The Semi (11-26-2001)

Fuller Theological Seminary

Follow this and additional works at: https://digitalcommons.fuller.edu/fts-semi-6

Recommended Citation

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in The SEMI (2001-2010) by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.
"Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the council chamber of thought."
— Saint Basil —

What we learned from RAWA. See page 3

The Most of Christmas Past
A Collection of Recollections

Evelia thinks this family photo was taken during the summer of '78. Recognize her? She's the cute little girl in the very back behind (l-r, back row) Juan, Leonides, Ramon, Arturo, Jesus, (l-r, front) Angie, Carmen, Mari, Henri, Tony, and Oscar. The oldest, Carmen, was then 35 and the youngest, Angie, was nine.

We at the SEMI wish you rest and rejuvenation this holiday season. As you celebrate Christmas, Kwanzaa, Hannukah, New Year’s, or whatever holiday you celebrate, may the peace and love of God be ever present around you and in your life. Happy holidays! — Ed.

Evelia Naranjo, Provost's Office staff

My favorite Christmas was when all my immediate family was together for Christmas in 1976—only twice have all of us been together. There are 12 children in my family, all from the same mom and dad. I am the second youngest. Before I was born, my five eldest siblings had already left home: two for school and three to America. So when my youngest sister and I were born, only seven of us kids were at home living with Mom and Dad. Family gatherings were and have been difficult.

In 1976, all of my family except for two siblings were living in America. My two brothers living in Mexico came to visit us that Christmas. For two days—one being Christmas Day—all 12 of us were together with our parents. I was very young at the time but I remember the day being historic. We took lots of pictures, and I remember everyone laughing and recounting stories. It was a joyful two-day event for everyone. (The second time all 12 of us were together with our mom and dad was in the summer of 1978.) Such an event will never repeat itself, at least not in this lifetime, as my third eldest brother died in 1995 from a brain tumor. However, Christmas is always fun—it doesn’t matter how many of us show up at Mom’s.

Dr. Dean Gilliland, SWM professor

This was our first African Christmas. Every year the young people in the village saved up money for a Christmas party. The feast lasted a week. The main event was feasting on the carcass of a bull with dancing and singing.

‘Recollections’ continued on page 4
A friend of mine creatively referred to my peaceful resolve in the current “war on terrorism” as “John Lennonism,” and he was shocked that people today could still embrace that philosophy. I am not offended by his remarks but I, too, am shocked—not by his statement per se, but by the close-mindedness that his comment represents to the possibility of peace. Because it was a trusted friend who threw such a rhetorical bomb at me, I had to look inside and see if what he said had some truth to it. Is peaceful resolve in the face of the September 11th chaos really naïve or, viewed through Economics 101, might pursuing peace be something which actually could help the U.S. model the American dream of tolerance and the protection of “certain unalienable rights”?

Let’s look at the numbers—specifically the projected $100 billion earmarked for the “war on terrorism.” That’s $100 billion, the equivalent of 100 Getty centers, and an amount larger than the GNP of many countries. Consider that the cost is not only something incurred in terms of materials and resources in support of militarism, but also it is the cost of opportunity. One can only imagine the true cost to productivity in the global economy when one considers what other creative initiatives might come to the fore with access to just a small portion of the $100 billion which U.S. taxpayers are supporting.

Currently the United States government is putting so much of its funds towards peace-keeping military action in war-torn countries (an oxymoron?). How about if we allot just a mere percentage of those funds for peace-promoting research and education in those very same areas?

Can’t we all just dream a bit? What other uses might be available for even just 1% of the current “war” budget if it was available to the private sector? Perhaps some of our finest artists, educators, economists, scientists, ethicists, entrepreneurs, theologians and spiritual leaders could come together and help lead the way forward with creative, empowering initiatives that address not only the current physical needs existing in countries like Afghanistan, but also the future leadership through education and training.

In perspective, for the real cost of one stealth bomber, an organization with a trust fund of a little over $1 billion could harness an annual budget of $100 million dollars for the purposes of initiating creative projects to build hope and goodwill in the face of violence without even touching the principle $1 billion. In practical terms, this could result in 1000 researchers earning $50,000 each, with a publication, training, travel, and research budget of $50 million to boot. Alternatively, the $1 billion could be used strictly for educational purposes, to fund 5,000 scholarships to the fine private schools ($20k/year each) for Afghan children to study in democratized nations, ensuring leadership for years to come that is less prone to extremism.

When my friend talks about the U.S. government being “incredibly restrained” and pointed, I have to respectfully disagree. Although innocent civilians have not been intentionally bombed, and the B-52s have just recently begun to drop the really sizable bombs, certainly the U.S. (according to the highly guarded military information) does not seem to be putting any funding behind peaceful resolve—implementing the kind of compassionate, entrepreneurial spirit which is part of the fabric of what makes this country great.

If the U.S. truly wants to stem the tide of fundamentalism, in any of its forms, it might benefit by concentrating more on the intellectual and spiritual health of nations, as well as the long-term economic impacts of its trade and development policies. And long-term funding is needed to teach others to fish for a lifetime through education and empowerment, and this could be done at a very small amount relative to the U.S. defense industry costs (see Northrop’s recent F-35 joint strike fighter contract for $225 billion over the next decade).

I hope my friend is not right, and that dreaming for a better future through peaceful, empowering initiatives is not naïve and idealistic, but rather more a matter of practical engagement with the vast resources of the free world and a lot of prayer. Some organizations leading the way with just such initiatives include Bread for the World, Doctors Without Borders, Oxfam, World Vision, and many others.

Perhaps I am dreaming of peace, but I’m not the only one!

Fourth-year M.Div. student Scott Engmann is back from a year of working in partnership with his wife, Laurel, at the American Church in London, England. Scott finds Fuller a great context to explore his convictions in the areas of community and business development. He can be reached at engmann@onetel.net.uk.
**Hidden Heroes of the Largest Forgotten Tragedy**

Firsthand Account by Micah Lehner

Before the recent series of events my knowledge of Afghanistan was mainly limited to its geographic location and the fact that it had a fundamentalist government. Now that the media and experts are tossing around terms, places, people, and sects, I find myself in my frequent moments of skepticism, wondering what to believe. I would like to think our media is giving us the whole picture... (hint: dots represent suspicion). Last Thursday 700 of us packed into the 1st Congregational Church for a chance to hear a relatively unnoticed perspective on the current situation—that of an Afghan woman.

Her assumed name is Tahmeena Faryal and she is no ordinary woman. Tahmeena is an active member of the Revolutionary Association of the Women of Afghanistan (RAWA). RAWA began in 1977 as a social movement specifically to advance women’s rights. Since the fundamentalist regimes have come to power, RAWA has expanded from a women’s rights group into a broader fight for an Afghan society based on “democracy, freedom, and human rights.” RAWA’s founder, Meena, was assassinated in 1987 in a KGB/fundamentalist plot but the movement continued to flourish into its present-day core membership of 2,000. Through the efforts of the Pasadena-based nonprofit group Afghan Women’s Mission, Tahmeena was brought from Pakistan to Southern California for a week of speaking and fund-raising. For Tahmeena, this tour was undertaken at the risk of death if the wrong people discovered her identity. Although I did not know what to expect, I was surprised as the plainly dressed, soft-spoken, petite woman stepped to the podium. The content of her words and the actions behind them did not match her mild appearance.

There was a particular moment in Tahmeena’s speech that amazed me. Through the efforts of the Pasadena-based nonprofit group Afghan Women’s Mission, Tahmeena was brought from Pakistan to Southern California for a week of speaking and fund-raising. For Tahmeena, this tour was undertaken at the risk of death if the wrong people discovered her identity. Although I did not know what to expect, I was surprised as the plainly dressed, soft-spoken, petite woman stepped to the podium. The content of her words and the actions behind them did not match her mild appearance.

Much of her presentation was spent educating us on the historical context of the present situation. Afghanistan’s trouble stretches far beyond the present Taliban rule; throughout history it has been a battleground for warring nations. Resisting invaders is ingrained in the Afghani mindset. Tahmeena traced the recent resurgence of fundamentalism to the Soviet invasion that lasted the better part of the 1980s. To counter the Soviets, the United States and other countries funded extreme fundamentalist opposition with billions of dollars in military support and training. Not only did they fund the radicals already in Afghanistan, they helped bring in extremists from around the Muslim world to create a “Soviet Vietnam.”

The plan worked—at the expense of the two million Afghani citizens who were killed. Many more fled the country, creating an intellectual and political vacuum that was filled by the radical “freedom fighters” or Jehadis. From 1992 to 1996, eight fundamentalist groups (including the Northern Alliance and Taliban) fought for control, engulfing Afghanistan in brutal turmoil with “tragedies beyond the imagination.” The Taliban eventually gained control in 1996, but conditions only worsened, especially for women.

Most of us are shocked by the restrictions the Taliban puts on women but, according to Tahmeena, dress codes are the least of the people’s concerns. The burqas are not as oppressive as the abject poverty that is literally choking Afghanistan to death. Although the burqa is degrading, a mother is far more traumatized when her child starves in her arms, or when she has to turn to beggary or prostitution. For Tahmeena, the real tragedies are the seven million people living in starvation. The real tragedy is the common people’s loss of hope. The real tragedy is the rest of the world’s acceptance of these misanthropic regimes as legitimate governing bodies. In the words of Amnesty International, Afghanistan is the world’s “largest forgotten tragedy.”

Tahmeena does not necessarily see the U.S. intervention as a sign of hope. By supporting the Northern Alliance, she fears we will empower yet another cycle of violence in Afghanistan. According to Tahmeena, “As long as any group, be they Northern Alliance or Taliban, are armed and supplied by other countries there is no hope that the fighting will stop. There is no hope that freedom and democracy and women’s rights and human rights can be guaranteed.” In this sense, the attacks of September 11 were an attack on the freedom of both Americans and Afghanis. However, Tahmeena does not feel bombing Afghanistan is going to ultimately solve the problem. The U.S. cannot physically kill all fundamentalists/terrorists but they can stop funneling weapons to whatever radicals happen to suit their purposes at the time. Attacking terrorists via different methods of terrorism only breeds more violence. Afghanistan’s history stands as a horrible testimony to this fact.

I am left with the sense that, politically speaking, there are no “good guys.” There are governments, guns, and power plays. There are children, shopkeepers, and mothers. RAWA, as...
‘Recollections’
continued from page 1

Doris Lin
SWM, MAICS

When I think of Christmas, I tend to think about people who don’t have families who might be lonely. I like Easter better because it symbolizes victory in everyone’s life no matter what their situation is.

Gabriel Kumordji
SWM, MAICS

My favorite Christmas was in a very remote village in eastern Ghana, called Aboasu. We were sitting around a lantern singing songs and sharing stories all night until Christmas morning. And then at dawn the children went around to the houses telling people “Christ is born!”

Kyung Tak Oh
SOT, M.Div.

It’s a beautiful scene in the countryside in Kwang Ju, Korea. I’ll never forget it—church brothers and sisters walking on the streets, knocking on doors to sing carols with the stars twinkling.

This is at 4 or 5 o’clock in the morning! Everyone, including non-believers, welcomed the songs.

Young Hoon Jin
SOT, M.Div.

Last year it was my first Christmas in America and my wife was pregnant. We went to Newport Beach after a Christmas service and it was a beautiful winter scene. It was our first outdoor activity here.

Betty Sue Brewster, SWM professor

Christmas was coming soon and my parents were thousands of miles away in Venezuela. I was a very poor Bible college senior in New York state, with no relatives nearby, no money to travel, and most of my classmates gone for the holidays. I figured I would have a quiet, private celebration of Christ’s birth. I had not even decorated my little room for the holiday—for lack of money and also because I felt very alone.

Very early on Christmas Eve morning I drove a classmate to the bus station for her holiday trip home. As I was waiting with her for her bus to come, I noticed a young Navy man dozing on one of the benches of the waiting room with his head resting on his arm. For some reason I decided to walk closer to get a better look at him. My friend was shocked, “Betty Sue, don’t embarrass us by looking at a strange sailor boy! What if they hear about it back at school!”

I didn’t think that walking near a sailor in a public place would be such a disgrace, so I “casually” strolled by the young man. There was something familiar about him, though I still couldn’t see his face. I went back to my friend, but kept an eye on that sailor. After a few minutes, he changed position when he stirred, and I caught a glimpse of his profile. He looked a lot like my oldest brother, John, who supposedly was somewhere on the high seas at that time.

Now I knew that I had to probe this mystery. Ignoring my friend’s protest, I walked over to where he was dozing and, as I walked by, I said softly, “John?” He turned to me—and it was like my oldest brother, John, who supposedly was somewhere on the high seas at that time.

We were both overjoyed! As soon as my friend’s bus left we set off to create a Christmas celebration, though having almost no money between us. We found a Christmas tree lot now almost devoid of trees since it was already Christmas Eve. There was one tiny, scraggly tree that the man gave us for about 25 cents. (He was probably glad to receive it, he was going to be food to honor the baby Jesus, he would have been glad to cooperate.)

We took our tree and our purchases back to my little room. Part of the wrapping paper we used to wrap our gifts to each other, and from the rest we folded origami cranes and other figures to decorate our “tree.” We laughed a lot as we worked to prop up our little tree up and try to hide its many bare spots. That evening we went to a Christmas Eve service at church and then sat up late recounting what had happened to both of us since the last time we had been together, and sharing what God was doing in our lives.

Our “Christmas dinner” the next day consisted of a few leftovers, but it could have been a banquet as far as we were concerned! We were delighted to be together after not having seen each other in many months. That was God’s special gift to us. We were together, and it was Christmas, and God was present with us, and that was all that mattered.
Many Christians have been saying that the strip malls and department stores have "stolen" Christmas from Christians. It's a well-founded belief. The evidence is everywhere. Christ does not amass much anywhere in our hallowed season anymore. But is the sorrow really that easy to name? After all, gifts on Christmas seem very Christian considering the gifts of the Magi. But the Magi are not the only ones who gave Jesus gifts either.

Literally, they were not giving gifts, but the Magi came in order to "pay homage." Living in a capitalist society, homage is not something we are very familiar with. We want to translate it as a gift because homage is similarly given freely and not demanded. But homage has much more to do with living in an honor society where apologies for wrong doings, gifts for masters from servants, and tribute to friends or hosts are never demanded but seriously expected out of honor and respect. Homage is a form of faith in terms of giving tribute to the one in whom you trust. Those who receive homage do not take your faith in them seriously without some outward act of homage. The homage of the Magi was their symbol of recognition of Jesus' kingship on earth and a way to say, "We put our trust in you."

The other person Jesus received homage from was Herod. But this homage was of a totally different sort. Literally of course it is not homage at all, but a massacre of innocent children. But in this act, Herod made a statement of belief concerning Jesus just as the Magi had. Jesus was perceived as a credible threat to Herod's kingship and therefore must be "stomped out" rather than exorted. Herod had faith in this infant king but "even the demons believe and shudder" (James 2:19). The distinction between the homage of the Magi and the homage of Herod seems quite easy to differentiate considering their disparate results. But the belief was completely the same. They both equally believed that a king had been born that would be king over all the Jews. One might say that they each were also afraid of this king, as Matthew 2:3 says that Herod was frightened and "all of Jerusalem with him." Rival kings are not a thing to be happy about because rival kings mean war; unless the rival is the one who brings you freedom, yet the means to that freedom are still horribly scary. Little did Jerusalem know that this rival would not only rise up against Herod and win, but that he would also do it nonviolently. In their wisdom and foresight, the Magi paid homage to put their faith in the side they believed was worthy of the battle. What does the homage of the Magi look like for Christians today?

Christmas has an entirely different meaning for Americans this year. Most people are looking forward to this time to relax and get their minds off the surrounding terror. Economists are hoping that Christmas will inspire our deepest consumerist impulses to buy, buy, buy and stimulate the economy again. Peacemakers are hoping that [even though the bombing continued on Ramadan], perhaps the U.S. will see fit to pause the bombing for the birth of the Prince of Peace. All of these responses represent different forms of homage. 2000 years after Jesus' birth the results of homage still seem to be entirely disparate but the belief is only distinguished by a fine line.

I wrote an SEMI article last year (Week 10, Winter '00) on how Christmas is intended to make possible what formerly was not possible just as the Magi's gifts helped the Nativity family move to Egypt and Jesus came to earth for salvation. That applies ever more so this year. Last year it seemed that simple acts of charity were helpful alternatives to consumerism. This year, unfortunately, it is not enough. The Red Cross, the largest charity in the world, is being tried for misappropriation of funds. Months after September 11, Americans continue to donate blood because they want to contribute, though much of the blood will not be used for September 11 victims or even in the near future or perhaps not at all. Americans continue to wave flags, drive bumper-stickered cars, buy patriotic CD compilations, and pray at public gatherings. A battle is being fought and homage is being paid, but is it a homage that enables or disables? Is it homage of the Magi or of Herod?

This season I am resolved to celebrate nothing other than Christmas. I will resist the urge to celebrate the frills of capitalism. I am resolved to celebrate the birth of our Lord and no other. What does it take to do such a thing? It takes the celebration of peace especially in a time of war. Peace now is the "counter" in counter-culture. When will Christians take the Peace of Christ seriously? When will we begin to pay homage that is worthy of the Prince of Peace? In our resolutions this year will we pay homage that stimulates an economy and further funds the bombing, or will we stimulate peace? Buying may be the patriotic thing to do in order that stocks will rise and the rich will be relieved, but peace is not dependent on the economy and therefore the economy is not our primary concern. When will Christians be resolved to work for peace rather than deliberating over proof texts and ending up stuck in total immobility and passivity? We cannot continue to walk with the power of the Gospel of the Prince of Peace in our hands while our government continues to cause Rachel to weep (Mt. 2:18). I am resolved to pay homage to the Prince of Peace. Let the Church be united in this effort.

In his spare time, MAT student Matt Cromwell does menial chores and prays for his friends to help him live up to the things he writes.

**Pasadena Alternative Christmas Fairs**

**Pasadena Mennonite Church**

Alternative Christmas Fair

Dec. 9, 9 a.m.-2 p.m.

1041 N. Altadena Drive

Relief and Service Organizations, Fair Trade Companies and World Artisans

**1st United Methodist Church**

Christmas Market

Nov. 25, Dec. 2, 9, and 16

500 East Clorado Blvd.

Third World Handart Display, Market, and Kenya Handcrafts

**Organizations Offering Alternatives**

Heifer International

www.heifer.org

Save the Children

www.savethechildren.org

American Friends Service Committee

www.afsc.org/gifts

RAWA Holiday Cards

see FYI section on page 7
This year’s Missiology Lectures, held on November 14 and 15, were given by the insightful and witty Dr. Eugene Nida, one of the world’s leading authorities on how to communicate the Word of God to different cultures through the contextualized translation of the Scriptures. His reputation may have helped pack the pews of the Congregational Church on Wednesday but our guess is that it was his experienced wisdom and joyful enthusiasm for life that brought many of us back to completely fill Travis Auditorium on Thursday. Here is a sample of what he shared with the audience: “Three years is not enough to learn a language: it takes at least 10 years to become competent.” “We ought to be able to express our faith in better language. We need good writers…. We need good drama. Much of the drama now is pretty stupid. We need playwrights who can really touch the nerves of the people, the thoughts of the people…. And music. We’ve got a marvelous message to make known. We should study the music of the South Russian choirs who have some of the most creative, meaningful music.” “In Ecuador, a university professor told me, ‘These missionaries are nice people but they will never know us until they learn our literature’ One of the most unrecognized resources for missionaries is literature….This is probably ‘the weakest link.’” “It takes five years to get over the effect of being a Ph.D.” “John 3:16 isn’t good news to a Buddhist.” Audio and videotapes of his lectures can be purchased from ATC, 584-5227.

Don’t forget that the Catalyst closes in between quarters so, during that time, you either better make your way to the Refectory between 6:30 a.m. and 1:30 p.m….or else you’re stuck with a vending machine meal or having to go off-campus!

During this holiday season, please remember those in need here in our own community. We have students far away from their homes and loved ones as well as students who barely have the money to pay for their tuition and rent—much less to buy toys, school supplies or warm clothes for themselves or their family or treat themselves to something special for their Christmas dinner. If God has blessed you with extra resources to share, consider giving to other Fuller folks who could use a bit of help at this time—maybe through a Ralph’s or Food 4 Less gift certificate, Refectory coupons, a Bookstore gift certificate, a home-cooked meal, a basket of goodies, presents for their children, etc. To help, contact Sandra at 584-5285.
Dear Editor,

I am writing to respond to the article on President Mouw’s voyage into Fuller Intramurals’ annals of fame. As the head referee of Fuller Football, I will have to toss the yellow flag of transgression at the feet of our beloved president. The Fuller Football constitution, clearly with the intent to set limits to our freefall into community, states in Rule #13: No player on the line of scrimmage may begin in a three-point stance at the snap of the ball. (Apparently, contact need not be a vital component of successful community building, and not even being good progressives can we explain away this ancient command from the framers of our league.)

So, Dr. Mouw, Ronal, Shuga and June, even though we are a community of grace and love, and I have always been partial to Ward and the Beav’, I’m going to have to back you up half the distance, and, REPEAT FIRST DOWN! (TWEEEEET!)

Also, everyone, please come out and watch our final tournament on December 1! I promise an incredible slate of games, and we even have a community-building BBQ! Remember, Marshall Elementary (just below Allen and Washington on the East side of Allen), December 1, anytime between 9 and 3 p.m. See you there!

— Matt Westbrook, TRI staff and SOT M.Div. student

Pray For Japan
A new prayer group, “Pray for Japan,” is meeting on Mondays, 10-10:50 a.m., in the library, room 203. Contact the Office of Denominational Relations at 584-5387 for details.

Mission Fair
Coming soon! The Annual Mission Fair! Get local and global mission connections, January 23-24, 2002. For more information or to reserve a booth for your organization, contact the Missions Concerns Committee at missions@fuller.edu. Sponsored by the ASC Missions Concerns Committee.

RAWA Video Available
Video and audio tapes are available of Tahmeena Faryal, an Afghan woman and member of RAWA, who spoke on Nov. 15 at First Congregational Church about life under the Taliban and the devastating effects the U.S. bombing will have on the women and children of Afghanistan. To order one call ATC at 584-5227.

RAWA Holiday Cards
Give the gift of life in Afghanistan to your friends and family members this holiday season. Give $20 in the name of someone you love to the Revolutionary Association of the Women of Afghanistan (RAWA). The holiday card was created by MAT student Daryn Kobata. Email asc-pjcc@dept.fuller.edu to place an order.

Hospital Internship
Chaplain Carmen Blair, M.Div., is offering a hospital internship at Queen of Angels Hollywood Presbyterian Medical Center during the Winter 2002 quarter. (This is a 2-unit FE 546 Field Education course.) The internship emphasizes spiritual care training and includes work in intensive care, emergency, oncology, and general medicine. If interested, call Chaplain Blair at (323) 913-4863, or Gary Purtee, Field Education, at 584-5377.

Rev. J.K. Fukushima Memorial Scholarship
Deadline May 31. Must be entering at least second year of master's program. To apply, contact Montebello Plymouth Congregational Church at (323) 721-5568.

Fulbright Applications Available
Must be student, U.S. faculty or professional wishing to research abroad for extended period of time. For information refer to www.iie.org/fulbright/us/.

Other Scholarship Opportunities
than riches” (Proverbs 22:1).

KARS.

hotline (909) 949-2778 or (800) 429-

serving only the Christian community. Fuller

staff/students/alumni. This is our 15th year

Christians Need Cars Too!

Brokers serves Christian colleges, missions,

All welcome! Contact Laura at (626) 449-

7903 or Edie at

ers, and

by Doug Gresham,

discuss with Katrelya Angus,


p.m., Faculty Commons. Celebrate Lewis'

Southern Cal. C.S. Lewis Society Meet­
ing. Wednesday, 11/28/01, 7:30-9:30

and education is our philosophy.

Two middle school

students raising money for a class trip are

offering up to seven hours of childcare

the first three Saturdays of December. For

$4 an hour per child, you can have 10

a.m. to 5 p.m. to do shopping, movies, or

whatever. Lunches and snacks are pro­

vided. Call Jenna Scherr-Willson at (323)

225-1851 for more information.

Children's Pastor Wanted. Sacramento

Korean Presbyterian Church is looking for

a full-time children's pastor. The church is

located in a fast-growing area and wants

to have a dedicated and experienced

children's pastor to lead growing ministry.

We prefer a bilingual pastor (English &

Korean). If interested, please call Pastor

Kim at (916) 361-1019 or Pastor Koh at

(916) 361-1839.

Auto Repair. Engine repair, tune-ups, oil

change, brakes, batteries, etc. Complete

service. Hrant Auto Service, 1477 E. Wash­

ington Blvd., Pasadena. Call (626) 798-

4064 for appointment.

Real Estate Financing. If you need financ­
ing for a new home, or refinancing your

current mortgage, call David Tomberlin at

Golden Empire Mortgage for a rate quote.

David is a recent

M.Div. graduate, cur­

rent SWM student,

and holds a Department of Real Estate li­
cense. Call today— (626) 826-9215 or

(626) 432-6765 or email davidtomberlin
@hotmai .com. DRE ID #01305845.

Positions Available. Customer Care Position. Dr. Neil Clark

Warren, co-founder of eharmony and

former dean of Fuller School of Psychology, is hiring for online customer care positions

supporting the eharmony relationship­

building service. Dr. Warren needs caring,

responsible individuals with good writing

and typing skills, preferably with

experience in customer support. Located

on Lake Ave, just north of Walnut. Day or

evening work schedule, six hours per day

minimum. Salaried position paying $15

per hour. Contact Sue at (626) 795-4814

or email suebraden@eharmony.com

Getting Engaged? Or just want a reliable

ejeweler? Many Fuller students have come to

us and it has been a privilege to help them. We do not sell to the general public. Walter

Zimmer Co., wholesale manufacturing

jewelers with 82 years of experience. Call

(213) 622-4510 for hours, days open, and

directions. Ask for Mel or Ken Zimmer. (Mel

is a member of Glendale Presbyterian

Church and is active in the healing ministry.)

Auto Repair. Engine repair, tune-ups, oil

change, brakes, batteries, etc. Complete

service. Hrant Auto Service, 1477 E. Wash­

ington Blvd., Pasadena. Call (626) 798-

4064 for appointment.

Real Estate Financing. If you need financ­
ing for a new home, or refinancing your

current mortgage, call David Tomberlin at

Golden Empire Mortgage for a rate quote.

David is a recent

M.Div. graduate, cur­

rent SWM student,

and holds a Department of Real Estate li­
cense. Call today— (626) 826-9215 or

(626) 432-6765 or email davidtomberlin
@hotmai .com. DRE ID #01305845.

For Rent. Office Space. Psychotherapy office avail­
able for block-time rent. Historic building

adjacent to campus. Fully furnished, wait­

ing room, quiet, view. Contact Elizabeth

Allman, Ph.D., Psy.D. (626) 293-1599.

20% Discount on dry cleaning to all

Fuller students and

staff, at even lower

prices!!!

(626) 583-8080

20% Discount on all hair services! Call for an appointment. exp 12-31-18