experience at InterSem. If he had returned from InterSem deciding that he was a “Presbyterian No More,” I think that would have been appropriate for a SEMI article.

The SEMI seeks to provide a forum for a variety of voices and opinions. Ron Mariani shared an aspect of his religious journey.

Thank you for sharing your voice in this matter...

### Letters to the Editor

The SEMI welcomes expressions of all views. Due to increased reader interest in responding to the SEMI, this issue begins a “Letters to the Editor” section. Please be brief. All submissions are subject to editing for length, grammar, and clarity. They must include valid mailing address and telephone number, used only for verification. Submit your letters to the SEMI office on the second floor of the Catalyst or email them to [semi-editor@dept.fuller.edu](mailto:semi-editor@dept.fuller.edu).

### Article

**ALL SEMINARY CHAPEL**

Come and join us this Wednesday, June 2, in the First Congregational Church at 10 a.m. as we hear a message from Winston Gooden for Baccalaureate.

The Thursday Chapel meets in Travis Auditorium at 10 a.m. William Pannell, Professor of Preaching, will speak. There will also be a time of praise and worship led by the Chapel Worship Team.
Changing Face of Psychology Profession

An interview with Dr. Jeffrey Bjorck by Martyn Smith

MS: How is managed care changing the profession of psychology?

JB: You can answer that from several different perspectives. From the perspective of the psychologist managed care has all but abolished the idea of hanging out a shingle and having a traditional private practice. In order to survive in private practice today, it's no longer truly private because you are actually having to report to, and be somewhat dependent on getting referrals from, managed care organizations.

From the perspective of the managed care organizations, it is requiring psychologists to be accountable for the services they are billing for and the services they are providing. As a business, managed care programs have a right to make sure that their insurance dollars are being spent appropriately.

From the perspective of the patient or client, the change to managed care has meant that if I am going to see a psychologist, first I must start by seeing a general practitioner and tell them that I am having these problems, then I get referred to a psychologist who I know is going to be needing to talk to insurance people about my problems. As a client or patient I am aware of the fact that my confidentiality and privacy is not going to be as great as it was before the managed care era.

MS: Do you see these changes as being healthy?

JB: I think it is positive and negative. Certainly in the heyday—back in the seventies and even in the early eighties—psychologists were able to assign a diagnosis and pretty much do whatever they wanted and get reimbursed no questions asked. I think this tended to encourage milking the system by some therapists—although certainly not by all therapists. I remember working in a psychiatric hospital in 1983, for example, where I saw as a matter of course that if a patient got an Axis I diagnosis, a 28-day stay was automatically authorized by the insurance plan. I saw psychiatrists who would somehow be assigning a new diagnosis on day 27. I don't want to give that as the example of what was typical, but that is an example that shows how managed care is helpful.

I think managed care can be harmful because the pendulum has swung in the other direction. The knee-jerk reaction is fearing that psychologists will run roughshod and have a year of sessions for something that might need only thirteen sessions. That knee-jerk has turned managed care organizations into those that we joke about today. The joke about the poor fellow from managed care who goes up to heaven's gate and St. Peter says, "We'll let you into heaven... but only for four days." The fact is you can have any level of diagnosis, any level of severe problem, and some managed care companies will still authorize four sessions. This illuminates how managed care can be a problem. I think that it is problematic because it ignores the other end of the spectrum, e.g., a variety of situations for which four sessions is completely inadequate. Another reason I think managed care is problematic is that clinicians are reinforced and rewarded for not providing treatment. The fewer sessions you see a person, the more it will raise your ratings with some managed care programs. As a result there is a counter-ethical incentive to give minimal treatment to keep your ratings up.

MS: How do you think these changes affect the job prospects of students studying now in the School of Psychology?

JB: I think it has affected them in that clinical psychology students are less certain that they can walk into a degree and walk out with a great job that will automatically pay off loans immediately. This is seen in dropping enrollments across the country. Given that context, it is particularly encouraging to see that our program continues to do quite well regarding enrollment. While ours has dropped too, this has in large part been intentional, so that we can provide more and better attention to each student.

Students who are considering therapy to be one of their main foci will continue to be employable, and be employable within managed care organizations. But there are other alternatives. I want to emphasize that, contrary to popular opinion, particularly here at Fuller, a clinical psychologist is not only a therapist. Therapy is one of the significant facets of what one learns to do as a clinical psychologist. But clinical psychology also focuses on assessment, diagnosis, research, a variety of forms of testing, consultation, supervision and/or direction, and program administration—to name a few other functions of the clinical psychologist. The number of hours a psychologist actually sits in a room talking with somebody is by no means automatically the majority of hours for their job. And as managed care become increasingly prevalent, I think more and more clinical psychologists at the doctoral level will be doing less and less therapy.

MS: You have a book coming out in which you propose a common terminology for therapy, how would your proposal help the managed care situation?

JB: It would depend on the extent to which it is adopted! [laughs] I actually co-authored this book with Janet Brown (Warren's wife) and Michael Goodman. To the extent that it is picked up, it can help first of all as a training guide that can be used in clinical programs. Secondly, to the extent that this language is also used as a way of tracking practice, the nomenclature could also be used, particularly with software applications, as a means of generating standardized quality assessment data. For example, if a large managed care company were to adopt this nomenclature and have all of the therapists use it, within a very short time, even a number of years, you would begin to have a data pool that would empirically tell you: if you have this reason for treatment, four sessions never works, you need more than that. But if you have this other reason for treatment, you seldom need more than five sessions. On the one side the therapist would need to be accountable, and couldn't try to inflate the number of problems because they are going to show up as a problem inflator and probably be dropped as a provider. On the other side the managed care organization couldn't ignore their own data, which would indicate that there are differential treatment needs rather than "four sessions for all."
Memories of Thirty Full(er) Years

An interview with Dr. Bill Pannell by Martyn Smith

MS: How long have you been at Fuller?
BP: For 25 years as a member of the faculty, but I've been associated with Fuller for 30 years, the other five years being involved with the Board of Trustees.

MS: How did you initially get involved with the Board of Trustees?
BP: We're all connected in one way or another in my generation. I met Dr. Hubbard in Berlin at the Congress on Evangelism in 1966, but at that time I also knew one of our board members who was then a vice-president at Youth for Christ International.

I suspect also that the seminary became interested in an African American board member out of the turmoil that this country was engaged in during the Sixties. There was a movement among Fuller students, not just for board members, but for African American Students. I suppose that out of that era there emerged—not only at Fuller but also at other seminaries and Christian liberal arts colleges—a desire to have at least "one of us" on the board.

When Dr. Hubbard pitched me to join that board, he did so at the point where I was most vulnerable. He said, "we don't believe we can model the Kingdom of God among our students until we can do so at the board level." So he put the proposal in theological perspective. I suspected that Fuller would be the most congenial place for my involvement, and I was right.

MS: How did the transition happen between Board of Trustees and being a member of the faculty?
BP: It was part of the continuum that I have just described. I had been asked to consider a possible relationship with Fuller at the faculty level if at any time I decided to change careers. In other words, if in your future you would be inclined toward a relationship with the seminary at the faculty level, give us a chance to talk with you before you go someplace else. There came a time in the early seventies when I was increasingly attracted to academic life, and decided that's what I wanted to do. In order to honor Fuller's request, I informed them that I was going to make a change, and would be willing to talk to them. I came out for a board meeting, we talked, and that's how I got here.

MS: When you first came on faculty, what classes were you teaching?
BP: I came here after many years of experience in evangelism. So I was invited to join the faculty as an assistant professor of evangelism, and that area was my primary academic teaching responsibility for my involvement, and I was right. I was invited to join with Robert Boyd Munger, who then was the professor of evangelism, and together we rather constituted the department for a number of years. So I taught courses like Campus Evangelism, Evangelism and Mission, Urban Evangelism... those sorts of things.

MS: What are some of the biggest changes you have seen over the course of your thirty years here at Fuller?
BP: The most dramatic change—the most obvious and most visible—is the student body itself, a student body which even when I joined the faculty in the fall of '74 was still overwhelmingly white, male, and standard brand so-called "mainline." One would have to be impressed with the wonderful nature of our student body today in terms of its pluralistic dimensions ethnically, denominationally, and internationally.

There has also been a wonderful change in faculty composition. It's a younger faculty. And it's a more varied faculty in the way in which it expresses its evangelical commitment—which is a way of saying not all of them came through Wheaton, or other predictable centers one might associate with a former generation. This new crowd is wonderfully diverse in their academic and intellectual backgrounds. I've often said, "Boy, I'd like to study here..."

MS: And has Fuller grown in size during your time here?
BP: Oh yes, I don't know what the numbers were when I came here in the fall of '74, but all of a sudden—and I say this almost precisely that way—all of a sudden it just exploded, all of a sudden we grew. It was unplanned, unstructured. We just grew. Almost as if Fuller became the "in" place to be. We didn't plan for that; it caught us by surprise, I think.

MS: Did you have a hand in starting the African American Studies Program?
BP: I did and I didn't. I didn't because it did not begin with me. It began as the result of the seminary's willingness to take seriously a delegation of Black pastors from this area, who approached the seminary about course offerings that would relate to the enhancement of their training. A committee was formed and was nurtured and encouraged by Dr. Hubbard and others. Shortly after that initial group had approached the seminary, I had been invited to join the board. And so I got acquainted with these pastors, and, of course, kept track of how the program began to progress here at the seminary. Shortly after I was invited to join the faculty, I was approached to see if I would be willing to direct that program. And I agreed to do so.

MS: Have you been pleased with the program's growth?
BP: Somewhat. I think we did the right thing and we did it for the right reasons—and it was useful. Not only was it useful for us, but almost every program out there in seminaries across the country was a copy of ours. I have consulted with others at the beginning of their programs. They did different things, they've adjusted in different ways, but our program was the model. That is true also of the Hispanic program here, which began at almost the same time.

If I am disappointed at all... and this is hard to clarify in my own mind sometimes... I'm not sure I was as sharp as I should have been at a time when the Black church itself was in a time of transition. The program was originally slated for pastors, who had to be 35 years and older. All of a sudden we started to attract some...
MS: What will you be doing after your retirement?
BP: I don’t know. I’m going to retain an office here, Lord willing, and I’m going to teach occasionally in the area of preaching as the need exists. If Richard Peace asked me, I’d be willing to teach my course in Urban Evangelism occasionally. Beyond that I think there are some creative ways to serve the seminary, and we are talking about that.

But really, I am going to retire. I have a wife of 43 years to whom I owe some time and energy. I want to honor her and we’ve got some places we want to visit, and so we’ll do a little traveling. We’re going to try to do a little boogying while there’s some boogying left in us. I’ve also got some stuff I want to write, and I’ll stay active in preaching ministry. I don’t expect to be sitting around or gardening too much. That’s not what my passion is... I’ll try to work on my golf game though...

MS: How do you think Fuller still needs to grow? What direction should Fuller be looking to for the future?

BP: There are times when I think Fuller would grow best if it were pruned. I’m an elitist in a way. I’d like to see us put this place on a more strict diet in terms of numbers. To do that would require that we grow in a much more aggressive and sophisticated way in raising money for the seminary. In some circles, Fuller is still one of the better kept secrets.

The seminary looks out on a bay window that is toward the Far East, which puts our backs to Europe. And yet the seminary in terms of its ethos, and its intellectual and academic orientation, is still Eurocentric. If I were king I would try to lead the seminary to be much more intentionally oriented to that bulk of the world to which we send missionaries, so that it would be easier for us to listen. I would ask my faculty to spend sabbaticals anywhere but Europe.

The reason I say this is that the Two-Thirds World to which we have sent missionaries is now just down the freeway. You go down the freeway and hang a left. That world out there is now pumping gas or running the gas stations in all our neighborhoods. The mosques, the Buddhist temples, the shrines are in Orange County. In order for us to be more effective even domestically, we are going to have to understand that world with a greater sophistication. We are going to have to listen better. It’s my hope that with greater sophistication and energy we will probe that Far East and that Two-Thirds World with greater regard and respect, learn from it, listen to it, and ask questions about ourselves from that perspective. We are still the most significant international seminary in the world and we have a mandate not to be ordinary.

Learning in a Time of War
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that he fiddled while the city was on fire but that he fiddled on the brink of hell.” That is a rather blunt way of making a very important point. Indeed, in reading Lewis’s comment about Nero this time around I immediately thought of the musicians on the Titanic. They fiddled while the ship was sinking. But we do not think of them as oblivious to their surroundings. In this case the fiddling—playing hymns that express confidence in God’s presence in times of tragedy—strikes us as a noble act of faith.

Academic activity can certainly be a way of diverting our attention from the tragedies that are going on around us. But it can also be an exercise in faithfulness. Thinking carefully about important matters can be a way of responding to the pressing needs of the present—and it can also be a way of anticipating the pressing needs of the future. This is the point that Lewis made to his hearers in 1939. We Christians need to keep at the tasks of teaching and learning precisely because we want to be faithful to the God who calls us to take the tragedies of our sinful condition seriously. And that applies to our present situation. The destruction in eastern Europe, and the violence in our own cities and suburbs, is a part of a much larger warfare that is happening in the universe. There is a cosmic struggle going on between righteousness and unrighteousness. continued on page 7

Summer Chapel!

Over the years summer chapel has come and gone and folks wonder why. Largely it’s due to scheduling. It’s hard to find a core group of people interested in leading a time of worship throughout the summer months and to be committed to maintaining its momentum. However, if you would like to change all this and be a part of a summer chapel at Fuller, now is your chance. If you would like to help in general planning, music, etc. call the Chapel Office at 584-5580.
God Could Not Have Sent Someone Less

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

Both Christians and non-Christians have fiercely contested the case for the exclusivity of Jesus' atonement on the cross for the salvation of all humanity. I would like to discuss briefly the three main opposing views on this subject.

First, there are the pluralists who believe that all religions in the world are capable of leading their adherents to the true God. Thus it is believed that Islam is right for the Arabs, Hinduism and Buddhism are perfect for the Indians or Asian continent, Christianity is right for the west, and Traditional religions are super for the Africans. In light of this, any attempt by any religion to grow and expand beyond its original domains is seen as an aberration and ethnocentric.

Second, there are the inclusivists who affirm that although God is specially manifested in Christ, salvation can still be found in other religions that espouse virtues taught in the Bible. Thus to this group, General Revelation can lead people to the knowledge and worship of the true God. For instance, a Muslim or a Buddhist may be good enough to be saved, so no one should bother them with the gospel.

Third, there are the exclusivists who unequivocally affirm that Jesus Christ is the only true way for salvation. For this group, the finality of the atonement of Jesus Christ for the salvation of all humanity regardless of race, color, sex, or age is indisputable. Therefore, Jesus Christ is not just one of the ways, but the only way through which humanity can be fully reconciled with God.

As I was thinking on this complex issue the Holy Spirit gave me a clue. I have come to realize that the case for the finality of Christ's redemption rests solely on the theology of Incarnation. The one absolute theology in Christianity is Incarnation. The Word became flesh 2,000 years ago. Now the task is how to allow the Word to continue to be flesh among people of various cultural, religious, and ethnic backgrounds.

Sadly, most of our theologies have been negatively laded with Greek philosophy and logic to the extent of complicating the simple gospel of hope and salvation. Philosophical and logical explanations of anything supernatural are alien to those of us from the so-called Third World nations. Our religious worldviews are more comfortable with narratives and story telling. I believe the time has come for the rest of the body of Christ to flavor their theologies with story telling as well.

It is evident that the Bible is a book of many dynamic stories and how God has interacted in the affairs of humanity. The birth, life, ministry, death, resurrection and ascension of Jesus Christ is a continuation of the salvation history begun in the Old Testament. Incarnation is the apex of all God's salvific encounters with his creatures.

Now let me share with you a simple African story that shows the supremacy of the theology of Incarnation over the claims of other religions. It is very unusual for an African king to go to the war front. However, they go as the last resort to prevent any embarrassing circumstances. This is like in the Old Testament where kings at times go to battle fields with their combatants when situations are getting out of hand. Apparently, by going to any battlefield physically the sacredness and reputation of the office of the king is at stake. It is impossible for the king to send someone else after he had literally sent himself to the battlefield. So the matter is either do or die.

In the same vein, God who is the King of the whole universe had in the past sent his prophets and prophetesses with the message of reconciliation and restoration. Inevitably, God had witnesses both in the Jewish and non-Jewish settings. However, it appears that these witnesses were not able to fulfill the ultimate task of bringing humanity back to God for people prefer to worship the creature instead of the Creator. God now had to put his reputation on the line by deciding to come physically through Jesus Christ in order to accomplish the task of salvation.

Now let me go back to the claims of other religions. It is often claimed that religions like Buddhism, Hinduism, Jainism, and Sikhism predated Christianity. But would God have decided to come to the scene himself if he knew that these religions are sufficient to lead humanity to him? What about Islam? This a religion that began almost 600 years after the birth of the church. How could God have sent Mohammed as the last messenger 600 years after he had literally sent himself? God has literally sent himself through Christ to restore the sinful humanity, and there is no way he could have sent someone less to accomplish the precious work of salvation.

ANNOUNCEMENTS

Student Insurance Deadlines
The deadline to buy or cancel student health and dental insurance for the summer quarter is June 25. Effective dates of coverage are July 1 through October 1. For more information, call Donald Hornsby at 584-5438.

Resource Booklet Revisions
The Office of Student Services will be revising its “Resources Around Pasadena” booklet, which is given to new students. If you have any changes or suggestions for future entries, please contact the OSS via e-mail <oss-office@dept.fuller.edu> or at 626-584-5435.

Field Education Preparatory Workshop
Participation in a Preparatory Workshop is required for all first-time interns enrolled in a Field Education course for the Summer Quarter. The workshop will be held June 24 from noon–1 p.m. in the Faculty Common Room. For more information, call Gary Purtee in the Office of Field Education, 584-5377.
The Young Astronomer

By Martyn Smith, SOT graduate and SEMI editor

I wave goodbye with both hands. With one hand I beckon goodbye to my year as editor of the SEMI, and with the other to my three years at Fuller as a student.

As SEMI editor I have many people to thank. Thank you Carmen Valdés and Ruth Vuong, for allowing me the freedom to try some new ideas in the SEMI, and have even convinced me—the hardened individualist—that management can be caring and personal. Thank you Chris Low and James S. Kim for working as my production editors, toiling to make sense of my confused visions. Dottie Yelsik, thank you for time after time working to help me find various photos buried in the archives. I also owe a thank-you to each of my informants in the different offices. Any list must be partial, but thank you Michelle Chovan, Margie McKenna, Jollene Anderson, Anne Baldwin, and Denise Schubert. Finally, I owe a thank-you to all the people who contributed an article or some other text to the SEMI. I know you were all busy...

I still have some space, so I thought I’d contribute a piece on the subject of a make-believe young astronomer.

One day a boy asked about the tiny lights in the sky, and was told that they were a revelation from God, hieratic dots of divinity upon the darkness of the night.

And so imagine his surprise when in school he was taught they were gaseous balls billions of billions of miles away.

Not so, he was told by an old believer, the story of gaseous balls is a lie. The young astronomer was then told about the prideful astronomers of the past who studied the sky, and had slowly come to the conclusion that there was no message to be discerned in the confusion of stars.

If only there was someone who would let his astronomy be guided by faith, thought the young astronomer.

He went to a school of the old believers. They had a telescope sitting in their class, but they never actually used it. He learned its history, and how it was used, and about the personal lives of its inventors, but was never allowed to look at the sky through the magnifying lens.

One night the young astronomer broke the rules. He was in the classroom alone, and he picked up the telescope and moved it to the window. The rest of the night he spent sweeping the sky to finally see the revelation up close with his own eyes. But as the hours passed it seemed to him that actually these were gaseous balls, far away and indifferent.

Faith seeks reasons, and the young astronomer took his concerns to the master astronomer at the school. That respectable man explained to him that many brilliant minds—who had studied for years—could see revelation when they looked through the telescope, so it was ridiculous to suppose that a young astronomer could grasp the truth with a night of rebellious star gazing.

But our young astronomer stayed true to his eyes. He went to another school. Here they boasted that they both looked through the telescope and taught the old faith of the stars. Through the eyes of faith the distant stars still communicated revelation.

And so the young astronomer tried to see the night sky with faith, but he kept seeing bright burning gaseous balls signifying nothing. He was amazed at how others talked as if they saw something completely different. They explained to the young astronomer how they had been touched by the power of the night sky's message.

But he kept right on believing his eyes. There was something about the randomness of the spatter of stars that beguiled him with its beauty. And came to mean more to him than the message he was supposed to find there.

The old believers had no question as to what had happened to him—the pride of understanding had claimed another casualty. Ever since the original astronomers had defected from their camp they had harbored a distrust of education.

But the young astronomer wondered, isn’t it possible to imagine a world in which education strengthened faith? What if the original astronomers had studied and labored and only found confirmation of revelation? Would they not then have become the greatest of believers? Maybe education is not the problem... But he kept the rest of this thought to himself.

It’s all like finishing up the umpteenth performance of a play, and then tearing down the stage within hours of the final curtain. It just ends, that’s all.

Learning in a Time of War

When theological education is pursued faithfully, it is an important means for promoting the cause of righteousness.

We regularly quote the basic phrase in our mission statement, about "preparing men and women for the manifold ministries of Christ and his Church." All of these "manifold ministries"—preaching, teaching, evangelizing high school kids, counseling troubled marriages, providing therapy for folks caught in the grip of deep depression, translating the Bible, planting churches—are ways of serving the cause of righteousness. The apostle reminds us that we struggle, not so much "against enemies of blood and flesh," but against spiritual forces that are opposed to the designs of the Kingdom of Jesus. "Therefore," he adds, "take up the whole armor of God" (Ephesians 6:12-13).

Theological education is, rightly understood, an armor-equipping project. We help the Christian community to fashion various pieces of battle equipment, such as "the belt of truth" and "the shield of faith." This is an important task to keep in mind as we come to the end of another year at Fuller. For some of us, the end of a term is time to gear up for another round of academic activity. For others it is time to leave the armor-factory and go out to the front lines. For all of us it is a time to remind ourselves what we are about, in the most basic sense, in this community. All theological education will be—until the Lord returns—"learning in wartime." Whether we are staying at Fuller or going to other places in the Kingdom, we can get on with our work in the confidence that the victory finally belongs to Jesus Christ.
Student Awards

School of Theology

William Sanford LaSor Award in Old Testament
    James Getz
Everett F. Harrison, Jr. Memorial Scholarship Award in New Testament
    John W. Taylor
American Bible Society Scholarly Achievement Award
    Martyn Smith and Torsten Löfstedt
American Bible Society Christian Education Award
    Howard Kleiver
Baker Book House Award
    Susan Carlson Wood
F. Carlton Booth Award in Evangelism
    Kirk Winslow
Israel Rosales Hispanic Ministries Award
    Faustino Miguel Altamirano
    Lloyd John Ogilvie Preaching Award
    Renee Richard and Kirk Winslow
    Hooper/Keefe Preaching Award
    Max Roth and Leah Stout
Parish Pulpit Fellowship
    Craig Barton and David Thornton
    George Gay Memorial Fellowship
    Oscar Garcia
Center for Advanced Theological Studies Merit Fellowships
    Partial: Kim Thacker and Nelson Moore
    Full: John Taylor and Wilfred Graves, Jr.
        Dilworth Fellowship
James Nkansah-Obrempong, Olive Hemmings, Taeho Lee and Yoon Kim
    Harold Stassen Fellowship
    Nuwoe Kiamu and Gennadi Sergienko
    Geoffrey W. Bromiley Church History Award
    Thomas Jason Fikes

School of Psychology

Carlsberg Family Scholarship
    Rebecca S. Hawkins
Clare Headington Memorial Award
    Ginger Arnold and Nancy Friesen
Frank and Evelyn Freed Scholarship Award
    Shelley Showalter
Gene Wesley Pfrimmer Memorial Scholarship Award
    Wendy Dawson
    John P. Davis, Jr. Memorial Award
    Steve Simpson
    John Stauffer Memorial Merit Fellowship Award
    Peter J. Larson
    Jeffrey Balswick Memorial Awards
    David Manock and Helen Sun Young Kim
    Dennis B. Guernsey Memorial Award
    Cindy Roh Ellington
    Department Community Award
    Jon Motohiro
    Marriage and Family Faculty Award
    Katherine Snyder
    Ray Anderson Integration Scholarship
    Brent Bradley
    Alumniiae Merit Scholarships
    Harold L. Arnold, Jr. and Steven A. Rogers
        Amadeus Award
        Amy Smith
        Dilworth Fellowship
        Pamela Sjodin-Campbell
        Dunavant Reeves Award
        Antia Watson-Adams
        Graduate School of Psychology Deans’ Awards
    Brian Lim and Joanne Weidman
        International Student Scholarship
        Winsley B. Hector
        Lee Edward Travis Awards
        Brian Lim and Greg Reger

School of World Mission

Donald McGavran Award
    Joseph Kwak
    Alan R. Tippett Award
Levi Tenorio DeCarvalho
    Anthropology Award
    Ronald Paul Hood
    Bible Translation Award
    Julian Sundersingh
    Communication Award
    Katie Jean Rawson
    Contextualization Award
    Joseph William Addai
    Folk Religion Award
    Abraham Man Soo Mok
History Award
    Chin Khua Khai
    Leadership Award
    Jeremiah Chuhyok Im
    Missiology Award
    Jonathan Stuart Campbell
    Theology Award
    Paul Young Kee Lee
    Urban Mission Award
    Jude Tiersma Watson
    Dilworth Fellowship
    Teresa Mei-Lian Ruth Chai

All Schools

David Allan Hubbard Achievement Awards
    Andrew Wanjau, Elizabeth Newquist and Hitomi Kishi Gray
    Sandy Ford Leadership Evangelism Awards
    Shelley Trebesch
    Faculty and Administration Wives Memorial Awards
    Susan Carlson Wood, Lily Chou, and Judi Brodeen
    Fuller Auxiliary Scholarship
    Laura Hollister, Markus D. Watson, David Zavala, Angela Zygarewicz, Arron Sirioni, Ginger Arnold, Lawrence Lasisi and Evelyn Reisacher
    Inez Smith Scholarship
    Christopher M. Low
    Student Service Awards
    Nivla Fitzpatrick and Daniel Jinkoo Park
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