One of the important documents issued by the Roman Catholic bishops when Vatican II came to an end in 1965 had the title "The Pastoral Constitution on the Church in the Modern World." I find the opening words to that document to be very moving ones, and they seem to me to have special application to what has happened at Fuller Seminary during this past year. Here is what the Roman Catholic bishops declared:

"The joy and hope, the grief and anguish of the people of our time, especially of those who are poor and afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in [Christian] hearts."

Fuller Theological Seminary can add an evangelical "Amen" to that declaration. Taking reconciliation as our theme this year, we have devoted much thought—as well as many prayers and songs and sermons and articles and debates—to the multi-textured joy and hope, grief and anguish, of the human condition. It is not always easy for us to deal directly with these important issues, but it is necessary. This has been an important process for our Fuller community. The fundamental reason why this Seminary with all of its programs exists is that we are called to be agents of God's reconciling purposes in the world.

We will not have learned much for the long run, then, if we simply now adopt a "been there, done that" attitude to the topic of reconciliation. The issues that we have explored in a special way this year must continue to echo in the hearts of those of our number who are leaving the campus, as well as for those of us who will remain, as we all struggle to claim the power of the Gospel for "manifold ministries of Christ and His Church."

Fortunately, we can take on this continuing assignment with the confidence that we are not left to flounder on our own. God has already sent the Reconciler. We are called, not to save the world, but faithfully to serve the Savior in ways that are possible in the circumstances where the Lord has placed us. It is my profound hope that this has been a year when we have all been strengthened for that kind of service.

A Note from the Editor:

I sat in a very crowded Payton 101 during last fall's day of prayer and listened to us pray about reconciliation in the area of race and ethnicity. I remember thinking, "we're not there yet—we're not ready to talk about reconciliation until we have heard each other's anger, until we have embraced each other's wounds, until we have wept together." After a year of what may seem to many like 'too much' talk about reconciliation,' I think we are getting there. We're still not there yet, but we're getting there.

We did not solicit four different articles on reconciliation for this issue, but that's what we have. I hope and trust that was God's planning. I trust that He knows where we are going and what it will take to get us there. Please join me in 'sticking with' this journey to better relationship and community. - Ed.
Equipping Leaders for the Twenty-First Century

adapted from the 4/17/96 sermon by Barbara Williams Skinner

Sermon text: 2 Cor. 5:17

We are less than four years away from the twenty-first century. And the exciting thing about being here at Fuller is hearing about Fuller’s vision, which is precisely to equip twenty-first century, Christ-centered leaders to lead people to freedom that is found only in Jesus Christ. That is exciting! Paul, in 2 Cor. 5:17, directly challenges Fuller and raises the question for its president, its faculty, its trustees, and its friends like me: ‘How is it that we are to prepare this twenty-first century leadership who can help heal the cancerous sore of racism and racial division that has for over three hundred years gripped this nation and continues to afflict us?’ Paul makes it very clear that reconciliation is really, at its core, not about racial healing. In fact, it is not about any part or any kind of broken relationship. What reconciliation is about, in fact what the entire Scriptures are about, from Genesis to Revelation, is restoring rebellious mankind, woman-kind, from Adam and Eve to the child born one second ago, back into right relationship first to God, then to ourselves, and ONLY then to one another.

The issue is that division is division; alienation is alienation. It doesn’t matter how it looks or where it is. We cannot escape the conclusion that the way we are with one another is the way we are with God. How I relate to you—my indifference or my attitude about white folks—is how I feel about God. Your indifference or your attitude about institutional racism that afflicts a whole people is how you are with God. So the question becomes, ‘how do we heal it? What happens differently at Fuller than goes on in the rest of the nation?’

Racism has been going on so long that it can only be described as demonic, as a stronghold that can and must be broken. It is not a sociological or political matter. Racial reconciliation is not a black, Hispanic, Asian, red-folk, or even a white-folk problem—it’s a body-of-Christ problem. And it will only be solved by visionary, Christ-centered, twenty-first-century leadership of the type this institution must develop. Dr. Martin Luther King reminded us of how close we really are when he said that “we are all bound in an inescapable web of mutuality, and what affects one member of the human race affects us all.” Somebody gets laid off; the whole family is affected. One corporation downsizes; the whole family’s dream goes down the toilet. Crime in the streets soon becomes crime in suburban and rural communities. We are so connected that we don’t even understand it.

And the question is, ‘who can bring us together?’ It was in 1972 that Richard Nixon, campaigning throughout the country on a train, passed by an area in Illinois where a young girl held up a sign that said, “Bring us together.” Well, America has tried everything to ‘bring us together.’ We’ve tried civil rights and public policy. We’ve tried entertainment and sports to bring people together. We’ve tried education; we’ve tried everything. We’ve even tried religion. But the issue is (deny it if we will), as far as African Americans and white folks are concerned, not to mention other people of color, we are separate nations within and without the Body of Christ. We live in a climate of fear about one another, of non-communication and involuntary separation, so outside of the places where we’re forced to be together, we choose to be with people who look like us even though Scripture says, ‘we are one in Christ Jesus.’

We’d like to say that there is no racism, and “Barbara, why are you bringing that word into this body? There is really no racism; there are just a few extremists.” So white folks like to condemn Farrakhan and hope that the rest of the African-American community that’s angered or enraged about racism continued on page 6
I almost did not go to chapel yesterday, April 17. I knew nothing about the speaker, Barbara Williams Skinner. However, she apparently knew me very well. Since yesterday, I have found myself seeking reconciliation with someone who is angry, full of rage, hateful, and at times extremely indifferent to others' situations: a true Pharisee. Other than that, the person is your all-around, nice, friendly average Fuller student. The person I have been forced to face in reconciliation is myself.

I was disgruntled when I walked into chapel and found out the speaker was an African-American woman speaking on reconciliation. "Here we go again," I said. "White-male bashing in the name of Jesus. Loud ranting to work up our guilt." It's been three months since Martin Luther King’s Birthday, so I guess we will focus on it again, I thought silently. It did not really matter too much. Earlier, I had felt the need to be with God's community. So even though I was late and had missed the music, I figured that I would endure the talk, sing a closing hymn, and feel better for having admitted my need to be among others.

Disturbingly, the speaker caught my heart off guard as she quoted 2 Corinthians 5:17, emphasizing how all of us are new creations in Christ. My heart was not feeling agony over my racism toward people of color—I was agonizing over my judgment of a close white Christian friend who had not matched up to my "pure, Godly" standards. Only the day before, I had stood in the judgment seat and so much as pronounced that person condemned and unclean for "sins" of the past. And yet God pronounces us all in Christ as new creations. We are free! As Barbara Skinner said, we're free, but many of us have not received our emancipation notices, and we're still living as slaves. I was placing in bondage one of Christ's free people, very possibly because I—an ordained minister who had often professionally proclaimed the freedom of grace—really had yet to grasp the emancipation notice myself.

The way out

Since yesterday, I have found myself seeking reconciliation with someone who is angry, full of rage, hateful, and at times extremely indifferent to others' situations: a true Pharisee. Other than that, the person is your all-around, nice, friendly average Fuller student.

"Well, if they are going to push reconciliation again today, they should at least have a Latino or Asian male, since they had an African-American female yesterday." I believe the right person was there all along.

Barbara Skinner told of her struggle growing up in a fatherless, poverty-stricken home. I tried to be sympathetic, but could not relate. Then she spoke of an adult life filled with causes and movements seeking an exit from poverty to power. My ears recognized some of that struggle and desire for power. She continued about the rage, anger, and hatred toward whites that permeated her life. I put aside the talk about whites, dismissing it as more minority rhetoric against my European ancestors. But where I listened was the part about anger and rage. I realized that her journey in some ways matched mine—only some of the objects of hate and rage were different. Some were not: we both could agree on hating Southern white Republicans.

As she began to speak about her journey through rage and anger toward love, I knew I must listen. Only the night before, on my bicycle ride home, I had conversed with myself on how ironic it was that this nice, white, Southern Baptist minister at Fuller could be filled with so much bitterness just below the surface. My focus now was fully on the words of Barbara Skinner, as she spoke of being changed in Washington by a group of people who loved her, while wanting no political or financial favors from her. She shared how her closest friend is now a white, Southern, Republican woman. Wow! That kind of change is what I need. I am not sure if I am ready to face my racial issues yet. There are so many whites I have not even accepted because they were not like me. Barbara Skinner said that selfishness is often the root of this problem. If we can learn to love even one person who is different from us, then as Barbara Skinner says, we have a model for learning to love and reach out among entire people groups of people we have alienated. I speak only today of what has happened. And what has happened today gives me hope. Kyrie Eleison.
Dear Fuller Community:

As the chair of the ASC Election Committee, I am writing to introduce you to the newly elected ASC and Graduate Union Officers for the 1996-1997 school year. Please join me in offering these newly elected officers congratulations, encouragement and support for the responsibilities they will be undertaking on behalf of all students.

ASC President
ASC Vice President
TGU President
TGU Vice President
SWM President
SWM Vice President
PGU Clinical Co-President
PGU MFT Co-President

Meg O’Brien
Doug Friesen
Keith Lee
Trudy Dumont
Keng-Hua Ng
Myoungsun Kim
Jay Shetler
Cynthia Cooley

I am very pleased to report there were approximately 100 more voters this year compared to last year with a total of 437 voters. Of the 437 voters, 52% were from SOT, 19% from SOP (Clinical), 16% from SWM and 13% from SOP (MFT). Thank you for casting your vote!

In my view, running for a student elected office requires a significant amount of courage as individuals make themselves vulnerable before the whole Fuller community. While it is very important to affirm those who have been elected, it is equally important to express our appreciation for those who ran for an office but were not elected. It is often very easy for us to find a critical word about how something could and should be done differently or better, but there are few people willing to invest in the time and challenge necessary to bring about positive change. All of the candidates this year were people of integrity and enthusiasm for the student body with dreams for making Fuller an ever-better place for student life. On behalf of all students, I thank them for their courage and enthusiasm.

I wish to thank the Fuller Community for participating in the election process along with my congratulations to the next ASC Council.

Sincerely,
Christopher M. Habben
ASC Vice-President
If you decode these unfamiliar words they will soon become familiar, maybe too familiar. Knowing that the familiar can be dull and uninteresting, I wanted to grab your attention by giving you the hope that I might be saying something new. That is my hope, to say something new about the old and familiar topic of reconciliation.

Many of us are fatigued and have become discontented with hearing about reconciliation again and again. We have heard enough, seen enough and possibly done enough and are all too anxious to move on to something new. Sometimes it seems as though we can't get away from it. But, I ask, why may we feel so negatively towards it?

I began to think of why this sentiment may be growing among people. Is it institutionalization which is once again claiming another victim? Is it because we feel our responsibility is over once we have heard? Is it that our American dream of a quick fix never came to pass on a long-standing problem? Is it because with our busy life as students, much else takes precedence, or is it because we believe all is healed or we can't do anything about it?

I believe that the answers to some of these questions give us cause to continue. In Scripture, is it not the love of people and between people that is to show our Christianity, rather than our great performances? We should also be doers, for the responsibility does not stop after hearing. We must also realize that the glory of reconciliation will happen over a period of time and we can't expect to reach all the goals in just three quarters.

A couple of weeks ago I was walking to chapel. Knowing that the message was going to be on reconciliation, I felt it would be a waste of time. I went anyway, and found that I really enjoyed it and it was very meaningful. Juan Carlos Ortiz touched on issues that I felt were very important and that I want to practice in my own life. Later, I was a bit ashamed of my feelings before the service, for they were totally unnecessary.

When we get excited about something it can be because we truly believe in it or because it causes a change in us and in our environment. We have faith that God is going to act and we want to be a part of the excitement. Many times we have articles, events or services dealing with reconciliation and nothing comes of them. When this happens over and over, they become only token events, events without any meaning and thus events we are sick of hearing about. I believe that this lack of change we feel is because of the lack of change in our own life. If we could see and feel and have something to do with causing a change, in our own life and in those around us, then we would be excited again. It would no longer be a mundane, familiar issue without any meaning.

We must realize that the issue is still here and alive. We must realize that there are many ways in which we can play a part to bring it alive. We must seek to be more aware and to open our eyes and hearts to people. We must realize that we all play a part in this community and if things are becoming token events without any change or response we can do something to change that.

I hope that the next time you see the word "reconciliation" your reaction will be positive.

Scott Stolte
SOT M.Div. student

Spring Opportunities

✦ Spiritual Formation Groups - OCC is offering 8-week spiritual formation groups for persons interested in developing a deeper relationship with God. Group leaders include students who have participated in previous groups. If you are interested in being in a group this summer, please let us know. Most quarters we can offer all-female, all-male, or mixed groups. Please specify which type you prefer.

✦ Marriage Enhancement - The Magic & Mystery of Sex is a four-part video series facilitated by respected psychologist and Fuller Trustee Cliff Penner and Joyce Penner. If you would like to enhance your sexual relationship with your spouse or just become more aware of issues in this area of your marriage, stop by our office or call. The series is available for free check out from OCC.

✦ Come by anytime!! - Remember, the OCC is open from 9:00am-3:00pm (except for lunch). If you want a place to hang out, study, talk, or pray, come sit on our couch for a while!! Even if we have never met you before, feel free to come meet us - we would like for the OCC to be a place for students to drop by regularly. We are located on the second floor of the Catalyst.

The Office of Christian Community may be reached at (818) 584-5322, or FTS Box 243, and is located on the second floor of the Catalyst building.
Sermon by Barbara Skinner - from page 2

will just get its attitude in check and learn to get along with European Americans. And then we have a few black folk condemning the Ku Klux Klan and the white militia and skinheads while ignoring white people who benefit from a racist system but who say nothing. The rest of us sit around like nothing is happening. The fact is, we are not on the same page.

And, so that you understand what I am talking about when I use the word 'racism,' I am using the definition of a European-American pastor, Joseph Barndt, who said, in his recent book Dismantling Racism: The Continuing Challenge to White Americans,

Racism is more clear than simple prejudice or bigotry. Everyone is prejudiced; but not everyone is racist. To be prejudiced means to have opinions, even after contrary facts are known. To be racially prejudiced means to have distorted opinions about people of other races. But racism goes beyond prejudice. It is backed up by power. Racism is the power to enforce one's prejudice. Racism equals prejudice plus power, and it develops when personal opinion and individual bigotry are codified and enforced as societal behavior. Racism structures a society so that prejudices of one group are taught, perpetuated, and enforced to the detriment of the non-dominant group and to the benefit of the dominant group.

We are divided even in the body of Christ. White Christians worship separately from black Christians, as though we worship a totally different God. Our Christian colleges have fewer African-American students than white Ivy-League schools do. Our businesses, our practices, our families—how we raise our children, who they relate to—are not different from the world! And a growing number of African Americans, even those in the body of Christ, have decided that they don't want to be with white people either. The question is, where are the ambassadors, then? (Continued on the next page)
have belongs to God and is His, and He has a right to it. Visionary leaders understand that their purpose is to go where God sends them; not where it’s comfortable or safe, but where people from every background need to be set free.

Number two, this leadership for the twenty-first century will understand its position. Your position is not ‘white majority,’ ‘black, brown, yellow, red minority’—it is not ‘teacher, faculty, student, grandparent, parent, godmother, minister, worker,’ or whatever else we do in our lives. Those are the things we do. The Bible says in Psalm 8, ‘O Lord, our Lord, how majestic is your name in all the earth. When I consider your heavens and the work of your fingers and I ask, ‘who are we, that you’d have anything to do with us?’ You made us a little lower than God!’ We are a little lower than God; we are seated together with Christ in the heavenly realm. Jesus the Son is seated at the right hand of the Father right now making intercession for you and me. In his eyes now, we are highly esteemed, highly valued and highly situated.

But more than that, our position is that we are already healed! We’re already united; we’re already community. Many of us act like the slaves after emancipation in this country. Because there was no television, because there were no faxes or e-mails and no Internet, the slaves never got the notice that they were free, and some stayed on the plantations for two and three years until they got the notice. Many of us never got the notice that at the foot of the cross we’re already set free! We can’t be any more free than we are, and what God is waiting for is for the 84 million of us to begin to act like it, so that the world will not know by our buttons and our symbols and our signs and our church labels, but they’ll know by the way we love one another that we belong to Jesus. Black people need to get this message, and white people need to get this message. Black people who spend all their time talking about white folks need to wake up and be free! And white people who spend time saying they don’t hate anybody while benefiting from racism need to wake up and get free with the rest of us. We are either free together or we’re not free at all.

Thirdly, twenty-first-century Christ-centered leaders must have understanding about their possessions. What are the weapons that God has given them? The first weapon is the person of the Holy Spirit: the Bible calls him the parakletos: the helper, the counselor, the equipper. Jesus said, ‘I’m leaving, but I will send you some help, he will lead you: the Holy Spirit.’ We tend to think the Holy Spirit is for Pentecostals, holy rollers, people speaking in tongues. But who’s here to help us to get over our fears of one another, to love one another? The Holy Spirit! The second weapon is the word of God. “Your word have I hid in my heart, that I might not sin against you.” The word is a strong power; it is the sword of the spirit. The word of God is a weapon. It’s a lamp to my feet and a light to my path.” You’ve got to know it, though. Biblical ignorance afflicts us. If we don’t know the word, we can’t use the word. We can’t cherry-pick words that help us! We don’t want to read about poverty, what God says about the poor; we don’t want to read about being one in Christ...we want to read what we want to read. You’ve got to get the whole word of God.

Our third weapon is the power of prayer. I don’t mean quick time with God in the morning; I mean a spirit of prayer that permeates our very being. “If my people,” He says, “who are called by my name, will humble themselves and pray, seek my face and turn from their wicked ways (individualism, materialism, me­­ism), then I will hear from heaven and heal their land.” That is the word of God. The fourth weapon we have is the blood of Jesus that heals, renews, forgives, saves, restores, delivers. In other words, this twenty-first-century leader is not afraid to go anywhere because she or he is fully equipped spiritually.

And finally, what these leaders have is an understanding that all power in heaven and earth that was given to Jesus is now given to them, that they can go and preach the gospel and make disciples of all nations. Not the white nations, the red, yellow, black nations separately, but of all nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to obey everything that God has commanded. We have all power; we need nothing else.

And I say today in closing to those of us who don’t know it that we have the same power as the first-century church, to hang out together, to eat in one another’s homes, to have prayer and fellowship and to sell our possessions so that no one has a lack...we all have the same power. Biblical figures had no more power than we have. We have the power to sing a new song “from every tribe and language and nation and race: ‘worthy is the lamb who was slain . . . .’”

And I say to the trustees, the leaders and the administrators, the faculty and the friends of Fuller: you cannot lead anybody any further than you personally have gone. It is impossible to equip twenty-first-century leaders to understand their purpose, their position, their possessions and their power without walking in it yourselves. We have already been delivered. The blood of Jesus has already freed us. By his 39 stripes we’ve already been set free. The world has nothing to offer us about reconciliation; we have already been given that ministry. We must take it and go; go forth. As the man said to the slave, ‘you have your papers; go now.’ Be free and go now; go forth into the barrios and the ghettos and the white community and all of the other communities. But go together, because the world cannot understand your power separately.

Barbara Williams Skinner is President of Skinner Farms Leadership Institute in southern Maryland. The SEMI is grateful for her willingness to allow us to publish this sermon, and for her excellent editorial assistance.
A special thanks to all those individuals who made the SEMI happen this year—we couldn’t have done it without you!

Regular Contributors: Dan Payne • Doug Gregg • Cathy Schaller • Katie Price-Foster • Cheryl Teeter • Gino Vaccaro • Raedorah Stewart Dodd • Michael Beetley • Ruth Vuong • Stephen Niyang • Garrett Omata • Beth Meres • Nancy Thomas • Barbara Eurchich-Rascoe • Terry Larm • Rick Stevenson • Fidel Fuentes • Meg O’Brien

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A note about distribution: As of this summer, the SEMI will no longer be distributed to student mailboxes. Since we are moving in the direction of elimination of mailboxes, too many students would not get the SEMI. Therefore, starting on July 12, look for the SEMI in the green distribution boxes in the Garth and the Psychology breezeway, and in the dispensers near the library and outside the SEMI office. The SEMI will still be distributed to offices, so if you are a staff member, continue to look for the SEMI in your office mail on Fridays or Mondays.

SUMMER SEMI DEADLINES: We will be printing 2 summer issues. Mark your calendars with these important dates!

- Summer 1
  Deadline: July 2
  Published: July 12

- Summer 2
  Deadline: August 6
  Published: August 16

C H A P E L news

All-Seminary Chapel

On Wednesday, May 29, we will gather for the Baccalaureate service, at 10 am at the First Congregational Church.

On Thursday, May 30, Bob Freeman, the associate provost for Continuing and Extended Education, will be sharing a testimony after a time of praise and worship led by the Chapel Worship Team. The Thursday All-Seminary Chapel meets in Travis Auditorium at 10 am.
Parting Shots

While, of the three SEMI staff members, only Jin will not be returning to the SEMI next year (and we will miss him tremendously), it is traditional for the SEMI staff to offer some remarks to close out the year. As you finish out this quarter, whether you’re going on to graduation, summer ministry work, or more classes, “Go in peace to love and serve the Lord.”

Production Editor Jin H. Cho: I often get defensive when someone asks me about how much work it takes to produce a SEMI. It’s not that I have been confronted by people who would speak negatively about our work, but because I don’t think I ever imagined that it would be so difficult. And it’s not because Carmen and Laura were difficult people to work with (they have made this one of the best work environments I have ever known!). It was difficult because we do have a great sense of responsibility about our work—a concern that resulted in hours of discussion, revisions, and edits for every issue. And I am now convinced more than ever that the SEMI does serve an important role in the Fuller community.

I have had a great year working here, and I do really want to thank Laura and Carmen for this memorable learning experience. Ruth Vuong, the person who gets in trouble if we mess up, has created a remarkable atmosphere of community and pride in our productivity here at the OSS. To all three goes my deepest respect and thanks. Additional thanks goes out to Barbara Eurich-Rascoe and Garfield Nishioka, our office buddies, for all their encouragement and support. I won’t be returning next year as I give more attention to my studies, but I know I will miss this. Thanks.

Managing Editor Carmen E. Valdes: This time last year, I was headed toward graduation and an unknown future. Shortly thereafter, I became the Assistant Director in the Office of Student Services and Managing Editor of the SEMI. God has blessed us with a good year!! Let me rephrase that; God has blessed us with GREAT year.

We’ve done some intentional things by giving a voice to those who are not usually heard from and by speaking on the topic of reconciliation; we have tried not let it slip through the cracks. Some things have been easy while others have been a labor of love. We hope that you’ve been able to appreciate and benefit from both. The SEMI will be back and as we look ahead to the vision, goals, and dreams for what it can be, we want to thank you for your words of encouragement and challenge throughout this past year.

As I look ahead to a new year, the past could not have happened if not for the team of Laura and Jin. What a blessing to work with such talented and committed people. Thanks to Ruth for all of her encouragement and wisdom.

I look forward to another great year. Whether you stay at Fuller or move on to where God has called you… Blessings on the Journey!

Editor Laura K. Simmons: At the beginning of the year, we hoped to see the SEMI be three things for the Fuller community: a connecting point where we could all come together, in however small a way; a voice for those who often go unheard; and an agent of reconciliation. Throughout the year, we have had many conversations as a staff, honing and refining our vision for what the SEMI can and should be here. We’ve talked about how to use words and power with integrity; how to create a publication where people will be heard, even when saying hard things; how to edit people’s writing without editing out their own soul and personality. I know from feedback that we’ve received that the SEMI has made an impact on the campus this year. I fervently hope that it has also made a difference. I look forward to returning next year as editor.

I want to thank publicly the excellent staff we have here; the SEMI would not be worth the paper on which it’s printed without Jin’s skill and Carmen’s leadership. Additional thanks goes to Ruth Vuong, who kept coming back to recruit me even when I said ‘no,’ and who has been a source of unflailing support, encouragement, and lessons in tact for me.

Congratulations to the class of 1996!!! Survive your finals, enjoy your banquets, and hang in there for those last dissertation revisions and summer courses!
**Student Awards 1995–1996**

**School of Theology**
- William Sanford LaSor Award
  - Wonsuk Ma
- Everett F. Harrison, Jr. Memorial Scholarship Award
  - Amy S. Anderson
- F. Carlton Booth Award in Evangelism
  - Agnes Faye Coleman
- American Bible Society Scholarly Achievement Award
  - Michael R. Beetle
- Baker Book House Award
  - Kimlyn J. Bender
- Israel Rosales Hispanic Ministries Award
  - Oscar Garcia
- Hooper/Keele Preaching Award
  - Joelle B. Beller • Jonathan C. Rohrbough
  - Amy Lynn Arnold • Leonard J. Tang
  - George A. Gay Memorial Fellowship
  - Oscar Garcia
  - Center for Advanced Theological Studies Merit Fellowships
  - Partial Fellowships
- Partial Fellowships
  - Kari Brodin • Jin Hwan Cho • Herrick Liu
  - Daniel Robinson • Brinton Rutherford
  - Dwight Sheets • Steve Sommers • Steven Wiebe
  - Full Fellowship
  - John Hahn
  - Dilworth Fellowship
  - Parouch Parouchev

**School of Psychology**
- Clinical Division
  - John P. Davis, Jr. Memorial Award
    - David A. Rupert
  - Delano M. Goehner Memorial Award
    - Deborah S. Hoffman
  - Gene Wesley Pfrimmer Memorial Scholarship Award
    - Sarah Groen-Colyn
  - John Stauffer Memorial Merit Fellowship Award
    - Luann N. Pedersen
  - Clare Headington Award
    - George W. Rocknagel • Elke Rechberger
  - Frank and Evelyn Freed Scholarship Award
    - Barbara A. Hastie

  **Division of Marriage and Family**
  - Jeffrey Balswick Memorial Award
    - Maria Flores • Tami Anderson
  - Marriage and Family Faculty Award
    - Bradley Stenberg
  - Divisional Community Award
    - Tsengamak Worku
  - Dennis B. Guernsey Award
    - Cesli Vaccaro

  **School of Psychology—All School**
  - Alice Oliver Glasser Award
    - E. Sofia Herrera
  - Lee Edward Travis Award
    - Paul Conditt • Kendal Boyd

**School of World Mission**
- Donald A. McGavran Award
  - Yoon Ho Rhee
- Allan R. Tippett Award
  - John David Ellenberger
  - Anthropology Award
  - Steve Pettis
  - Bible Translation Award
  - Christeena Alaichamy and Alaichamy Mariappanadar
  - Communication Award
  - Stephen Niyang
  - Contextualization Award
  - Santos Yao
  - Folk Religion Award
  - Purnawan Tenibemas
  - History Award
  - Juan Martinez
  - Islamic Studies Award
  - Hani W. Mussad
  - Leadership Award
  - Shiferaw Sadi
  - Missiology Award
  - Nam Hyuck Jang
  - Theology Award
  - David Hartono
  - Urban Mission Award
  - Jawahar N. Gnabiah • John Timothy Kauffman
  - Dilworth Fellowship
  - Chinaka Domnwachukwu • Nabil Khoury
  - Dean’s Special Award
  - Miguel Albanez

**All Seminary Awards**
- David Allan Hubbard Achievement Award
  - Kimlyn Bender (SOT) • Jacqueline Brown (SWM)
  - Sarika Kivela (SOP/M.F.T.)
  - Sandy Ford Leadership Award in Evangelism
  - Sue Plumb
  - Faculty and Administration Wives Memorial Award
  - Elizabeth Glanville (SWM) • Kimberly A. Zovak (SOT)
  - Katherine P. Rankin Leung (SOP)
  - Student Service Award
  - Stephen Niyang • Sondra Hollinger
  - Honorary Student Service Award
  - Dorothy Evans

**ASC Awards**
- Service Award
  - B.J. Dhabade
- Faculty Award
  - Ray Anderson
FALL FILM FESTIVAL
Look ahead! The third annual City of the Angels Film Festival is on the horizon. This year’s topic is “The Search for Meaning in Film.” Funded in part by Fuller, the Festival fosters conversations about spiritual perspectives in film. Mark your calendars for October 17-20, 1996, at the Director’s Guild of America Theaters, Hollywood.

NEW STUDENT ORIENTATION NEEDS YOU!!
The Office of Student Services (OSS) is looking for 7-10 people to work before, during and after New Student Orientation which will take place September 16-20. These are temporary positions which will entail 15-40 hours a week for 2 weeks. If you are interested in welcoming new students to the Pasadena campus, please contact Carmen at 584-5436 or come by the OSS (second floor of the Catalyst) to pick up an application.

WRITE FOR THE SEMI!
Interested in writing for the SEMI next year? Drop us a note at Box OSS with your name, box number, phone number, topic(s) of interest and what quarter you would like to write. Thanks!

MOVIE OF THE WEEK
Mark your calendars for the following movies in the CFD Resource Center (465 Ford Pl.): Field of Dreams, showing at 3 pm on Friday, May 24, and Dead Man Walking, showing at 3 pm on Friday, May 31. As always, admission is free!

DISNEYLAND FOR ONLY $23!
Get into Disneyland for only $23.00 ($11 savings off the regular price). Epworth Christian Preschool is participating in Disneyland’s “School Spirit Days.” Epworth receives a portion for every admission ticket purchased through them. Good for the month of June only. Order your tickets at Epworth Preschool, 500 E. Colorado Blvd., 568-9502.

SWM GRADUATION BANQUET
Don’t miss the annual School of World Mission Graduation Banquet, to be held on Thursday, June 6. Punch will be served at 6:15 pm, and dinner will begin at 6:30 pm in the Fellowship Hall of the Westminster Presbyterian Church. Invitations are in your boxes, so please fill one out and turn it in today to the SWM Academic Advising office. You must submit a response by May 24th to attend! Also, don’t forget to nominate your fellow students for the “Glasser Award” to be given at the banquet. For further information, call the SWM GU Office at 584-5453.

AFRICAN AMERICAN GRADUATES
The African American Ministries office will be hosting our annual awards dinner and celebration June 8th, 7 pm. The dinner is free to African-American graduates, cost-of-dinner for others. Leave your name, school, degree, and phone number at 584-5591 to receive an announcement and to register for a special grad’s gift.

JOB OPPORTUNITY
Wanted: Excel Telecommunications managing reps.
Join the growing team of Fuller community members who have found much-needed financial assistance with this company. Work as many or few hours a week as you want (depending on your needs). This is an excellent opportunity for missionary students who need financial support from the states and anyone desiring a nice extra income.

Join us for a no-obligation presentation every Thursday beginning at 6:30 pm for a unique look at this job opportunity. We are here to assist you!

Location: LEE’S HOAGIE HOUSE 2269 E. Colorado Blvd., Pasadena (2 blocks west of Sierra Madre Blvd). FREE APPETIZERS SERVED.

For automated 24 hour info, call 1-800-266-6245, then press 31122.

Auto Repair: SMOG CHECKS, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena, 796-4064. Call for an appointment.

Christians need cars too! SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/Alumni. This is our 10 year serving the Christian community. Fuller Hotline 909-949-2778 or 1-800-429-KARS. “A good name is chosen rather than riches.” - Proverbs 22:1

For Rent: Vacation Get-Away at the Harmony House. 4 bedroom retreat center (sleeps 10-12) in beautiful Lake Arrowhead. $295/weekends, $650/week. Call Dr. Janet Harms 909-394-9990 (Fuller choir director) for brochure and reservations.

Need a Typist or Transcriber? Simply bring me your papers, reports, etc. I’ll give you the professional touch. LOW rates. 15 yrs. experience. Robbie 818-791-1855

Editorial Services: Professional editing for dissertations, theses, articles, books. Reasonable rates. References provided. Dr. Denise Blue, Blue Pages, 818-441-5106.


New Image Hair Salon: Under new management. We have new prices on all services for Fuller students and staff. By appointment, we have a special for perms on short hair, price $35. 595 E. Walnut St. Pasadena, 584-9511.

Room for Rent: Missions-minded woman has a room for rent. $310+utilities, near USC/WM, close to Fuller. Call Elena at 818-791-1262.


Groups Beginning in June:

1. Couples Communication Group - Learn 11 skills to change the way you talk and listen and an 8-step method of conflict resolution. Four 2 hour sessions, $25 per session.

2. Therapeutic/Support Group for Women Becoming Therapists - Focuses on family of origin/relationship issues, personal and professional self-awareness/identity, managing the stresses of graduate training. 2 hours a week, $30 per session. Call Nancy Anderson, Ph.D., MFCC, 818-584-5555.

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For More Information: 1-800-891-9408

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