Bible Incomplete
Without O.T.

By Tami Ponsford

I am one of the students in the Ancient Near Eastern Language & Literature program at Fuller. Here are some thoughts on why the study of the Old Testament is important and what the study of the ancient Near East is.

The Church has always taken the Hebrew Scriptures with her wherever she has gone. The work of Bible translation, though it may begin with the books of the New Testament, is never finished until the books of the Old Testament also have been translated. Although James and the Council at Jerusalem did decide that Gentile converts to Christianity should not be required to become Jewish proselytes as part of their faith (Acts 15), the sacred texts of the Jewish tradition contain many treasures. They cover a period of more than 1,000 years. The literary forms include such diverse genre as epic poems, narrative, legal codes, liturgical material, history, accounting memoranda and genealogies. And as Christians, the faith that we hold, the faith that is proclaimed in the New Testament, is grounded in the faith of the Old Testament. The same God Who beckons us to relationship with Himself through the atoning sacrifice of Christ had been relating to human persons for many centuries before that sacrifice. There is much that we can learn about this God, and about ourselves as human beings, from the study of the Hebrew Scriptures.

One factor of current work in ancient Near Eastern studies is the discovery of new materials that shed light on various aspects of the Old Testament. Archaeological...
Is God Colorblind?

By Barbara Buckland

As a child at home, I was taught to value color blindness. “Everyone is the same.” I believed that without question, in the same way I embraced all culture I learned explicitly and implicitly from my mother.

But something happened one Christmas Day. My parents invited an international student to share in our celebrations—I think from Africa. My parents invited an international student to share in our celebrations—I think from Africa. I was sure they were just as human as I was, and “pure” only in Jesus Christ. But I kept maintaining that “we’re all the same.”

Then I had the privilege of serving in Papua New Guinea as a missionary. I wasn’t taught about cultures, and my thinking was something like this: “The people here are the same as us but have missed out on our advantages, so we’re here to bring them what we have.”

Well, it didn’t work. Because God is not colorblind. The human beings He made are of many “nations, tribes, peoples, and tongues” (Rev. 7:9). God seems to delight in variety, even in individual snowflakes and leaves on trees. Within even one group of people there are many differences—preferred styles of food and worship, body shapes and eye colors, characteristics and temperaments. And worldwide, there is a vast number and variety of cultures.

I think colorblindness perhaps comes later, as a natural progression. When we first acknowledge and value all cultures, and learn to know and relate with people in their differences, we can then go on to learn that our commonality is greater (and more important) than our dissimilarity. But it is a commonality of human beingness more than of cultural attributes. And then it won’t matter what color our skins may be, or what cultural characteristics we may have learned. We’ll find we’re all vital members of one family in God—each one different, but all intrinsically interrelated.

One of the commendable features of Fuller Seminary is its interweaving of many cultures. I consider this to be more than an ideal or a mandate. I think it is a truth in God. Included in the aim of the International Student Concerns Committee is to do what we can to honor all cultures as unique and valuable, and to serve Fuller Seminary by enhancing its international cultural identity and promoting the mutual impacting of cultures.

The committee’s first event of the Fall Quarter is an International Party on Oct. 15 at 6:30 p.m. at Barker Commons. There will be presentations (including food) by several groups—particularly Africans, Koreans and Latin Americans.

Will all who come please bring a small quantity of food you’ve prepared (if you’re able to)? And with it personally serve people of some other culture—and dress in a way that represents you.

The idea is to know and enjoy one another—and have a party!

If you have any questions, please call me at 405-9401 or email me: artaban@juno.com, or call the International Student Services office at 584-5396.

Barbara Buckland is an international student of Canadian nationality who had the joy and privilege of serving as a missionary in Papua New Guinea for more than 26 years. An exciting new life began for Barbara when she came to Fuller last year, and she is now a second year SWM student (MAICS).
Benefits Outweigh 45-90 Minute Commute

In continuing the dialogue begun by Deepak M. Babu in his perspective (Fall Week 2), we are presenting the following counterpoint by a commuter. Babu said if Fuller wants to continue calling for a community, it should become a residence-only seminary.

COUNTERPOINT

By Yolanda Miller

As a student who lives three area codes away from Fuller, the SEMI asked me to respond to the perspective article calling for a residence-only seminary. Specifically, they asked me to address the issue of community for commuters at Fuller (that sounds like a self-help group). I do not know Deepak Babu well, but I take his opinions seriously as thoughtful and pointed and I appreciate the opportunity to share my personal thoughts and experiences.

That said, let me disclose some pertinent background information. My commute ranges from 45-90 minutes, each way. However, I vowed never to complain about my commute again when I met someone who commuted to Fuller from Bakersfield. But this does mean I live far enough away that it is inconvenient for me to drive up to campus for community activities if I’m not already planning to be on campus. Relocation was not an option for me when I first applied to Fuller because my husband, Jim, and I had just recently moved to our current location for his position at a South Bay church. So it was commute or cancel my plans for seminary. I chose commute, although not without a great deal of discussion.

I had worked in youth ministry prior to meeting my husband, but left to explore other paths, as I was unsure of my calling. But when he began his new position as youth pastor at our current church and I worked with him as a volunteer leader, it became clear to me that I could no longer deny my passion in life for ministering to kids as a vocation (evidenced in one way by our sporadic debates as how we/he should do the youth programs). Despite the commute, the timing of my decision to attend Fuller actually appeared to be a blessing because, unlike other seminaries with specific youth ministry programs that I had considered, at least it was in the same state.

The area my husband and I live in is devoid of young adults our age (no offense to my respected and honorable elders). So walking onto campus, surrounded by people like me who were finally beginning to enjoy lowered car insurance rates, was a gift from God. Because I did not already have a community, Fuller became, to some extent, mine. Granted, this was difficult because many times I felt out of the loop. I couldn’t go to most parties that I was invited to or just drop in on friends. As Deepak pointed out, I didn’t gain a new “family.” But I was blessed by new friends I met in the youth ministry concentration classes and my small group for the year from the Foundations for Ministry class.

This brought an unforeseen difficulty to commuting. My husband was unable, for the most part, to share the same community with me. He would occasionally visit campus or classes with me, but he didn’t really know any of my friends and they didn’t know if he really existed or was just a fragment of my imagination. He wanted to be a part of this community, but it seemed pretty unreasonable to drive a minimum of 45 minutes just to develop relationships that he had no idea would take hold or grow. Additionally, by this point, we knew we were looking to leave our current church and move again. So there was even less motivation to invest in relationships we knew we would have to leave within a few months a year.

I think a major problem is defining community. Does it have to resemble a house church to be considered a community? Or can it just be good friends who know the difference between my PMS and a situation where I’m truly hurting? I think the even deeper question is, who is responsible for defining and developing community? It really bothers me when people say Fuller doesn’t do enough to develop community. I believe Fuller does do “enough” (whatever that means) but I believe even more strongly that it is the responsibility of individuals to form community. After all, if an individual doesn’t choose to take advantage of the resources like After-5 fellowship, Barnabas groups, e-mail discussion groups for IDL classes and more, then is it really Fuller that isn’t doing enough?

If it is only Fuller’s responsibility to make community happen, then it only becomes institutionalized community, which is exactly the “friendly but shallow” phenomenon Deepak fears. Community is not a bunch of people living together, nor a handful of programs. One of the best communities I know of never developed from a Fuller program or out of a class, but just happened because four Fuller students discovered each other and grew to love each other; now they’re committed to learning how to stick with each other through good times and bad. They, not Fuller, formed a community through a bond of the Spirit. Students must take the responsibility of praying and searching for people to become family with.

The trick is this: like anything else in life, we have to be aware of our expectations and their consequences. I can expect to find a decent amount of community at Fuller if I want it. But I have to be willing to work at it, as do the people with whom I become family. Community happens when a group of people purposefully covenants as individuals to care for each other as a group. The enemies of community are not as much time and distance, as lack of clear purpose and intentionality. If I choose to commit myself to a relationship, it can flourish if I am willing to put in the effort to care and relate over time and distance. My husband and I, like many others, dated while living on opposite ends of the country; missionaries remain close with overseas support.
HUNT: Near Eastern Scholar Recognized

Continued from page 1

In fact, you stone it like a criminal. Why? Most people don’t even think about it unless you show the Hammurabi law. According to biblical account, nobody dies, especially the ox. There is a monetary payment made. People start asking why is this, and you start to dig around and see that there is a different worldview of God as a creator that comes out of the biblical text that isn’t as evident in ancient Near Eastern stuff. When oxen are goring people, you have to do something about repeat offenders. You can’t have this happening all the time, drive-by goring or something.

SEMI: I’m imagining Far Side doing something on this.

JH: That’s right. In a car and a guy sticks a horn out there.

SEMI: What common misconceptions about the Old Testament drive you crazy?

JH: I still find too many people who think of the New Testament as grace and the Old Testament as the Law. At Azusa Pacific, I taught a course on Exodus at least once a semester for 10 years and I was constantly reminding students that there was grace before there was “Thou shalt” or “Thou shalt not.” God delivered the people of Israel out of Egypt before He said, “Now that we are in a relationship away from slavery here are the signs of being in this relationship.” I use the analogy that Exodus has the same structure as a Pauline epistle. After the “Hi, I’m Paul and you’re not, God bless you,” you have the section on what God has done in Christ, especially because you didn’t deserve it. Then the second part of the Pauline letter is how do you live this out. Now do we want to call this law? It certainly is a pretty strong suggestion. Some believers have that idea of a foreboding God in the Old Testament and a gracious, loving God in the New Testament. You have grace and judgment in both.

SEMI: How do you go about making your subject interesting without turning it into a “Prince of Egypt” video?

JH: If I could do the ancient Near Eastern history course in a cartoon I would do it. In fact I use a comic book, The History of the Universe, as my in-class review of the reading. So I like to have fun with it. I think one way of making it interesting is to have students read directly from the original text as much as possible. In courses like Akkadian, we’re reading letters. We’ve read Hammurabi’s code, omens and prayers. Rather than me telling the students here is what a prayer is in the ancient world, we’ll read it and talk about it. I think that is a good principle for teaching the Bible as well as ancient literature.

I also try to use visual things. I try to use as many of the senses as I can. I use books that have a lot of pictures and maps, sidebar comments—although sidebar has a new meaning now because of the O.J. trial—certain topics they can get into rather than just all words to help them engage their eyes and their imagination. In Hebrew, I require students to read aloud. I tell them to do it on a daily basis. And I’m hyperactive—I’m all over the room. I try to encourage people. I think I am a pretty good encourager of students. A lot of students say that. I work at that, especially at the beginning of the Hebrew class when progress is pretty slow.

SEMI: You seem to have a good rapport with students. People I talked to had very good things to say about you.

JH: I could give you another list (laughs). I love students. I get excited when somebody understands a text or an article we have been talking about and a light goes on. I am thrilled. I have students memorize 10 verses in my Amos class. Several of them said they were going to drop the class but they need it to graduate. A number of students later said, “I didn’t think I could do it but then as I did it I realized that you were right. It really helped my Hebrew and it’s been great to hide God’s word in my heart in the original language.”

I like students to come up with ideas. The way I teach is not lecture oriented. As I often tell students, rather than be the sage on the stage I would rather be a guide on the side.

SEMI: Is that original?

JH: It came out of a conversation with Richard Felix, who is president of Azusa Pa-
I try to be available for students. I schmooze a lot. It’s a good Yiddish word. Part of that comes out of my own experience in college and seminary. That’s where I first felt the call to teaching as a ministry. I knew I wanted to be in ministry. The professors I had were willing to spend time with me, push me and hold a high standard. They said you almost got it, you can do it so rewrite the paper. That sort of encouragement and push is what I needed, that kind of a relational learning. In my doctoral program, some of my fondest memories are of my adviser. We would meet in his office at 3 p.m. on Mondays and then he would drop me off on his way home around midnight. So we might meet for 7, 8, 9 or 10 hours and read Babylonian texts. It was his knowledge, but also the relational aspect that was exciting. He was willing to invest time and effort. So in a way, I am trying to pay back my mentors and friends.

SEMII: What sticks out in your mind as the most interesting or particular event of the past year?

JH: During my first quarter here David Scholer introduced me every time as the first male faculty member to wear an earring. I had students stop me and say, “You’re Dr. Hunt, aren’t you?” I’d say it’s the earring, right? It was a nice icebreaker. That was a fun thing that made me connect with David. Also, I got a chance to sing with the MATZ at the end of the school year—that was fun. Several people said I surprised them. They thought it was going to be hokey but said, “This guy can sing.” That was fun. Those are relational things. Those are the things that stick out for me. Yes I’m working on some writing and trying to revise some things, but the stuff that I remember from last year is the welcome of the people, the good humor and feeling accepted by the faculty, staff and students. I feel comfortable here. This is a place that appreciates spiritual commitments and devotion to Christ, but it’s not only okay but is expected that we’ll ask questions that make us go hum... That is important here and I like that. So that probably stands out... a sense of feeling at home.
Bridging Gap Between Church and Outer Fringes

Have you ever tried to tell a young person about the gospel but they didn’t understand a word you said? What language did you use? Their language or yours? What language do our churches use? These crucial questions

Field Ed Workshop: “Worship on the Edge: Developing Relevant Worship for the Unchurched and Non-Traditional Groups”
Oct. 14, 6:30–8:30 p.m., Payton 101

Peter. “The worship theme will be about computers because it illustrates clearly how we are trying to create worship which brings everyday experience of young adults into the spotlight, inviting them to reflect on it in a godly and biblical way. The service will thrill some and bewilder others—but it will be stimulating.”

Peter Graytone is on staff at an evangelical Anglican church in London that tried to identify what was stopping young adults in their area from worshipping, and then found ways to communicate with them on their terms. Peter and his team have developed a project that is distinctively Christian but allows people to be a community of faith that doesn’t come with the “excess baggage” of church.

John Drane says traditional churches are struggling on the edge of a precipice. He says, “We can’t continue as we are. To ensure the ongoing health of the church, we must not only find ways to minister effectively to our own constituencies, but also be concerned for effective evangelism. This seminar highlights a model that has innovatively and effectively ‘reinvented church’ for postmodern people.”

COMMUTER

Continued from page 3

ers; students continue relationships with their home churches. One could even argue the apostle Paul developed and maintained “commuter communities” with the members at different churches.

Also, I have to realize that, most times, the deeper kind of relationships that “community” implies comes only with time. Some people will be at Fuller less than two years, some more than 15. This means some people will have more time to develop this kind of community but it’s difficult (but not impossible) if those in your community leave before you do. But this happens in all realms of life, not just at Fuller.

If the options are between shrinking Fuller down to residential-size to develop community or allowing it to continue to draw a significant amount of commuters, my vote—without hesitation or doubt—is for the latter. I don’t know about the other commuters or residents but I came to Fuller because I wanted to be somewhere where the faculty, staff, and students were learning how to live out their lives and callings as Christians and teaching others the same. That includes, but is not exclusive to, community. I think Fuller does a relatively good job of walking a difficult line.

Below is a quick summary of my experience as a commuter:

1. Fuller provides many opportunities for community. (Good thing)
2. Commuters cannot always take advantage of them since they may be inconvenient. (Bad thing)
3. I always feel a tinge of jealousy when sports teams start up because I’d have to commute 45 minutes each way for every game and practice. (Bad thing)
4. I hate playing sports. (Good thing)
5. I have to drive a lot. (Bad thing)
6. I live by the beach and don’t have to live through Pasadena summers without air conditioning. (VERY good thing so this counts twice)
7. None of my friends from Fuller ever want to drive down to visit me. (Bad thing)
8. I don’t have to keep my apartment clean. Although, I guess some of you residents could use a visit or two from Merry Maids too. (Good thing)
9. If I lived in Pasadena, I would never get any studying done because I’d hang out with friends all the time. (Good thing)
10. There is nothing to do where I live. (Bad thing)

From my scientific observations listed above, the good things about Community for Commuters at Fuller outweigh the bad things (remember No. 6 counts twice). So my only plea as a commuter would be: Get more parking—pretty pretty please!!

Yolanda Miller is a MAT Youth Ministry student who will join the staff of First Presbyterian Church of Honolulu WITH her husband in December. If it were not for summer intensives, IDL classes, and the Phoenix and Irvine extensions, Yolanda would never have been able to accept the offer or finish her degree while in Hawaii.

HEBREW

Continued from page 1

ologists continue to uncover materials older than anything yet unearthed. Akkadian, the language of ancient Babylon, was deciphered only a little more than a century ago. There are thousands of tablets that have not yet been translated. The discovery of the Ugaritic language at Ras Shamra in 1929 has added to the potential of biblical scholarship. (Bad thing)

Tami Ponsford is a fourth-year student in the School of Theology. She is finishing up a Master’s Degree in Biblical Studies & Theology and a second Master’s in Semiotics. She believes that studying dead languages is a fun way of learning from dead people. She also has a biker jacket.
CAMPUS EVENTS

Women’s Concerns Committee Planning Meeting
Oct. 12 from noon to 1 p.m.
The Women’s Concerns Committee planning meeting is coming up in the Faculty Commons. All students and staff are invited! Come and enjoy time together and plan upcoming events. For more information, call Molly at 584-5215.

Army Chaplain Candidate Program
Oct. 13 from 11 a.m. to 3 p.m.
Want an excellent summer ministry, great compensation and opportunity to “Be all that you can be”? Be a part of the Army Reserve Chaplain Candidate program. Chaplain Steve Szasa, chaplain recruiter for the western states, will be in the Garth to give details. (Field Education)

Using and Reducing Debt
Oct. 14 from 1:30 to 2:30 p.m.
Special workshop of pertinent information about shopping for and obtaining credit, using it wisely, reducing debt, and maintaining a good credit record will be held in Travis Auditorium. Sponsored by Consumer Credit Counseling Service of Los Angeles.

Ministry in the 10/40 Window
Oct. 14 from noon to 1 p.m.
Dr. Ralph Eckardt, U.S. Director of International Service Fellowship, will share about ministry opportunities in the 10/40 window. Please bring your lunch to the Faculty commons. Dessert will be provided. (F.E.)

Ministry Enrichment Seminar
Oct. 14 from 6:30 to 8:30 p.m.
Peter Graystone will present "Worship on the Edge: developing Relevant Worship for the Unchurched and Non-traditional Groups" on in Payton 101. (See pg. 6)

Come Pray With Us
Oct. 14 from 9 to 10 a.m.
We form a pipeline of God’s blessing to the nations through prayer. Join us as we pray for Sonia Sabounchian and her ministry in the Middle East in the Geneva Room. (ASC-MCC)

Harambee
Oct. 16 from 8 a.m. to 8 p.m.
We need computer and software volunteers to come to Harambee for our HARAMBEE TECH-RAISING. We will be in the family room, working with donated computer equipment to create working units for our lab and for neighborhood young people. Come for the entire time or a few hours. If you are interested and would like more details, email Rudy at rudy@harambee.org

Crop Walk
Oct. 17 @ 1 p.m.
You are invited to participate in the Crop Walk. This fund-raiser involves a 10-mile walk in solidarity with the world’s poor who go the distance every day for food and water. For more information call Sandra Chapman at sasa@fuller.edu

Human Rights Violations in Israel
Oct. 19 @ noon.
Israel is establishing control over its ancestral home at the expense of Palestinians who are being forced into homelessness and poverty. Prof. Fred Bush will discuss the situation, and the Christian response. Come and find out what’s going on. Location TBA.

Installation Address
Oct. 20 from 10 to 10:50 a.m.
Charles H. Kraft is being installed into the Sun Hee Kwak Chair of Global Mission at the First Congregation Church. All are welcome.

Brown Bag Dinner
Oct. 25 from 5 to 6:30 p.m.
The Fuller Graduate Students of African Descent is holding its monthly brown bag discussion with special guest Mark Whitlock, from the First African Methodist Episcopal Church (FAME), in the Faculty Commons. The discussion will cover topics of importance to people of African descent as well as to all people.

Mentoring Support Group
Oct. 26 from 5 to 6:30 p.m.
Oct. 27 from 6:30 to 8 p.m.
Are you looking for mentoring in your ministry? The ASC-Women’s Concerns Committee is sponsoring two Mentoring in Ministry support groups. Barbara Eurich-Rascoe will facilitate. Groups will meet in her office, 2nd floor - Kreyssler Hall. For more information or sign up, call Molly at 584-5215.

Last Harvest Festival of the Millennium
Oct. 29 on the Lawn
It’s the LARGEST EVENT OF THE YEAR! There’s food for adults, games for kids, and entertainment for all to enjoy! Keep the evening of Oct. 29 available for THE event of the MILLENNIUM (or at least for 1999).

ANNOUNCEMENTS

Wall Calendar
Finally! A wall calendar has been created for you, the Fuller student. It has school holidays, finals weeks, registration dates and other FTS dates to remember! Just $3 a copy, these calendars are available at the Housing Office, Copy Center, ASC Office and ISS Office. For more information, call Sandra at 548-5443.

Fall 1999 Phonathon
The Office of Development is seeking callers for the Fall 1999 Phonathon to help raise money for grant-in-aid and other Annual Fund needs. The phonathon will run November 8-18. Pay is $7.50/hour. We’ll be calling Monday-Thursday, 5-9 p.m. and we’d like you to work 2-4 night per week. Paid training will be provided. For more information call Lori McVay at 584-5477.

Cokesbury Christian Bookstore
Is Here For You!!!
Offering leading Christian titles and a variety of ministry aids, Cokesbury offers you everything you need to enhance your church ministry as well as your personal spiritual growth.

Save 20% on most items in the store with your Fuller Student I.D.
Cokesbury Bookstore
117 North Lake Avenue
(626)796-5773
This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (626)584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

SERVICES


Lake Avenue Church Creative Arts Academy is pleased to announce to the Fuller community the beginning of its fall semester of Kindermusik classes for children from infancy to 5 years old. Kindermusik is a wholistic approach to early childhood music education that contributes significantly to your child’s musical, physical, social, emotional and cognitive development, while aiding language development and nurturing listening skills. Call Christine for more information: 356-2113 or ccm@fuller.edu.

Foothill Smog & Auto Repair: Smog inspection & repairs, air condition service, computer system, diagnosis, electrical repairs, guaranteed repairs, certified technician, tel. 577-6646, fax 577-5836.

Lawyers at Fuller??? Yes. The local chapter of the Christian Legal Society, which includes lawyers attending Fuller as well as those in active practice in the Pasadena area, meets monthly across the street from the seminary at the University Club. For more information, call Rita Rowland at 584-5484.

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

Announcing three therapy groups facilitated by Sam Alibrando, Ph.D. 1. Mixed-gender Interpersonal growth group; 2. Mental Health Professionals therapy group; and 3. Sex Addiction recovery group. Dr. Alibrando has led numerous groups and specialized in work with all three populations. 577-8303.

Christians need cars too! SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/Alumni. This is our 12th year serving only the Christian community. Fuller hotline (909) 949-2778 or 1-800-429-KARS. “A good name is chosen rather than riches.” Proverbs 22:1

White Rose Cleaners

20% Discount on $10 or more of dry cleaning to all Fuller students, faculty and staff (626) 583-8080

NEED A DJ/MC FOR YOUR WEDDING RECEPTION, PARTY, OR SPECIAL EVENT?

SOUND ON THE ROCK specializing in Disc Jockey services

- 15% Discount to Fuller Community
- All Music Styles (including Christian, Top 40, Oldies, Disco, Swing, Country)
- Experienced; Established 1983
- Call for Appt., Rates, Dates Available

Steve Sherman
M.Div. student
(949) 874-4767 (cellular)
(949) 733-3363 (voice)

Family Dentistry

Dentistry in a Caring Environment

Corner of El Molino and Walnut 626-795-1985

Pre-Paid Phone Cards
Lowest Rates Ever !!!

Rate Samples: [per minute]

<table>
<thead>
<tr>
<th>Country</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>US</td>
<td>3.9¢</td>
</tr>
<tr>
<td>Korea</td>
<td>8¢</td>
</tr>
<tr>
<td>UK</td>
<td>4¢</td>
</tr>
<tr>
<td>Australia</td>
<td>6¢</td>
</tr>
<tr>
<td>Germany</td>
<td>5¢</td>
</tr>
<tr>
<td>Brazil</td>
<td>15¢</td>
</tr>
<tr>
<td>China</td>
<td>26¢</td>
</tr>
</tbody>
</table>

For other rates and to order check us out online at www.trncards.com

Worship Leader/Director Opening

Calvary Community Church, Pasadena

Duties: lead practice, Sunday morning preparation and worship

Strong vocal and keyboard/guitar skills necessary

Hours and compensation are negotiable.

Several other internships available.

Please contact Pastor Mike Chalberg
(626) 796-3146 or Suzanne Behrmann at seedlings@compusave.com