Access to the Top

Gale Lynch and others in the Peace and Justice Committee had been working on the recycling program since 1996. They put cardboard boxes around campus, encouraging people to throw cans and bottles into them as opposed to trashcans. The effort was good but for recycling to be a lasting success at the seminary Gale knew that the administration had to be involved.

On Nov. 13, 1998, Gale got her chance to present the Peace and Justice Committee’s concerns to President Richard Mouw. After listening to Mouw report on the recently concluded trustee meeting and other administrators give their reports at a president’s forum, Gale asked Mouw when would Fuller instill a recycling program. Mouw responded positively, “We will do that.” A year later, blue bins litter the campus as the seminary has officially backed the recycling program.

“I am grateful for the forum. It was a great place to bring up this issue and allow Dr. Mouw to be aware,” Gale said Nov. 1 from Rochester, N.Y. Gale, who teaches cross-cultural communication at Roberts Wesleyan College, graduated with an M.A. in Intercultural Studies from SWM in June.

The recycling issue is one of the positive results of the quarterly president’s forum, said Dave Dorman, assistant to the president. The forum allows the seminary’s top executives to directly hear the concerns and issues of the community.

“It is one more avenue of communication between the president and the campus,” Dorman said. “It is a good time to sense the heart of the president and the direction of the seminary and the vitality that is in the heart of the community.”

Speaking of the forum, Mouw said, “I really look forward to it. It is one of the ways I can feel the pulse of the community. Some of the best ideas come out of these meetings.”

The Fall Quarter’s President’s Forum will be held Nov. 12 from 10 to 11 a.m. in Travis Auditorium. Mouw will give an update on the trustee meeting, scheduled for Nov. 7-9. The president has said the seminary will embark on a major fund-raising campaign, seeking to raise $50 million. —ED

SOP Professor Integrates Spirit & Psyche

President’s Forum
Nov. 12@10 a.m.

SOP Professor Alvin C. Dueck will be installed in the Evelyn and Frank Freed Chair for the Integration of Psychology and Theology during a two-day celebration on Nov. 8-9.

By Amy J. Smith

On Oct. 24, 1998, I sent Al Dueck my first email. That not only began a beautiful friendship but a host of emails, personal interactions and much more than I could have dreamed of one year ago. Al, the Evelyn and Frank Freed Professor of Integration of Psychology and Theology, has more than held up his end of the bargain at Fuller throughout the past year. For those of you who don’t know, integration at Fuller is a term that describes the several levels of relationship between psychology and theology, with a goal to integrate the disciplines.

Al Dueck began at Fuller as the Chair of Integration in the Summer of 1998. He and his wife, Anne, moved from Fresno and quickly settled into the Fuller community. I had the honor of being on the Integration Committee, which consisted of Al, Cameron Lee, Ben Wilkie, Andrea Davis and Raedorah Stewart-Dodd (plus new incoming members this year). Each person on the committee contributed in a wonderful and unique way. What did we look like? If we weren’t in serious discussion and being soundboards, we mostly looked like five people gathered around Al with our jaws dropped to the Integration Library table, usually in response to one of the agendas Al distributed that entailed his latest string of wonderful ideas and project outlines. Al made it clear that he himself was not to be the integration program at Fuller but that this would be a community effort. However, his model of integration does begin with who he is. So, we began to get to know him.

Who is he? He is a multi-dimensional, many-sided and integrated individual. But first of all, Al is a man of God and reflects that in his humility, compassion and relationality. From the very beginning, he showed genuine interest in wanting to get to know Fuller faculty, staff and students, taking their integration temperatures at the same time while feeding them homemade soup in his home. There’s nothing more likable than a person who wants to listen to you and feeds your stomach at the same time. But he didn’t stop there. (Al, you can stop blushing now.) Al is an extremely DUECK: Continued on Page 6
Make a Difference... Pray

By Kristin Lindquist

In the midst of crowded, busy lives, comes an unsettling event: the International Day of Prayer for the Persecuted Church on Sunday, Nov. 14. We are being asked to consider the plight of believers in Muslim, Communist and other totalitarian countries who suffer because of their faith in Jesus Christ. Michael Horowitz, one of the organizers of the International Day of Prayer made the following plea: “Christians have become the targets of opportunity to the thug regimes around the world, and they are many. What’s going on now is monumental, and it’s affecting millions, tens of millions, of people. We’re talking not about discrimination, but persecution of the worst sort: slavery, starvation, murder, looting, burning, torture.”

The call to prayer is urgent. The No. 1 request of Christians under persecution is prayer. On Nov. 9-11, intercession for the persecuted Church will be held from noon–1 p.m. in the center of campus. On Nov. 9, Lucy Burhan will inform us as to how best to pray for Indonesia. On Nov. 10, Robert and Pearl Allen will lead in prayer for China and, on Nov. 11, Deepak Babu will lead us as we intercede for India.

To engage this call in the grace and power of the Holy Spirit, I need to ask God’s help in getting over some hurdles. First, I feel guilty. I’m not suffering. I’m not experiencing real persecution, not anything like what I read about. I thank God that I was born in America.... Second, I feel powerless to change anything: the problem, while large and horrific, is distant (at least geographically). Much of the persecution comes from governments, or is aided and abetted by them. What can I do? What can any of us, or all of us, really do? Third, I feel superficial. After I pray, I will resume my life as a student in a very supportive environment. Why bother?

There are two (at least!) bad ideas lurking behind feelings like these. The first bad idea is that prayer doesn’t do anything. In reality, prayer is a powerful weapon. While prayer can be superficial, it need not be. The point is not that I am not suffering but my brothers and sisters are, and therefore I can—and need to—pray for them, and for their persecutors. I believe informed intercession is like an arrow—it penetrates a region and creates change so the Gospel can advance. The results belong to God, but we must pray. We must pray, not to make ourselves feel better, but to change the circumstances, both spiritual and physical, in which our sisters and brothers find themselves. And we must pray to be changed ourselves.

Another bad idea is that prayer is all we need to do. Praying in Jesus’ name inevitably leads to walking in His ways. Praying leads to changing: not only will those who suffer will experience God’s presence and be strengthened to bear fruit in their sufferings, but also that we will be changed as we engage our hearts in their struggle. Perhaps your praying will lead you to participate more actively with one of the ministries that seeks to serve the persecuted church. Visit the website www.persecutedchurch.org. Or, for American students, call your senators and representatives and ask them to support the Sudan Peace Act, which has been introduced to both houses. The number for the Capitol Hill switchboard is (202) 224-3121. To reach the White House Opinion Line, call (202) 456-1111. There is much that can be done but, unless we pray, we’ll never know what God wants us to do.

Kristin Lindquist, who is studying Marriage and Family Therapy in SOP, is co-chair of ASC’s Missions Concerns Committee. She was involved in church planting in East Uzbekistan for three years in the mid ‘90s.

CORRECTION

The SEMI regrets some errors in “Church-Shop Till You Drop?” in the W5 issue. Faith Community Church is a non-denominational charismatic, Church on the Way is Four Square and West Angeles Church of God has 18,000 members.
A Call for Evangelical Social Action

By Kent Hodskins

At Fuller many people are zealous for the good deeds we often call social action. Fuller faculty and students generally agree that evangelicals must respond seriously to societal and global injustice and suffering. I am extremely glad for this; in fact, it is one of the main reasons I chose Fuller. My wife and I genuinely desire to learn from the Fuller community about living a life of justice and mercy for the sake of the poor and the oppressed.

A very important question I am concerned for us to ask, then, is this: What makes our kind of social action distinctly evangelical social action? Is it simply because we attempt to add concern for the poor and oppressed to our list of concerns and activities? Surely not. Surely our social action ought to be a unique kind of social action that emerges as a result of our evangelical convictions.

I believe that our kind of social action is distinctly evangelical when we do it in such a way that people see our good deeds and thereby give praise to our Father in heaven (Mt. 5:16). Make no mistake about it. Ours is a very unique kind of social action, for it aims to bring people into the joy of trusting and loving God.

Quickly some one will object, "Why can't we just do good deeds without our compulsion always being distracted—even corrupted—by this evangelistic interest?" My response is to say that evangelical compulsion encompasses the physical and social needs of people while remaining unservingly committed to their eternal well-being. How can we who (should) believe in hell as well as heaven justify ignoring the eternal destinies of people by separating social action from evangelism? Where the people of the world put their trust and praise—and how this affects the way they live their lives—must remain the central issue for evangelicals, even when they engage in social action.

This is not to advocate pushy and insensitive gospel presentations accompanying every good deed. Actually, what I intend to advocate is a lifestyle of joyful giving so radical and self-sacrificing that it evokes from people a response like, "What is it that liberates you people to sacrifice and suffer so cheerfully for the sake of others?" Here is where Jesus comes in.

We tell them that Jesus has guaranteed us joy and happiness in His presence forever. We tell them that He has promised to provide for our material needs if we will seek to serve and give our lives away. We confess that apart from His mercy we would never know this freedom to live for the good of others. In this way, we lead people to the source of life and provision and hope in God. In this way, we do our good deeds so that people might praise our Father in heaven. People get help, and God gets praise.

It is right for our social action to be motivated by this desire for people to experience the supreme joy of trusting in Jesus. In fact, it is this very motive that makes evangelical social action distinctly evangelical. I have seen this motive at work on a small scale just recently. A friend of mine told me just two weeks ago about how her car had just been stolen for the second time, but this time the thief had been caught. She felt strongly compelled to visit him in jail, which she did. There she showed interest in his life, and understood that he came from a disadvantaged situation. She sincerely offered for him to have her car if he needed it. She only wanted him to know that there is Someone who loves him. Afterward, he visited her church and was truly touched. Although he had intended to take her car as he had offered, he suddenly felt uncomfortable about it. This was possibly the Spirit's conviction, and he may well be on his way to following Jesus.

This, I believe, is the kind of evangelical spirit that should motivate our good deeds, even our more organized good deeds like poverty relief and community development. Many evangelical groups already do exhibit this kind of spirit. I know I am not suggesting something new. My passion is simply for us at Fuller to think about social action in the light of Jesus' command. If we love ourselves by fixing our hope and happiness in God, and by trusting Him to provide for our needs, then, in order to love others as we love ourselves, shouldn't we do every good deed with the ultimate aim of leading people to find their hope and happiness in God, and to trust Him for their provision, too?

A second example. The Jubilee 2000 Campaign seeks debt remission for poor countries in Africa, Asia and Latin America. It is a compassionate movement partly inspired by a biblical teaching, even though some of its supporters are actually resistant to Christianity. I pray that it succeeds! Debt relief will mean better health care, better economies and a better education for children. We should labor to see this happen.

Yet, evangelicals should labor for debt relief in the name of Jesus, and unashamedly. This means that our contribution will ultimately be motivated by a desire to see these precious people praise and thank the one true God for providing for their needs. And it means we will take a special interest in the opportunities that debt relief will afford the spread of the Gospel—as, for example, in Christian education and health care. In this way, we will emulate the apostle Paul's resolve to "do all things for the sake of the gospel" (1 Cor. 9:23), and we will obey his command to "do all for the glory of God" (1 Cor. 10:31).

Finally, much Christian social action is described as a participation in the present activity of the kingdom of God. This present activity of the kingdom is said to be the just and merciful rule of God transforming the world, which means justice for the oppressed, provision for the needy, etc. This way of explaining Christian social action should not neglect the biblical claim that it is faith in Jesus that is the path to enjoying this kingly rule of God, both here and beyond. Therefore, if social action fails to point people to faith in Jesus and the Gospel of grace, then the kingdom of God is less enjoyed and God is less glorified. And our social action has failed to be distinctly evangelical.

Kent Hodskins is an M.Div. student from Texas. He is newly married to Kristen, and they hope to minister together in the future. Here in Los Angeles they enjoy learning from the ministry of MOSAIC, formerly The Church on Brady. Kent may be reached for discussion of this topic at Kenthodskins@juno.com.
Bounty of Fun, Food and Fr

By Jean-Paul Heldt

It all started when I approached Fuller Seminary campus on Friday (Oct. 29) night: I heard unusual sounds from the usually quiet Friday night campus, and my nose picked up smells of kimchi and roasting meat. As I entered the Garth, it was already filled with adults, children, food, even pets of all kinds. Fuller’s mall had been turned into a medieval marketplace. This was my fourth Harvest Festival, and it is getting better every year: This year the Korean food stand did not run out of meat or rice!

Judging from the length of the lines, the most popular food stand was Korean bulgogi (barbecued beef strips), kimchi (spicy fermented cabbage) and rice. This was good for me, since there was no waiting time for tasting corn on the cob from the neighboring stand. This year I had a greater challenge in finding the proper food stand as my doctor and nutritionist had both banned any animal and refined products from my diet. So I feasted on rice, kimchi and corn! After all, a harvest festival is about celebrating the produce of the earth, not about killing animals for human consumption. But there was food for every taste: Korean, Mexican and, yes, even our good old American IN-’n-OUT Burger. (I often wonder: in and out of what? Our mouth, stomach, body?) There were drinks galore and plenty of ethnic music. The Korean drum ensemble (mostly ladies clad in traditional Korean garb), accompanied with rhythmic dancing of men dressed in baggy pants, attracted both adults and children.

The night was indeed a paradise for children: children had a great variety of skill games to choose from like throwing a ring into a bottle and fishing, and decorative activities like face and finger painting. With the Harvest Festival being so close to Halloween, many children came disguised as little robots, Princess Jasmine, Winnie the Pooh in his full-body garb, alligators, Indians, angels and fairies. I saw at least two clowns with oversize shoes (probably size 168!), and, of course, people in Korean, African, Egyptian and many other colorful ethnic clothes. Even though I was disguised as “plain myself,” many people recognized me for who I was! The most interesting thing about Winnie the Pooh is that he wore his glasses behind the sockets of his eyes! Being an ophthalmologist in a former professional life (not that I believe in reincarnation), that struck me as a highly unhealthy, and unusual anatomic arrangement, to say the least.... Again, judging by the lines, the most “attractive” attractions for kids...
were the hayrides (with music and song, mind you) and the pony rides for the younger generation.

People? Ah, people! Yes, there were lots of people. Every age group was represented: newborns being breastfed, toddlers tackled to the grass for diaper changes, school kids of all ages trying out their dexterity skills at throwing rings into the neck of a bottle (like the horseshoe game), or having their faces painted, or petting farms animal (goats, pygmy ponies, a pygmy pig, and a bunch of snow white rabbits). There were also many Fuller students. I did not see many faculty members (unless they were disguised as Winnie the Pooh, Indians or clowns, heaven forbid!). Judging from the evening’s crowd, I am not concerned about Fuller’s future pool for recruiting the next generation of students well into the 21st century! I saw quite a few grandparents taking their grandchildren for a hayride, or stroking the animals. I often wondered if the pets liked to be petted, and what people would do if pets decided to pet their human counterparts. What would you call that: “kidding that little Franzerl or Alexandrine...”? But no, they just stood there in their fenced enclosure, enjoying the attention they were getting.

Students were huddling in small groups, talking while sipping drinks or enjoying the Korean barbecue. It was a great opportunity for renewing old friendships and making new ones. I even learned that last year’s ASC president Tim Chang is getting married on Nov. 6! (Or was that supposed to remain a secret? Oops.) As I was making some notes in my little paper spiraled notebook (no, not a NoteBook™ computer), some people asked: “Are you a reporter? Are you working for the Los Angeles Times?” Oh no, I said, I don’t sweat the small stuff: I only write when I am on assignment for the SEMI™!

I have always wanted to be a Pulitzer prize-winning author when I grow up, if that ever happens! What always strikes me at such gatherings (both small and large) is that people are very gregarious, and tend to congregate by age groups and along gender lines. I saw teenage girls having fun with their hair being colored in green and toddlers teasing a couple of dogs. I even saw a group of three or four nursing mothers exchanging ideas on how to raise children. Men talked about computers (MHz and MB’s, DVD and video RAMS, not about goats and rams), teen-age boys talked about girls, and girls talked about boys. Some couples were pairing off and who knows what they talked about!

An old truth became verified again and again: “Birds of a feather flock together...” Is it a matter of conscious choice, or simply the subtle behind-the-scenes influence of hormones or the expression of long-ingrained cultural traditions? But nobody was interested in a book I had just bought from the bookstore on “Chronological Charts of Church History.” I had abandoned on a table in Payton 101 while hunting for “impressions” for the SEMI. When I came back to retrieve it two hours later, it was virtually untouched! On this night, academia definitely took a back seat to tasting food and socializing! Isn’t this what the Harvest Festival is all about?

A native of Alsace (France), Jean-Paul Heldt is a second-year Ph.D. student in Theology of Mission at the SWM. His doctoral research is about the sabbath/jubilee as a paradigm for mission. He is also known on campus as “Mr. Endnotes™ 3.0,” for promoting a software that helps students (and faculty) take the tedium out of writing bibliographies. He is also an advocate of total fitness through daily exercise, proper diet and rest. He can be reached at jpheldt@fuller.edu.
positive and creative person with energy and focus to take him and the integration program many places. We often talk about integration as a way of being, a way of living and that it is a lifelong process.

One must get to know the Chair of Integration because he is an embodiment of integration. Taking what he learned from others, he began making lists of ideas of how integration at Fuller can take flight. I almost hate to mention them because I would definitely leave many things out. His ideas included revamping the Integration Library, hiring a wonderful secretarial/administrative assistant (Raedorah Steward-Dodd), helping design research projects and starting a research team, recruiting student involvement, planning Integration Symposia. The list goes on.

With student and faculty assistance—which he always utilizes—he developed a list of competencies that students will meet in all areas of integration, and he researched from course syllabi, notes and discussion which courses address each of the competencies. Al attended theology courses and interacted with the professors to promote dialogue between the two disciplines. He made suggestions on where the psychology students might be coming from while in the theology course and how integration may be addressed while maintaining the goals of the course.

New integration curricula were developed, and Al managed to teach a few of his own classes as well. I took one of them during the Spring Quarter (“Integration and Personal Transformation”) and was intrigued by his use of novels to teach integrative principles, the depth of the discussions, and the reflection through journaling. He has produced several scholarly works, including a book entitled “Between Jerusalem and Athens: Ethical Perspectives on Culture, Religion, and Psychotherapy.” He also taught the first SOP cross-cultural class offered onsite in Guatemala in September, a class that developed in response to student discussion. Ten of us explored several places in Guatemala like indigenous villages and spoke with several people involved with issues surrounding mental health, spirituality, suffering and healing in that culture. Al is someone vitally interested in religion, culture, and healing. Al was a great professor and traveling companion to be with on this trip, not to mention fun to go bowling with and a great photographer and storyteller. I think all of us agreed that it was an incredible learn-

be able to know where it would most likely fit into the creation he is about to make.

Al Dueck is not only interested in integration in the psychology program, but he envisions a way of increasing communication among the three schools at Fuller. If you can come to his Installation address Nov. 8-9 (yes, you read that right—it is two days of celebration for the entire school), you will be refreshed and delighted to hear his vision for an integrated community at Fuller. It will be a celebration of God’s creativity, God’s people’s creativity via their gifts and talents, and a model of community within the three schools at Fuller. There is a great need for the Fuller family to continue to grow and learn from one another in community, to risk being vulnerable and share our experiences, to follow God’s calling for our lives and to commit to becoming integrated individuals.

With that, I must conclude that this has been an incredible year getting to watch the integration program blossom, flourish and grow. It is exciting to see someone who vitally cares about community, who is committed and who has high hopes and dreams for Fuller and the world. Come get to know Al Dueck, and you will be inspired.

Amy J. Smith is a 5th-year student in the Ph.D. clinical psychology program who received her Master’s degree in Psychology in 1997 and her Master of Arts in Christian Leadership in 1999. She is working with Al Dueck on the Integration Committee and on her dissertation.

Longtime Supporters’ Gift to Fuller
The Evelyn and Frank Freed Chair for the Integration of Psychology and Theology installation will take place Nov. 8-9. On Nov. 8, a celebration ceremony will be held at Al Dueck’s church, Pasadena Mennonite Church. The ceremony begins at 7:30 p.m. and includes a speech by Evelyn Freed. On Nov. 9, a 10 a.m. installation service will be held at the First United Methodist Church.

“We are thrilled with Al Dueck. He’s doing a wonderful job,” said Evelyn Freed, who has been a Fuller Trustee since 1992. She also owns Sports Carriers Inc., which makes roof racks for vehicles. She said she and her husband, Frank, had been looking to do something meaningful to give back to Fuller.

Frank Freed is a two-time graduate of the seminary, earning a Bachelor’s of Divinity degree in 1951 and a Ph.D. degree in 1974. Frank serves as the director of the counseling center at the Crystal Cathedral in Garden Grove. He seeks to enlighten and counsel ministers to help them better aid their congregants. “My husband says Christ is the most psychologically healthy person to have lived on earth,” said Evelyn. Thus, theology is vital for psychology.

The Evelyn and Frank Freed Chair for the Integration of Psychology and Theology is the first endowed chair to be occupied in SOP.
CAMPUS EVENTS

Women’s Concerns Committee  
Tues, Nov. 9 from noon—1:30 p.m.  
The ASC—Women’s Concerns Committee will meet in the Faculty Commons. Bring a lunch and join us for conversation and event planning. For more information, call Molly at 584-5215.

Pray for the Persecuted  
Tues, Wed, Thur, Nov. 9-11  
from noon—1 p.m.  
Join us as we intercede for our brothers and sisters around the world who are experiencing persecution for their faith. On Tues. we will pray for Indonesia, Wed. we will pray for China and Thurs. we will pray for India. We will meet at the cross in the center of campus.

Enrichment Seminar  
Wed, Nov. 10 from 11 a.m.—1 p.m.  
Fuller’s annual CPE Day will be held in Payton 101. A panel of students who have recently completed a Clinical Pastoral Education (CPE) unit in hospital chaplaincy will describe their experience. Area supervisors will be on hand to explain the CPE program and to tell you about their sites.

Chess Club Begins  
Wed, Nov. 10 @ 11:15 a.m.  
“Chess is the touchstone of the intellect”—Goethe. Meet new people and enjoy Christian fellowship over a game of chess. Sign up meeting in the Catalyst. Faculty, staff, men, women, beginners and grandmasters all welcome.

Returning SOT Student Registration  
Tues to Fri, Nov. 16 to 19  
Returning student registration is fast approaching! So SOT Advising will be taking appointments between now and then. Avoid the rush and call 584-5425 to make an appointment with your advisor.

Tennis Tourney  
Fri, Nov. 19  
Men’s, women’s and mixed doubles. Open to all levels of players. Come have Fun! If you want to play, call Forrest Haskins at 793-2240 or e-mail him at chui@fuller.edu or call Peter Galbraith at 398-4745. Indicate skill level, Beg./Int./Adv., in your message or e-mail.

Motor Vehicle Registration  
Out-of-state students if you paid $300 for a Smog Impact Fee to bring your out-of-state car into California, you are entitled to a refund under a recent decision in California State Law. To apply for this refund, you need to fill out form ADM 399/3 (rev 10/98), which is available at the Department of Motor Vehicles, 49 S. Rosemead Bl., Pasadena. For more information, call 575-8611.

Financial Aid  

• Grants and Perkins loans are disbursed directly into your account during the 6th week of the quarter.  
• Nov. 12 deadline for Ford Foundation Fellowships for Minorities for predoctoral, dissertation, or postdoctoral work in research-based areas of humanities or behavioral and social sciences.  
• Nov. 19 deadline for applying for Mephibosheth Scholarship (for students with physical-sensory disabilities) and for Heather Bergman Memorial Scholarship (for second career single mothers).  
• Dec. 3 deadline for SOP Minority Scholarships: $3,500 for one year for those who plan to return to their communities to provide psychological service, teaching or research.  
• Questions or need more information? Phone 584-5421 or stop by the Office of Financial Aid on the second floor of Stephan Hall.

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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


Haircut Special!!! $7 Men and $10 for Women. Queenie’s Beauty Salon, 164 E.Walnut St., Pasadena. Walk-ins welcome or call for an appointment at 796-6484.

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

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

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

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