Survey on Kosovo

The bombing in Kosovo has given rise to strong opinions among Fuller students. Was the decision of the United States and NATO to force the Serbian military out of Kosovo correct? The SEMI decided it might be helpful—and interesting—to try to gauge the feelings of the Fuller community on this question. To this end we surveyed a total of 104 people, including students, staff, and faculty. We make no claims for this as a scientific survey, only as a general barometer of the feelings here on campus.

**Question 1:** I generally approve of the way the President and NATO have handled the crisis in the Balkans.
- 8% Strongly Agree
- 23% Somewhat Agree
- 29% Somewhat Disagree
- 32% Strongly Disagree
- 8% Not Sure

**Question 2:** I think that a military response to Milosevic and Serbia was necessary and proper.
- 17% Strongly Agree
- 24% Somewhat Agree
- 22% Somewhat Disagree
- 25% Strongly Disagree
- 12% Not Sure

**Question 3:** I would support the use of ground forces against the Serbian military in order to ensure the cessation of violence in Kosovo.
- 17% Strongly Agree
- 20% Somewhat Agree
- 14% Somewhat Disagree
- 33% Strongly Disagree
- 15% Not Sure

A few general comments. It is clear that the Fuller community leans strongly toward being against the way the crisis is being handled. But it also needs to be noted that this is by no means a unanimous response of the community, and a sizable minority—surprisingly large perhaps—either somewhat agreed or strongly agreed with the use of military force against Serbia.

Ministering to the Community

As we were looking through the articles slotted to run this week, we noticed a common thread running through them. Each of the writers and the organizations they work for are making a difference in the lives of people in our immediate community. Fuller’s influence does not stop at the limits of our campus, but extends—sometimes directly, other times indirectly—to the children, mothers, and older adults of our neighborhood.

CFAR: An Introduction

An Interview with Dr. Janet Yang by Martyn Smith

Just up El Molino, on the other side of the 210 Freeway from Fuller, there is an unassuming brown house which serves as the home of the Center For Aging Resources. Since it is not actually on Fuller’s campus, many students do not know that it exists. We interviewed Dr. Janet Yang, Codirector of CFAR along with Dr. Cynthia Jackson, about the Center and working with older adults.

MS: What does the Center for Aging Resources (CFAR) do?

JY: Basically we are a community service and mental health agency for older adults here in the San Gabriel Valley. We provide mental health services, counseling, psychological assessment, support groups, and psychotherapy groups. We also have CAPS (the Community Assistance Program for Seniors)—our Adult Day Care and Resource Center. We are one of a small number of day care centers for older adults that are certified by the state to provide day care for people with dementia—they have Alzheimer’s, Parkinson’s, dementia due to strokes, and various other kinds of cognitive impairment. We take care of them and provide activities and therapeutic and social stimulation for them. This provides respite for their caregivers when they are living at home.
The MATZ Farewell Concert
Friday, June 4, 7:30 p.m.
First Congregational Church

The end of the millennium? No, the end of the MATZ! After 7 years of uplifting harmonies, offbeat humor, and unending puzzlement about its name, Fuller’s own a cappella vocal ensemble is announcing its final concert of this era or any other. Following the examples of Michael Jordan, John Elway, and Jimmy Hoffa, the MATZ has chosen to retire at the very height of its career. Group members are already planning individual forays into other musical ventures, such as kazoo ensembles and polka bands.

Come join us for an evening of celebration and praise, original songs and old favorites, whimsical repartee and a surprise guest appearance. A suggested donation of $3 is sought. Bring marshmallows to roast as we go out in a blaze of glory!

Run for Shelter: 10k Run / Walk / Rollerblade

Where: Rose Bowl, Pasadena
When: Saturday, May 29
Memorial Day weekend
Time: 8:00 a.m. start time
(registration begins 7 a.m.)

296 N. Oakland #11, Pasadena, CA 91101 (626) 304-3756 Register online:
http://activeusa.com/usa/events/detaile.cfm?regname=West&E_ID=22180

The SEMI

Come and join us this Wednesday, May 19, in the First Congregational Church at 10 a.m. for the 25th Anniversary Celebration of Hispanic Church Studies.

The Thursday Chapel meets in the Thursday Chapel at 10 a.m. Norma Alejandro, Hispanic Ministry staff, will speak. There will also be a time of praise and worship led by the Chapel Worship Team.
From Fuller to Urban Ministry

By Steve Wiebe, Ph.D. Student, SOT

I was having lunch with my friend Martyn Smith, the SEMI Editor, the other day, and he invited me to write an article for the SEMI describing my journey over the last ten years. I graduated from Fuller with an M.Div. in 1992, was the Director of Youth Ministries at Sierra Madre Congregational Church for seven years, and am now the Executive Director of a non-profit community center my wife and I have begun here in Pasadena. Here’s how the Lord worked in one person’s life to bring me where I am today. I’m hopeful that the telling of my story might help you in yours.

I came to Fuller in the fall of 1988 having recently graduated from Westmont College in Santa Barbara. I didn’t know much about where I was headed in life, only that I felt that God had called me to seminary. So I dove into my M.Div. studies with gusto, and was greatly challenged and stimulated by such professors as Bob Guelich, Jim Bradley, Julie Gorman, and Richard Mouw. While at Fuller, I felt the Lord calling me into pastoral ministry—which was all I knew at that point—so I began investigating denominations to see where I might land. I looked at the American Baptists, PCUSA, EV Free, the Covenant church, even my own heritage, the Mennonite Brethren. In the meantime, I took a job at Hollywood Presbyterian Church as an assistant in the college ministry. You would think that I could have slidden easily into the Presbyterian system while there, but my Anabaptist roots asked too many questions of Reformed theology. After much praying, counsel, and exploring, I decided not to pursue denominational ordination, and instead upon graduation began a position at an independent, evangelical church near Fuller called Sierra Madre Congregational Church.

I became the youth pastor there, even though I had never taken a youth ministry course! I had been very involved in youth ministry over the years, so I knew a little bit about it, but again, all I knew was that God had called me to Sierra Madre. And so I began a ministry that lasted seven years. It was a rich and wonderful time, full of difficulties and challenges, but also full of great rewards and satisfaction as I worked with junior and senior highers. Camps, mission trips, Bible studies, Sunday School, working with volunteers and parents—it was a tremendously vibrant time as I experienced the highs and lows of church ministry.

While there I felt a restlessness concerning study, and felt that I should go back to school to pursue my Ph.D. In the meantime, my wife and I had grown increasingly attached to our neighborhood. We felt it was best that we stay in Pasadena to continue studying and I began my Ph.D. program in theology with CATS.

When we first moved here in 1988, we just picked an apartment on Holliston street somewhat close to Fuller. But as we began to get to know the children and people in our diverse community, we began sensing a call to do something to minister to the people here who don’t have many options or much help. My wife left her teaching position in San Marino to begin teaching at the local elementary school. When an old house across the street became empty, we approached the owner with an offer to buy off the market, and he assented, and so in 1994, we bought a home that was to become our base for urban ministry.

Borrowing from John Perkins’ thinking about living in the community where you minister, we began an after-school program for elementary students in our backyard. Most of the children in our community are either Latino or African-American, and almost all of them live below the poverty line. Since 1994 we have been tutoring, going on field trips, working on reading development, having snacks, singing songs and having Bible clubs in our program called Kids Club. In 1997 we incorporated our ministry to a non-profit called Neighborhood Urban Family Center (NUFC).

Well, the Lord was working in my heart vocationally, too, during this time. Over a period of a couple of years, I felt more and more called to work on this urban ministry full-time. So in 1998, I told the folks at Sierra Madre that I would be leaving to work at NUFC, and asked them to partner with us. They did! I am now the part-time Pastor of Urban Ministries of NUFC.

Steve Wiebe with his daughter

The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

### Denominational Groups

**This time is set aside to worship, for support, to network, and to connect with denominational issues.**

- **American Baptist**  
  Psych. Bldg. 116
- **Assemblies of God**  
  Psych. Bldg. 311
- **Charismatic Episcopal**  
  Thursdays, noon–12:50 p.m.  
  Library Chapel
- **Middle East/Messianic Prayer Meeting**  
  Glasser Hall 101
- **Presbyterian Church (U.S.A.)**  
  Payton 303
- **Reformed Church in America/CRC**  
  Psych. Bldg. 120
- **Roman Catholic**  
  Library Chapel, 10:15 a.m.
- **United Methodist**  
  Psych. Bldg. 130
- **Vineyard Chapel**  
  Thursday, noon  
  Preaching Arts Chapel

If your denomination is not meeting at this time and you are interested in starting a group, please come by the Denominational Relations Office on the first floor of Carnell Hall or call (626) 584-5387.
CFAR: An Introduction

continued from page 1

So CFAR’s main thrusts are mental health services and adult day care, and then we have a lot of community outreach services where we do talks in the community, workshops, helping with conferences... things that provide psychological services to people out in the community, but are not necessarily direct mental health services.

MS: Who are the people helped in the programs? Are they older adults in the local community, and do they simply walk in the door or are they referred by their doctor?
JY: They can come any way. Our programs are available to any older adult either who can come to us or resides within a 15-20 minute driving radius. The term “older adult” refers to different age cut offs. Most of our clients are over 60, but we do see people in their fifties. Clients can be self-referred, but typically a lot of our day care cases are referred by doctors and/or social workers. A lot of our mental health clients are referred by social workers, nurses, and physicians. We work closely with a social work agency out of Huntington Hospital, called Senior Care Network, and they do a lot of case management social work with frail elders in their homes. They come across a lot of people who need counseling, psychotherapy, or day care, and refer them to us.

MS: How many people work here at CFAR?
JY: Around 35 or so. We have a lot of part time people, a lot of students—many of the people who work here are students. We have a lot of students training here doing practicum placements and internships.

MS: How are students involved here? What would a practicum normally involve?
JY: The students who are doing a practicum here see some clients in psychotherapy. A lot of them are going out to older adult’s home doing counseling or psychotherapy with the older adult and their family. The practicum students are also doing some psychological assessments on our clients at the day care center. They are involved in supervision and a weekly training seminar for working with older adults. Our more advanced students do those things in addition to more community outreach work such as doing talks in the community or running groups.

MS: How is CFAR connected to the School of Psychology? Is it directly linked?
JY: Yes, we are a part of the School of Psychology. The School of Psychology has the Psychological Center, which is the school’s training clinic. And the Psychological Center has three clinics: ICAN, which serves the persistently mentally ill; FPFS, which serves younger adults, families, and children; and then CFAR, which serves older adults.

MS: Is gerontology becoming more important in the psychology profession?
JY: Yes. As we all know, the Baby Boomers are aging. There is a lot more interest in older adults. Partly this is because older adults are voting, so we hear the elderly voice more in politics, which affects funding for Social Security and Medicare.

Another thing that’s happening in psychology with older adults is that the American Psychological Association has recently approved having geropsychology as a proficiency area and a specialty area. There will be two different designations for which a psychologist can become certified. One of those designations would certify that you have some training in geropsychology, that you are capable of seeing older adults in your practice. The next designation is a higher level of training which says you are an expert in geropsychology. That is a new thing in the field which I think will add status and good training for psychologists who are going to be working with older adults.

MS: Are there more jobs available for people working with older adults?
JY: I have many students asking me that... To some extent there are. However, a counter movement in psychology is managed mental health care. One of the ways older adults have medical insurance is through certain managed care companies that take over their Medicare benefits, and those companies are tightly managing mental health benefits. And the trend is going toward more managed care. Older adults who have their Medicare benefits—and have not sold them to a managed care company—actually have fairly good mental health benefits. So there are jobs for psychologists who want to see older adults and accept Medicare as their payment. But for those older adults who have sold their Medicare benefits into managed care, it’s harder for them to see a psychologist.

It’s hard to answer your question as to whether there are more jobs. There will be more jobs in hospitals doing neuro-psychological assessments for older adults, doing behavior medicine and brief psychological interventions... I’m assuming that when the Baby Boomers get older they will be more demanding of psychological services, so they will lobby their managed care companies to be more generous with mental health benefits. I wouldn’t want to discourage students from going into the field, because it is changing. And certainly it is more open than ten or fifteen years ago.

MS: Do you see much consciousness toward the need of older adults in the church?
JY: I do see it as a need. A lot of our clientele at CFAR are isolated older adults—very isolated: they’ve had a stroke, they’ve had an amputation, they are starting to have dementia or something that makes them have to stay in their home. Some of our clients in nursing homes are so lonely, so isolated, so needy, and there is so much the church could do. Sometimes these are people who are unchurched, so they don’t have a church family out there. Others have a church family, but maybe they’ve had an interpersonal conflict with somebody in the church so they started to pull away. And then there are people that were active in their church, but their church is neglecting them. There is so much the church could do. Whether I see a real sensitivity to older adults in churches?... In some churches, I do. There is so much the church can do, and it is sad to see what is not being done.
MS: Is there one particular thing the church could do to improve their care of older adults?

JY: From my vantage point, given the kind of clients we see, what I am most aware of is the need for simple friendly visitation. These are people who are toward the end of their lives. They are lonely, they are searching for answers... It’s a ripe mission field. But even on the social end, just providing social contact to elders in nursing homes or isolated older adults in their homes would be helpful.

MS: And how did you yourself get involved in work with older adults?

JY: It goes back to when I was in college. I wanted to do some volunteer work while I was going to college, and I started visiting an older woman who was pretty isolated in her home. I went and visited her every week almost all the way through college, and really enjoyed that experience. Later I had a job working at a senior center and eventually running a small senior center and doing home visitation. When I went back to graduate school I started developing a specialty with older adults. So it just grew from there.

Elizabeth House

By Rebecca Carnighan, SOT student and volunteer at the Elizabeth House

From the first moment I entered the Elizabeth House, I felt an atmosphere of warmth akin to my own home. Every time I return it is the same. The motto above all letters that leave the Elizabeth House is “Where Love Embraces Life.” The moment I enter the house, I am embraced, literally and figuratively by the women and children who reside there. Elizabeth House is a home designated for abandoned and pregnant women and their children, and can house up to 8 women and their children. The Transition House, which allows women who have lived in the Elizabeth House to make the transition from the Elizabeth House back to work or school, sits adjacent to the Elizabeth House.

The Elizabeth House employs four incredible women: Terry Bright, the executive director; Rebecca Chavez, the house manager; Mary Anderson, the relief house manager; and Deborah Brown, office assistant. All of them work in an office situated within the house, but their job goes well beyond the hours of 9-5. One of the four is on call when one of the women goes into labor. Each must possess the discernment to know when to put aside deadlines and waiting faxes to provide a sympathetic ear or comforting arms.

As in any big family, there are daily situations which need to be addressed. There are bills to be paid, doctor’s appointments to keep, little ones’ feet to be shod, and of course, the routine bedtime story which usually gets read to the children shortly after dinner. The women generally stay at the house until their babies are about four months old. While at the Elizabeth House, they receive excellent medical care, parenting classes, counseling, emotional support, and networking resources for future jobs and schooling.

As with any home, there are certain rules: each woman is required to make dinner once per week, and everyone has a list of household chores they must complete so that the house stays spotless. They must ask permission ahead of time if they are going to spend the night away from the Elizabeth House, and there is a curfew. They must go to church, but they are not required to attend a specific one. The volunteers who come to the house on a regular basis are welcomed with open arms. Bob, who answers the phone, helps sort mail, types memos, carpools, and always has time to tease the children, is just as sensitive to the emotional needs of the women as any female volunteer. His wry comments, spoken with love from beneath his gray mustache, bring smiles.

As miraculous as the arrival of each new baby is the renewal that takes place within the women. They leave behind them at the Elizabeth House a family to whom they can return with the knowledge that they will be embraced. Every year Elizabeth House has a Christmas reunion, and this year a number of women and children returned to receive gifts, update us with pictures and news, and to find themselves back at a place they may always call home. This July we will have our five year anniversary, a gala that is sure to catch the attention of the city. Elizabeth House acknowledges that it would not be possible without the generosity of churches and individuals who have dedicated time and money to the family. Whether or not you can consider donating time or money to the Elizabeth House, we ask that you keep the Elizabeth House in your prayers, ever mindful of a young mother not long ago who sought solace in her cousin Elizabeth’s house before her son Jesus was born.

Urban Ministry

continued from page 3

there, with all my responsibilities being here at NUFC. We are now offering programs for teenagers, and are looking towards programs for adults and building a community center to house all of the things that are happening. This new organization is full of challenges—we have to do a lot of fundraising and grant-writing, take care of insurance, and payrolls, in addition to the ministry. But we feel that the Lord has called us. We have our home here, are raising our two children here, and love looking at ministry as a natural outgrowth of our presence in a community.

My advice to students wondering about the future would be to do what the Lord puts in your heart, and follow it naturally. Be diligent about planning and preparing, but be open to any direction the Lord may give you. It’s been a wonderful adventure for me and my family, and I’m confident it will be that for you as well.
Manzanar Pilgrimage

By Jennifer Shiomi Chen,
SOP student, Psy.D.

One hundred and ten thousand stories buried in the sand.
One hundred and ten thousand stories buried in my skin.

Sung by Atomic Nancy of the musical group Hiroshima

Saturday, April 24, 1999. It is the day of the 30th Annual Manzanar Pilgrimage and my first time at an internment camp. After a long 4-plus hour ride, the bus pulls up beside 2 buildings of stone and concrete. These, I'm told, are the guard houses. Wrong spot, we need to go to the next area. About a mile down the road, we pull into another parking lot next to some other buses. How long did it take to get here in a train with no seats or heater? I step out of the warm bus. The cold wind blows and whips my hair into my face. My feet crunch through the sand and rocks in this desolate desert. The dark, angry skies contrast with the white snow capping the nearby mountains and the white stone monument rising out of the ground. The monument reads “I RE I TO”, which means “Soul Consoling Tower” in English.

I see other faces like mine, solemn and contemplative. Within the barbed wire fence is the cemetery for those who died in this forlorn place. On top of baby Jerry Ogawa’s grave someone left a rattle, a baby blanket, and a piece of barbed wire shaped as a heart. The smell of incense brings me out of my thoughts.

My feet crunch through the sand, and the sound of my heritage, of my people. I hear the sound of my heritage, of my people. I hear rhythm—anger, sadness, loss, but also perseverance, hope, and life. Some speak of justice, of politics, of a voice. Another shares his story of life at Manzanar, the confusion and anxiety, the breakdown of family roles. Then it is time for the internment camp roll call. Banners are raised into the sky, into the wind: Manzanar, Tule Lake, Poston I & II, Gila, Minadoka, Heart Mountain, Granada, Topaz, Rohwer, and Jerome.

My gaze is fixed on Heart Mountain. In that symbol is part of my family history and my mind revisits it. On December 7, 1941, the day of their wedding, Grandma and Granddad were awakened with the information that Pearl Harbor was bombed by the Japanese, and the FBI had closed off Little Tokyo (in Los Angeles) to street traffic. Grandma had to walk over 5 blocks in her wedding gown to the wedding site located in Little Tokyo. The FBI also came in the middle of the ceremony to remove some guests who were leaders in the Japanese American community. Their wedding gifts were confiscated in case they hid spy material. Ten weeks later, Roosevelt signed their fate along with Executive Order 9066, allowing 110,000 people of Japanese ancestry to be removed from their homes and mass incarcerated. My grandparents were given 10 days to sell over 5 acres of prime farmland and valuable farm equipment. They received about 10% of the actual value.

While the “camps” were being built, they were placed at the Pomona race track “assembly center,” to live in horse stalls. There my mother was born, like Jesus, in a manger. She was a premature baby. Somehow, my grandparents knew a Japanese doctor at the “assembly center,” and mom survived. Later, they were transported to Heart Mountain, Wyoming. All my mom remembers is being cold and hungry all of the time.

My grandmother died when I was very young. Grandma never, never talked about her internment experience to us. She told us to be proud to be American, and to be American 110%. We heard our family history from her sisters at her funeral. Grandma and Granddad never recovered economically. Both worked hard manual labor, Grandma up to the day she died.

The smell of incense brings me out of my family reverie, and the interfaith service begins. Some high school students joke and laugh during the Buddhist part. I grow angry at their disrespect, but say nothing. My mind wanders to the question of why do so many Japanese reject Christianity? How many Japanese Americans have rejected the Christian self integrate? I don't know.

Kenny Endo begins to play the Taiko drums and they resonate with my heart. I hear the sound of my heritage, of my people. I hear rhythm—anger, sadness, loss, but also perseverance, hope, and life. Some speak of justice, of politics, of a voice. Another shares his story of life at Manzanar, the confusion and anxiety, the breakdown of family roles.

We say together a litany of unity, love, and peace. Where does my Christianity fit in this interfaith service? I honestly do not know. I grow angry at their disrespect, but say nothing. My mind wanders to the question of why do so many Japanese reject Christianity? How many Japanese Americans have rejected the God of the people who incarcerated them? I say a fervent prayer for healing, for hope. We say together a litany of unity, love, and peace. Where does my Christianity fit in this interfaith service? I honestly do not know. I pray for His grace. We dance the obon dance in remembrance of those who lived in this camp, in the other camps, in a spirit of gaman (perseverance) and faith that this should not happen again. We dance as one. The rain begins to fall.
FOR YOUR FORMATION

CAMPUS EVENTS

Mouw @ Barnes and Noble
May 21 @ 7:30 p.m.
Dr. Mouw will speak at Barnes and Nobles Bookstore, 8800 Tampa Ave., Northridge, on May 21. The title of his talk will be “The Search for Civility: Can Religion Be a Part of the Solution?”

TGU Graduation Banquet
June 10 @ 6:30 p.m.
TGU is hosting a semi-formal banquet to celebrate the 1999 graduating class June 10 at Doubletree Hotel. All SOT graduates and family members are invited. The cost is $10 per person. Maximum of 4 tickets per graduate. Tickets will be on sale in Garth from May 24 to June 3 from 11 a.m.—2 p.m.

Daily Prayer Schedule

The Spiritual Life Council presents Ascension to Pentecost Daily Prayer on the Fuller campus. It will be held on the 2nd floor of the library.

Thurs. May 13 noon—1 p.m. (Charismatic, Episcopal Prayer & Communion)
Fri. May 14: 12:20—12:50 p.m. (Reformed Prayer)
Mon. May 17: 12:20—12:50 p.m. (Liturical Prayer)
Tues. May 18: 12:10—12:50 p.m. (Charismatic Prayer)
Wed. May 19: 12:20—12:50 p.m. (Reformed Prayer)
Thur. May 20: 12:20—12:50 p.m. (Liturical Prayer)
Fri. May 21: 12:20—12:50 p.m. (Charismatic Prayer)

O taste and see that the Lord is good! Psalm 34:8a

SOT Summer Changes

Please note that the closing date for ten-week courses is August 27, not August 17.

ADDITIONS:

Ten-week courses (June 21-August 27)
Students considering registration for LG512, Beginning Greek, should consult with Academic Advising regarding the two options (see right) for studying Greek this summer.

Two-week courses:
Option One:
New Testament Greek is being offered for the first time at Fuller Seminary in a format utilizing currently available technologies. This class will meet 50% of the instructional time in a face-to-face classroom setting. The remaining instructional time will be off-campus, distance learning with:

• small group structures where students work together, supporting and helping one another;
• individualized distance learning using video and computer assisted instruction;
• students being able to work privately in their homes or wherever they choose.

Option Two:
New Testament Greek is also being offered in the traditional, face-to-face classroom setting. The meeting times will be three times a week from 8:00 a.m.—12:00 noon. This class will use both individual and small group learning configurations.

For more information please see the ECDs for LG512. For Option One see the ECD entitled Beginning Greek with Technology Component.

Two Options for Greek in the Summer

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Hospital Internship

Chaplain Carmen Blair, M.Div., is offering a hospital internship at Queen of Angels Hollywood Presbyterian Medical Center during the summer quarter. (This is a 2-unit FE546 Field Ed 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 (626) 584-5377.

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This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (626)584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

SERVICES

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

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


Getting engaged? Or just want a reliable jeweler? 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 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 active in the healing ministry).

Foothill Smog & Auto Repair: Smog inspection & repairs, air condition service, computer system, diagnoses, electrical repairs, guaranteed repairs, certified technician, tel. (626) 577-6646, fax (626) 577-5836.

FOR RENT


Furnished room with bath and 2 rooms w/o bath, with full privileges in private Pasadena home for $375 and $475, respectively. Judy Balwick, x5333 or 791-4075.

PASTORS WANTED

Korean American

Elementary
Jr. High
College (part time)
EM & Educ. (full time)
Please submit resume to:
Korean Good Shepherd
Presbyterian Church (P.C.U.S.A.)
1816 S. Desire Ave.
Rowland Hts., CA 91748
(626) 965-3443
fax (626) 965-0404

Laura Simmons walks 55 miles!

SEMI editor emeritus Laura K. Simmons will be participating in Avon’s 3-day walkathon from Santa Barbara to Malibu this fall, to raise money for breast cancer services for under-served populations. Laura needs to raise $1700 to participate, but hopes to bring in even more funds for this worthy cause.

Interested in sponsoring her walk? Pick up a pledge form at the Office of Student Services, call Laura at (626)683-8834, or e-mail her at LSimm87803@aol.com for more information. Contributions are tax-deductible.

Interested in volunteering during the October walkathon? Many opportunities, from half-day tasks to three-day commitments, are available. Ask Laura for more information or call the walkathon office directly: (310)450-5015.

Thanks for your involvement!!

¡Regocijémonos!

(Let us rejoice!)

25th-Anniversary Celebration
Hispanic Church Studies Department
“Serving the Hispanic church in the new millennium!”

We will celebrate May 19 and 20 with 2 special chapel services.

$$$ Earn Money $$$

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Laura Simmons walks 55 miles!

SEMI editor emeritus Laura K. Simmons will be participating in Avon’s 3-day walkathon from Santa Barbara to Malibu this fall, to raise money for breast cancer services for under-served populations. Laura needs to raise $1700 to participate, but hopes to bring in even more funds for this worthy cause.

Interested in sponsoring her walk? Pick up a pledge form at the Office of Student Services, call Laura at (626)683-8834, or e-mail her at LSimm87803@aol.com for more information. Contributions are tax-deductible.

Interested in volunteering during the October walkathon? Many opportunities, from half-day tasks to three-day commitments, are available. Ask Laura for more information or call the walkathon office directly: (310)450-5015.

Thanks for your involvement!!