The SEMI (1991-2000)

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Fuller Theological Seminary

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Christ in the Congo
by Wendy Bernhard, SWM Th.M. student and SOT alumna

In the wake of the Heaven's Gate tragedy, conversation about unusual religious movements has moved to the mainstream once again. The media has focused often, in its coverage about Heaven's Gate, on the difficulty of unearthing information about certain groups. SWM student Wendy Bernhard is providing a valuable service with her Th.M. research on a little-known Zairian group, Bundu Dia Kongo (Church of the Congo). She shares here how God called her to serve in Zaire and how her research has progressed.

I came to Fuller at age 30 in the fall of 1977, undeterred by a friend who assured me that I was taking my faith to the “cemetery” if I went to seminary. I was challenged by my professors to examine my faith and my doubts, and the result was that my faith went deeper... and my doubts? Well, at least I was no longer afraid to admit I didn’t have all the answers. There was even a prayer group for France, which attracted me since I had a B.A. in French and had spent a year in France with Operation Mobilization. Through that group I learned about an evangelical seminary just outside of Paris, and I was able to spend one year of my M.Div. program studying there.

During my time at Fuller, I was fully confident that the Lord had placed me here, but I still had no idea what I would do “when I grew up,” or finished seminary, whichever came first. I was willing to serve the Lord in a cross-cultural context (I had learned some of the jargon), but I was fighting the image conjured up in my mind when I thought of a “single woman missionary.” It was during my year in France that African students encouraged me to come to their continent and serve. I finally heeded that Macedonian call and went to Zaire as an American Baptist missionary in 1983 to teach in a Bible Institute for training pastors. I’ve worked there ever since, still “free to be single” and loving it, except for occasional “celibacy crises.”

I returned from Zaire to the U.S. for my first ‘home assignment’ (they don’t call it ‘furlough’ any-
THE OFFICE OF FINANCIAL AID

WHITE EARTH RESERVATION SCHOLARSHIP PROGRAM

The Office of Financial Aid has information about a need-based scholarship available to students who are enrolled members of the White Earth Indian Reservation in Minnesota.

JUSTIN HARUYAMA MINISTERIAL SCHOLARSHIP FUND

The scholarship is offered to persons of Japanese ancestry, accepted or enrolled full-time in an accredited Protestant seminary in the United States, preparing for ministerial degrees, who intend to serve in Japanese-American congregations or other church-related ministries.

Applications can be obtained by writing to the Haruyama Ministerial Scholarship Fund at the address below. Applications must be completed and received by May 1, 1997. The recipient(s) of the award(s) will be announced by July 1.

Justin Haruyama Ministerial Scholarship Fund

c/o Japanese American United Church
255 Seventh Avenue
New York, NY 10001
Tel. (212) 242-9444
FAX (212) 242-5274

DON'T FORGET: The Internet can help you find scholarship opportunities!
Check out www.fastweb.com

Financial Aid is located on the second floor of Stephan Hall and can be reached by calling (818) 584-5421.

THE REVEREND J.K. FUKUSHIMA MEMORIAL SCHOLARSHIP

This scholarship honors the memory of the late Reverend J.K. Fukushima, who was a pioneer pastor among Japanese-American Christians. This scholarship seeks to assist the education of persons pursuing major courses of study in areas which will develop the skills and understanding necessary to further the development of Christian ministries. Candidates must be enrolled or have been accepted at an accredited theological school and must have not completed their Bachelor’s or Masters degrees in theological study. A median amount of $500 is available per candidate. Applications must be postmarked by May 31, 1996 and are available only through:

The Board of Trustees
Montebello Plymouth Congregational Church
144 S. Greenwood Avenue
Montebello, CA 90640-4694
(213) 721-5568

Announcement Information:
Notices may be submitted to the Editor (Kreyssler Hall, 2nd Floor) by noon (12 p.m.) on Tuesday, ten days prior to the date of publication. No late notices can be accepted.

In-house users will be charged for notices from their departments which exceed 50 words in length or which run longer than two weeks.

Advertisement Information:
Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the "Ads" section and charged per word.

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The Mission of the SEMI:
Staffed by students and sponsored by the Office of Student Services, the SEMI serves as a connecting point for the entire Fuller community. It is a forum and a voice for issues, information, and events of interest to the community.

Whose Car Am I?

The answer will be revealed in next week's SEMI! Stay tuned...
Christ in the Congo
continued from page 1

Saboteurs de l’Authenticité (Saboteurs of Authenticity), which uses Scripture passages to “prove” that Jesus was not the Savior of the black race, and Allez à Mama Yemo (Go to Mama Yemo), in which Christian evangelists are accused of being charlatans and are challenged to hold their healing services not in church buildings or at major intersections in Kinshasa, but rather at the city’s general hospital, Mama Yemo (named for President Mobutu’s mother), where their healing powers can be put to the acid test. Later, the student obtained copies of the documents in their entirety, which we photocopied for further study.

The Bundu dia Kongo (BDK) is a religious group which since 1986 has been growing in strength in the Bas-Zaïre (Lower Congo) region of Zaïre, between the capital of Kinshasa and the Atlantic coast. According to its founder and director Ne Muanda Nsemi (“Spirit of the Creator”), BDK is “a cultural group which is currently working to redeem African culture, liberate the Negro African, and motivate him to study his own culture in more depth, so that this culture can become a source from which he draws the strength and the model of development corresponding to his own particular genius.” It is “a group for research, prayer and teaching on the Return to Authenticity in the religious realm.”

Ne Muanda Nsemi defines “authenticity” as the exclusive use of languages, foods, medicines, and religious practices that have their origin in traditional African life. He rejects foreign religions because, he says, the one God gives a particular religion to only one people group: in the case of Islam, Mohammed was sent to the Arabs, and in the case of Christianity, Jesus was sent to the Jews. For the Bakongo people, God (Nzambi’a Mpungu, the All-Powerful God) sent Simon Kimbangu and other prophets to be the saviors of the black race, although the movement is not related to the Kimbanguist Church.

As I studied Les Saboteurs de l’Authenticité, I learned that Ne Muanda Nsemi (who wrote it) was bitter about the treatment of his countrymen by both colonialists and missionaries. He felt that the values and languages of traditional African cultures had been subsumed under the onslaught of western political, cultural and religious imperialism.

I could sympathize with his desire to “liberate the Negro African from bondage” and affirm many of the values of the traditional culture, especially the Kikongo lan-

Wendy Bernhard

guage. But I became enraged when I realized that, in order to accomplish his goal of a “return to authenticity,” Muanda Nsemi also advocated a total rejection of the Christian faith, claiming that it had no relevance for Africa. Using Scripture passages, Muanda Nsemi argued that Jesus was only the Savior of the Jews, and that in fact Jesus had called the Canaanite woman, who for him was black, a “dog.” Writing to his fellow Africans, he asked, “Are you a Jew, dear reader? No! Well, the Bible says that you are nothing but a dog, and Jesus was not sent for you. He is not your Savior.”

My colleagues and I decided that it was necessary to provide a Christian response to such erroneous biblical interpretations, but we differed as to the best methodology to employ. While I was convinced that urgent action was needed to counteract the teachings of Muanda Nsemi, especially as I received reports that the movement was growing rapidly in some villages, the majority of my colleagues, both nationals and missionaries, felt that it was best to keep a low profile in our responses. They feared that, if we were too verbose in our rebuttals, we would lend credibility to what Muanda Nsemi was saying, and that curiosity might drive even more of our church members to investigate the movement. Several of my colleagues, I think, also hoped that if we ignored the problem, it would go away. In fact, when I announced to a fellow missionary my intention to write a thesis on Bundu dia Kongo for the Th.M. degree in Missiology at Fuller Seminary, he hinted that the movement might well die out before I got it finished. I said, “So much the better. I can write about the group’s demise in the last chapter of my thesis.”

Between 1993 and 1996, I collected over forty publications, written by Muanda Nsemi in the French and Kikongo languages, as well as a cassette tape of songs recorded at a service. An analysis of several of the publications constitutes the basis of my Th.M. thesis.

The movement has not in fact died out, but there are reports that its popularity is waning in some areas. Two Protestant denominations have published brochures counteracting some of BDK’s more blatant misrepresentations of Scripture, but the main Christian defense has been “a good offense,” strengthening the teaching of the basic doctrines of the faith in the churches.

Continued on page 5
Special Thanks!

I would like to thank and commend the committee who spearheaded and coordinated the Loving Our Neighbors panel discussion Wednesday, April 9. Members of this planning committee included: Julie Shinn, Maria McDowell, Laura Partridge, Kathryn Gibson, Jay Shetler, Max Roth, Allen Corben, and Rachel Todd. They did an outstanding job in planning and coordinating this event—getting ASC sponsorship, inviting excellent panellists (Lew Smedes, Tom Hanks [not the actor], Andy Comiskey, and Rick Rupp) and a skilled moderator (Jeanette Scholer).

Thanks should also be extended to President Mouw for supporting this event from the very beginning, and to David Dorman, who acted as a liaison between the President’s Office and the committee.

Discussion of this potentially volatile, but very important, topic of ministering to our homosexual neighbors has gotten off to a great start. I hope that the Fuller Community will continue dialoguing on this ministry issue in classrooms and in the discussion sessions during the common lunch hour.

Meg O’Brien, ASC President

Fuller Faculty Focus:

Introducing:
Marianne Thompson!

Courses you teach:
- New Testament 1 & 2
- Exegetical Methods
- Life of Jesus
- God of the Gospels
- Gospel of John

What are you reading right now?
Kathleen Norris, The Cloister Walk.

What are you listening to these days?
Allison learning to play the piano and Annelise learning to read. Otherwise, Celtic music, George Winston, The Anonymous 4, Palestrinia.

What are you writing/researching right now?
A monograph on God in the Gospel of John.

What is your favorite snack food?
Popcorn and carrots (not at the same time).

What do you do in your spare time?
Play with my children; read novels; garden; walk the dog; mountain bike.

Dr. Thompson is a professor in the School of Theology.

Notice: We are running out of Faculty Profiles to run in this space. In order to continue this column through the spring quarter, we will need three more profiles. If you are a faculty member who would still like to be profiled, please send your completed form back to the SEMI at Box OSS, or via e-mail (in ‘text-only’ format) to semi@vax.fuller.edu. If you are a student and enjoy reading this column, please pressure encourage your professors to complete and return their profile forms.
Nominations are invited for the Student Service Award. They may be submitted to the Office of Student Services or Box OSS until 5 pm on Friday, May 2. Nominations of students may be made by students who are currently registered for classes, or by faculty, and by staff members. They are also solicited from student government, deans, the Office of Christian Community, and the Community Life Program. Selection will be made by the Award Committee, composed of a representative from each of the sponsoring groups listed below.

The Student Service Award honors exceptional volunteer service to fellow students in the Fuller community. This may be shown through attention to specific student needs or projects, or by significant ministry of any kind which contributes to the process of learning to live together as the family of God. These awards are restricted to voluntary service, with preference given to graduating students and ministries which affect all three schools. (If you wish to nominate someone for their work in student government, be sure they are in a volunteer position.)

The award will be presented on Wednesday, May 28, during the Student Awards Convocation at the 10 a.m. chapel hour. The award consists of a monetary gift, a commemorative gift, and a letter of commendation. Finalists will receive a letter of acknowledgment for their contributions to student life.

Please use the form on the back and tell us how your nominee has given exceptional service on behalf of fellow students in the Fuller community. Specific examples are helpful. Please return this form no later than 5:00 pm on Friday May 2, 1997 to the Office of Student Services or Box OSS.

Sponsored by:
The All Seminary Council
The Office of Student Services
The Office of Christian Community
The Office of the Vice President for Student Life and Enrollment Services

OSS
CCC
ASC
STUDENT SERVICE AWARD NOMINATION FORM

Name of Nominee ________________________________ School ______________________

Please provide a detailed description of how he/she has given exceptional volunteer service on behalf of fellow students in the Fuller community. This may include ministry in residential buildings, special student projects, voluntary participation in student government activities, internships, or any other means of contribution to the process of living and learning together as a family of God during 1996–1997.

Preference will be given to those students who are graduating or who have contributed in ministries affecting students in all three schools.

Return this completed form no later than 5:00 pm on Friday, May 2 to:
Office of Student Services
FTS Box OSS

(Feel free to attach another sheet, if needed.)

Nominated by: ________________________________
Telephone: ______________________ FTS box: ______________________
Christ in the Congo
continued from page 3

My only personal encounter with Bundu dia Kongo came about during the last week of my term in Zaire, as I prepared to depart for a year of home assignment. On July 2, 1996, I was invited to attend a BDK service commemorating the anniversary of the martyrdom of a Kongo prophetess who was burned at the stake in 1706. A Zairian Baptist pastor, Antoine Zinu, went with me.

During the service, a picture of the prophetess, Mama Vita Kimpa, was displayed at the front of the meeting place, and the sermon was mostly about her courage and loyalty to her people's traditions in the face of mistreatment and even death at the hands of the Portuguese. The preacher also decried the evils of the slave trade, including America's involvement in it, and the abuses the Belgians perpetrated on the Bakongo people during the colonial period. There was an appeal, in the spoken word and in song, to remove all "foreign gods" from people's homes, and return in faithfulness to the Kongo way, the way of the ancestors.

The worship leader continued the service after the sermon, and the preacher quietly came over to Pastor Zinu and me and surprised us by asking if we had anything we wanted to say to the group. I said, "First, let me think about it a minute." When the time came for me to speak, I thanked the leaders of the group for inviting me to attend their service. I said that I had read several of Muanda Nsemi's books and agreed with him that Kikongo is a beautiful language, that I wished I could speak it better, and that many traditions and customs of the people need to be preserved. I also said that I regretted the way that my race had treated the black race during the slave trade and in colonial times. At Pastor Zinu's suggestion, I refrained from saying, "But you don't have to reject the Savior of the world to be authentically African," and closed by saying that, although I regretted the suffering and horrible death of Mama Vita Kimpa, I was encouraged to hear that she had died with the name of Jesus on her lips.

After the service, Pastor Zinu and I were invited to join the local BDK leaders (all male) for further discussion. They brought us Cokes, but I noticed that none of the group members had any. I apologized for my lack of fluency in the Kikongo language, and requested that the discussion be held in French, a request which was granted. We learned that the group does not have full-time paid personnel, and that the preacher of the evening was an elementary school principal from a nearby village. There followed a lively exchange of ideas that lasted over an hour, with all of us expressing our points of view in a relaxed and friendly atmosphere. It was an excellent first contact between BDK and Christian leaders in Kimpese. My only regret was that it was just a few days before my departure from the country. I would have liked to continue the discussions at a later date. I hope that Pastor Zinu has managed to maintain some contact with the group during my absence.

Our Jewish Roots—Celebrating PASSEOVER

The Passover for Today

by Susan Harris, M.F.T. student

Pesah (Passover) is this week! This is the seven-day celebration of unleavened bread. The holiday begins at sunset Monday, April 21, 1997 and lasts until sunset Monday, April 28. Yes, it is time for all good religious Jews to clean out their cupboards, kitchens, and households of any bit of leaven. So, from April 21-28, 1997, no leaven shall pass into the mouths of millions of Jews across the world. Many are familiar with the first two days because of the public Seder feasts. The first day is often celebrated with family, and the second with the community. For the Jew, this is not simply a celebration of God's work in the ancient past. Every individual should feel he or she had been redeemed from Egypt, as it is written “it is because of what Adonai did for me when I went free from Egypt.” Therefore, the promises of God apply to you and me in the past, and here and now, and in the future.

The Seder is a long feast that includes roles for everyone at all stages of life. This is a very kinesthetic experience, a living worship service. The Haggadah is a text often used to recount the deliverance story, the ten plagues, the tears of the oppressed, the bitterness of enslavement, the strengthening of the Israelites through the oppression, and the sweetness of deliverance. The stranger is welcomed; children ask questions and hide the Afikomen; many read from the Haggadah; all sing songs and pray prayers, and retell the story of deliverance from Egypt. There is a time to remember the night vigil of old, to pour out our anger; to ask Adonai to remember our enemies as He promised; to remember the poor, those lost as in the Holocaust; and to pray for protection.

There are four cups of blessings. Cup one is for sanctification and thanksgiving, two for the promise “I will deliver you” (Ex. 6:6), three for the promise “I will redeem you” (Ex 6:6), four for the promise “I will take you as my people and I will be your God” (Ex 6:7), and a fifth, the cup of Elijah which isn’t drunk, but represents awaiting the future redemption. Toward the end, everyone eats the matzah of hope. Then there is the recitation of our acceptance of the Passover according to its precepts, that we may fulfill it now and in the future. This includes the prayer, “Pure One, raise Yourself a congregation without number. Bring us back to Your vineyard; redeem into Zion with joyful songs.”

For Christians who wonder how Judaism is relevant to them, a Seder can be a living example now of the experience of God’s deliverance of old with the promise of redemption in the future. How better to understand the Eternal One than with those who have experienced Adonai for almost 6000 years? May we all pray together, as Jesus prayed—next year in Jerusalem!

Fuller has several Jewish students, some of messianic persuasion and some who identify with other expressions of Christian/Jewish faith. Conversing with a Jewish believer about his or her experience of the various Jewish holy days can be an enriching experience for any Christian. If you notice that one of your Jewish classmates is not present in class on Monday or Tuesday this week, make a note to ask her or him later in the week how Passover has been, and how a Christian Jew experiences the Passover celebration.
A Letter to my Son and Insights for Urban Ministry (Part 4)
by Frank Reimann, SWM student (M.A.-ICS)

At the beginning of October last fall, we at Fuller prayed for one-year-old Kaleb Reimann as he underwent open-heart surgery. We heard briefly about the miraculous results of that surgery. Caleb’s father, Frank, wrote about that difficult time in a project for an urban studies class, and the SEMI is publishing Frank’s project in serial form over several weeks.

It is Saturday. I am still struggling with God. Your nanny and your older brother Joshua come with me to visit you and mum. I have told as many people as I could reach to keep you in their prayers. I do not want to accept that this is what God has prepared for us. Your mum and I are tired.

Thinking about the many children dying every day (one every eight seconds) due to the lack of enough and safe water, we gain a different perspective on our situation. What right do we have to complain about a pacemaker?

Pain and the Love of God

We want to minister and bring God’s love to a broken world. This means we will face much pain, fear and questions about the “Whys” of all the things happening in this world, and we will not be able to bring many answers or solutions. We will have to learn to live with it, face it and find God in all this, otherwise we will be of little help for those who are suffering.

We begin to see God’s handwriting in our situation. Our questions change from “Why” to “Where are you in all of this, God?” We experience some of his unmeasurable love and hope. We have peace as we pray for your healing and begin to prepare ourselves to live with you and your pacemaker.

The day before your surgery, a close friend received a verse from Jeremiah 29:11 for you:

> For I know the plans I have for you, declares the Lord,
> plans to prosper you and not to harm you,
> plans to give you hope and a future.

What a powerful message. We begin to gain a new understanding of this text as we keep talking about our suffering and our wrestling with God about the situation. Jeremiah is writing about God’s will for us to prosper, of hope and future to the people who are living in exile, people who are suffering already. His message is addressed to people within suffering, people with more questions than answers. In the beginning of the letter, Jeremiah brings his people God’s message to build houses, to plant gardens and to have children. What could be a more powerful picture of hope and future?

This shift in how to interpret this text enables me to discover a new side of God, the God who is willing to meet me within the suffering and the pain.

God the Catcher

Henry Nouwen’s story about two trapeze artists in “Our Greatest Gift” comes to my mind. The star of the show is not the flyer; it is the catcher who does the work and who deserves all the applause. The majority of the spectators do not know that. For them the flyer is the star. But all the flyer has to do is to jump, stretch his arms and trust that the catcher will catch him. (Nouwen 1994:66)

God wants me to jump. God is showing me that it is one thing to talk about how to jump, but to become a good jumper teacher you have to experience jumping yourself. I have to go through the fear and pain of letting go and flying into his hands before I can talk to others about jumping. Nouwen writes: “A flyer must fly and a catcher must catch, and a flyer must trust, with outstretched arms, that his catcher will be there for him.” (Nouwen 1994:67)
CAMPUS EVENTS

Clinical SOP Potluck
Friday, 4/25 @ 6—9 p.m.
Married Clinical SOP students and faculty are invited to “An Evening Together” on Friday, April 25, 6-9 p.m. Potluck, program, fellowship. Look for your invitation in your box.

Spring Festival of the Arts
Monday—Friday, 4/21—25
The fourth annual spring Festival of the Arts is here! Don’t miss the Chalkwalk on Saturday, April 19, 9 a.m.—1 p.m., on the Fuller mall; Gallery opening Monday, April 21, 5 p.m. in the SOP Lounge; and special chapel and workshops with guest preacher Randy Rowland. Call (818)584-5682 for details.

Ministry Enrichment Seminar
Wednesday, 4/23 @ 11:15—12:15 p.m.
Randy Rowland, Pastor of Church at the Center, will present “Music Wars Part II: A Pastor’s Perspective” on Wednesday, April 23, from 11:15 to 12:15 p.m. in Payton 101. In this extended speaker’s forum after chapel, Rev. Rowland will talk about the music ministry at the church he pastors in central Seattle. The church integrates secular music with contemporary and traditional Christian music into a traditional order of worship.

Director of MARC (World Vision) and World Evangelization
Thursday, 4/24 @ 12 noon
Dr. Bryant Meyers, director of Missions Research at World Vision, will be lecturing on “The State of World Evangelization” on April 24 at 12 p.m. in Travis Auditorium. For more information, please call (818)577-2017.

Ministry Enrichment Seminar
Tuesday, 4/29 @ 11 a.m.—12:30 p.m.
A panel of recent Fuller graduates will talk about “Getting a Call and Keeping It” on Tuesday, April 29, from 11 a.m.—12:30 p.m. in Payton 101. Panel members from Covenant, Presbyterian, Independent, and Asian churches will discuss the realities of finding their first call—what worked and what didn’t in finding a church in which to minister.

Artisans Wanted!
Friday, 5/16
Fuller’s annual International Festival is coming up on Friday, May 16, and we need your talents! Do you make crafts, jewelry, art, etc. that you would be interested in selling? Please start preparing your items now so that you’ll have lots to sell, and call Laura at (818)584-5452 with any questions! Co-sponsored by the ASC and ISS.

Teach English in China!
Two ESL teachers are needed for Zhongnan Seminary, Wuhan, China, July 6—August 11, 1997. Personal cost is $600 in addition to subsidy by Fuller Theological Seminary. Respond to Drs. Glasser or Wong, SWM, ASAP for more details. Training in China included.

Scholarships for Summer Mission Trips
Are you planning or would like to plan to do cross-cultural missions this summer? If so, the Mission Concerns Committee may be able to assist you financially! Last year, 12 students received aid through the Sheri Harthoorn Memorial Fund. Questions about the Missions Concerns Committee? Just give us a ring at (818)304-3757. For Harthoorn Fund applications (2 different forms for all applicants, due by May 1), stop by the ASC Office, located on the first floor of the Catalyst, or call Doug Friesen at (818)584-5667.

ANNOUNCEMENTS

Campus Interview
Thursday, 5/1 @ 2—4 p.m.
Rev. Chambers of Grace Presbyterian Church in Temecula, CA will conduct interviews on May 1, 1997, from 2—4 p.m. for the full-time position of Summer Intern. The intern will coordinate youth programs, preach, and provide pastoral services during the pastor’s vacation in July. Salary, housing, and expenses provided. Interview sign-up sheets are in Carnell Hall. Contact the Office of Field Education for further information at (818)584-5377.

Attention Adult Adoptees!
Adult adoptees interested in filling out a brief questionnaire, please contact Wendy Dawson at (818)545-0144. Your information will be kept anonymous. Thank you.

Job Opening at Children’s Kingdom
The Children’s Kingdom Family Daycare Center for Fuller families is expanding and needs additional child care workers, full and flexible part-time, 8 a.m. to 5 p.m., Monday through Friday. Located a half-block from Fuller at 289 N. Madison Avenue, the Center provides Christian-based daycare to ages 1 month to 10 years. Priority given to people who see this as their gift/ministry calling. Stop by or call the director, Carol Emery, for an interview at (818)793-3700.

Internship Offered
Junior High/Senior High Internship at Claremont Presbyterian Church beginning July or September 1: good pay, supervision, and congregational support. Interviews 3—5 p.m., Thursday, April 24. Sign up in Carnell Hall, first floor.
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 (818)584-5430.

**FOR RENT**

**Spacious room for rent** with own mini-bath in great old house with three cool Christian women. This is the place you've been looking for! Call Tara at (818)449-9405.

**Mountain Retreat:** Beautiful country-style cabin (2 bedrooms, sleeps 6-8), located in the Big Bear area, available to churches and the Fuller community. $125 weekends; $45 weekdays; $275 per week. Contact John Hull (D.Min. Office), (818)584-5312.

**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)244-6303 (Fuller choir director) for brochure and reservations.

**JOBS**

**Babysitter Needed ASAP!** Weekdays, flexible hours, in my home, not too far from Fuller. Please call Maria Finnegan at (818)794-8581.

**Children/Youth Minister Wanted.** Livingstone Alliance Church in Hacienda Heights is seeking a part/full-time Children/Youth Minister to coordinate ministry for children up to junior high school. Must be fluent in English, familiar with North-American culture and have a heart for youth. Please send or fax resume to: 1445 Lightview St., Monterey Park, CA 91754, Attn: Rev. Kai-Ming Ho. Telephone: (213)264-3595, Fax: (213)264-9303.

**Young Life's Sierra Adventure,** a start-up outdoor/backpacking ministry to high school students, is looking for interested guide-types!! Call (818)584-5595 for more information.

**Immediate Job Opening!** Looking for a youth pastor intern (paid position). Call Pastor Lim at (818)366-2305 at Young Saeng Mission Church in Santa Clarita.

**SERVICES**


**Pregnant? The Bradley Method® prepares you, your husband, and your baby to have the most rewarding birth experience possible. For information on classes call Lauren Cobb at (818)796-2347 or the Bradley Method® at (800)4-A-BIRTH.

**Men's Group for Non-Gay Homosexuality.** In Pasadena, meets weekly, limited to 7 members. Contact Rick Rupp, M.Div., M.F.C.C., at (818)449-1419.

**Need a Typist or Transcriber??** Simply bring me your papers, reports, etc., I'll give you the professional touch. LOW rates. 15 years' experience. Call Robbie at (818)791-1855.

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

**Auto Repair:** SMOG CHECKS, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. (818)798-4064. Call for an appointment.

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**Lost and Found**

Remember that if you lose something on campus, there is a collection of lost and found items at the switchboard in Payton Hall. See Betty Berg.

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**Jerusalem University College**

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  - Historical Geography
  - Hebrew Bible Translation
  - Hebrew Language

Jerusalem Campus
Formerly Institute of Holy Land Studies
1-800-891-9408

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**Women at Fuller: Looking Forward, Looking Back**

**Women staff, faculty, and students:**

If you are hoping to attend the "Women at Fuller" event on May 6-9, we must have your registration by noon on Tuesday, April 22. We need to get accurate numbers to our food coordinator. We would love to have you submit pages for our Community Diary also; we need those by Tuesday at noon, as well.

You should have received a newsletter with registration information in your campus box, at your office, or have picked one up from the women's board around the corner from the Board of Declaration. Please bring registration forms, checks for the Friday dinner, and community diary pages to the Office of Student Services, upstairs from the Catalyst. Do not put these forms in campus mail unless you are sure they will arrive on Tuesday. Thanks! We look forward to this upcoming celebration!