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God Gave Them a Star

By Barbara Buckland

Astrology was a “no-no” in my church circles. Also, anything to do with eastern mystical religions was shunned. Fine.

But when Jesus was born, what did God do? He gave a star to some eastern Magi. And there they are—the star, and those who followed it—on cards, in sermons and songs and poems, and a part of nativity scenes of all sizes and forms.

I see no natural reason for those wise men to have been brought from far away. They brought gifts, yes—of both practical and symbolic value. But surely there could have been a less exotic way to provide for the needs of Joseph, Mary, and Jesus! And why bring a star into it?

Perhaps God wanted the wise men in Bethlehem at that crucial time so Gentiles would have a part in the marvelous event, and be among the first worshippers of Jesus Christ. Perhaps He wants the Christmas star to be a continual reminder that He loves the world.

I once believed a distortion of the message that went like this: God was concerned with just the privileged people whom He had chosen and to whom Jesus came, and it was only after they rejected their Savior that God changed His tactics and opened the way of salvation to the Gentiles—Divine Plan B. But I’ve since learned that God has had a single plan from the beginning.

Part of Abraham’s blessing was that in him all families of the earth would be blessed. Old Testament Scriptures show God desiring that Gentiles know about Him, seek Him, find His salvation, worship Him, receive such blessings as mercy and justice and peace, have their sacrifices accepted and their prayers heard and see His glory.

God used “outsiders”—Melchizedek, Jethro, Rahab, Ruth, the widow of Zarephath. Some Old Testament missionaries are Joseph, Moses, the two spies at Jericho, Naaman’s wife’s servant girl, Elijah, Jonah, and Daniel and his friends.

When the Word became STAR:
Continued on page 5

Caring for Our Own

By Stacy Tomson Rispin

Have you ever felt so tired that you lay in bed feeling like you couldn’t get up? Or have you been so stressed you almost wished for extended sick time to recover from your life? I know there have been times in my life that I hoped for such a reprieve. The reality, of course, is that a forced break in our routine is never the vacation that we hope for (as we all know when we catch some nasty bug). On June 29, my friend Margery Corben (Assistant Registrar) began feeling weak and ill. The next day she couldn’t get out of bed without assistance. Four days later she couldn’t breathe without the aid of a respirator. Margery had been stricken with a very rare disorder called Guillain-Barre Syndrome.

What is this mysterious illness? Guillain-Barré (ghee-YAN bah-RAY) Syndrome (GBS), also called acute idiopathic polynueuritis and Landry’s ascending paralysis, is an inflammatory disorder of the peripheral nerves, those outside the brain and spinal chord. It is characterized by the rapid onset of weakness and, often, paralysis of the legs, arms, breathing muscles and face. Abnormal sensations often accompany the weakness. For Margery, this meant “fake sensations” in her hands especially, and the constant feeling of being feverish, even when her body temperature was below normal.

Many patients require intensive care during the early course of their illness, especially if support of breathing with a machine is required. Although most people recover, this can take months, and some may have long-term disabilities of varying degrees. Less than 5 percent die, this usually due to complications such as pneumonia developing due to the respirator/ventilator. GBS can develop in any person at any age, regardless of gender or ethnic background, although it seems to follow a respiratory or gastro-intestinal viral infection by seven to 10 days. That was true in Margery’s case.

I remember the first time I saw Margery in the hospital. It was the day after she had been admitted to Verdugo Hills. My husband, Jim, and I went into her room where we saw Margery, her husband, Allen, her mom, dad, and stepmom. Margery was so weak it was all she could do to focus on our conversation and she was barely able to greet us. Not long after we arrived Sophie Eurich-Rascoe came in and asked if it was all right to bring in Mallory (Allen and Margery’s 2 1/2-year-old daughter) to say hi. Margery said ok, and I watched her muster up all her strength to give Mallory a warm and attentive greeting. Mallory stayed in the room for all of two minutes but...
CORBEN: Outpouring of Love, Care

Continued from page 1

it sapped all of Margery’s remaining strength. Jim and I went home and I cried for my friend.

After Margery had the respirator tube put down her throat, making it impossible for her to speak, I watched Allen try to read her lips to understand what she was trying to say. I recently had a bad bout of laryngitis and got very frustrated at not being able to talk for just a few days, so I can only imagine how frustrating it was for Margery to be unable to communicate for four months.

Fortunately, the long road to recovery has begun. Recently we’ve been able to see Margery in a markedly improved state. She was transferred in early November to Casa Colina, a rehabilitation facility in Pomona. She has been breathing on her own for about a month and she has managed to stand up with help and even walked with the aid of the rails in a physical therapy session.

I was astounded at the rapid progression of the disorder and reminded of the fragility of our bodies. It has made me conscious of the multitude of processes that go on every minute of every day in our bodies. Now, as I see and hear about Margery’s progress, I am equally astounded at the ability and strength of the body to renew itself following adversity.

It is surreal to see a friend go through all that I’ve seen happen to Margery. And while I can sympathize, I can’t imagine what it feels like to be on the inside of that situation. All that I can do is try and be a friend to the Corbens. That’s what all of us can do—pray and try to be there in whatever way we can.

I’ve had the privilege of seeing the Fuller community come around the Corbens, providing food, support, prayer, babysitting, financial assistance and the like. In our modern society we often get isolated from each other because our lives are so fast paced. Yet I’ve seen this community act in ways that are reminiscent of a village taking care of one of its members.

In December we have an another opportunity to come together as this small Christian community/village and show our support for the Corbens. There will be a benefit concert for Margery and all of the money raised going to the Corbens to help defray the costs that have been and will be incurred. I hope you will all come out to lend your support to one of our family. The benefit concert will feature performances by Beth Meres with Stacy Tomson Rispin, the MATZ, and Zehnder. The event will take place Dec. 11 at the First Baptist Church of Pasadena at Marengo and Holly at 7:30 p.m. For more information, call Kim Gosney at 584-5389. I look forward to seeing you all there.

Stacy Tomson Rispin, a Fuller grad, is taking the final steps toward ordination in the Presbyterian Church. In addition to singing in the MATZ with Allen, she has been a friend of the Corbens for more than six years.

The Fuller community/village and show our support to one of its members.

To Margery, With Love

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The Thursday Chapel will meet in Travis Auditorium at 10 a.m. SWM student Ron Hannaford will speak. There will be a time of praise and worship led by the Chapel Worship Team.
A Season of Firsts

By Lorinne Kon

The Fall Quarter seems to have whizzed by. In little less than a month, we will say goodbye to Fall 1999 and the 20th Century, indeed, as well as the past 1,000 years. As we approach the end of the quarter, “FQL” (what?) has started to kick in.

“FQL,” or Fall Quarter Lethargy, is our new Fuller acronym, recently coined by a fellow Travis Auditorium backbencher, Suzanne, and myself as we observed our Fuller brothers and sisters—their listless countenances, shut eyelids and tired heads rested on the backs of their chairs—during one particularly slow lecture class.

Yes, I’m also starting to feel a little stressed myself. And I also haven’t had much time to pause for my perennial reflecting and rumination.

The first two months at Fuller have been anything but pedestrian. Everything has moved at a clip. It has also been a challenging time of adjustment: switching from a hectic 9-to-5 work environment of split-second decision-making to a pulsating academic setting of studious types; getting used to a 5-year game plan for my life to living apartment instead of a home full of smiling people who wanted to bless me with a microwave oven, TV, iron etc. Most importantly, I have been brought to PEOPLE! The Fuller Community is an incredible place for anyone to be a part of. If I had been any other place else, I am positive I would have missed home and experienced extreme loneliness. As it stands, I have found family: in the hospitality of the Wongs who unselfishly open their doors and provide me with home-cooked meals; in the close fellowship of largely single 30-somethings in my Barnabas Group led by Marion Skeete; in the warmth, care and concern of my new-found church’s home fellowship; the unselfish availability of John Wallace from the Good Neighbor Program; the many sincere smiling faces of professors and fellow students; and the meaningful and precious few friendships that have developed.

Also, by the end of the Fall Quarter, I will have experienced a number of firsts: my first earthquake, my first Thanksgiving holiday, my first Thanksgiving dinner, my first Christmas in a foreign land and my first Christmas away and apart from my family. I have also been given my first introduction to U.S. history via the American Thanksgiving story. It originates from the arrival of Pilgrims at Plymouth, Mass., during the harsh and bitterly cold winter of 1620. That resulted in half of them losing their lives. But it was a Native American (a minority in today’s America) who gave the Pilgrims gifts and taught them skills that would see them through the subsequent winters.

So it particularly touched my heart when a new friend from Greek class Lissa Eichenberger asked me one evening, “Do you have plans for Thanksgiving? It would be a great privilege for me and my family to have you over for a humbler American Thanksgiving.” Lissa had symbolically and literally reached out to a non-American, a non-white, a minority as a remembrance of the goodness of God who preserved the lives of her forefathers through that one kind Native American. What a living example!

Even as I am completing this article, my ears are turned toward the majestic strains of the Hallelujah Chorus of “Handel’s Messiah” streaming from my $69.99 portable CD player—one of the few luxury purchases I allowed myself. Yes, I am thinking of Christmas already. It’s in the air—well at least in my humble abode.

But this year I am approaching Christmas with a tiny sense of trepidation. It is, after all, my first Christmas away from the familiarity of family and homeland. Yet, there is a deep and inexplicable heartfelt confidence that God will grant me a wonderful and meaningful time of communion and rest in Him and also in the company of new beloved friends. In the pipeline we have a three-day trip down to Disneyland, a restful weekend up to Lake Arrowhead, a quiet Christmas dinner together and a church orchestral performance. And for me, I will somehow slip in my time of solitude with my Abba Father, preferably amid the splendor of coniferous trees rising toward the heavens, the sweet cacophonous sounds of chirping birds, the pearl-like dewdrops that sit tenaciously on plump, hydrated leaves and the cool breeze that wafts across my cheeks. I’m certain it will be a Christmas to remember!

Lorinne Kon is a first-year Malaysian-born Chinese in the SOT MA in Biblical Studies and Theology Program. During the holiday break Lorinne plans to enjoy SoCal’s finest offerings, including Disneyland.
Who Are You When Nobody’s Looking?

By Laura K. Simmons

Uh-oh. The quarter is winding down, and you’ve gotten a little behind. You’ve got some tough exams coming up and WAY too many papers to do before you sleep. There are not enough hours in the day, and it seems like something’s gotta give. What will it be?

Well, let’s see. Chances are Dr. Schmoe will ask the same kinds of questions on the final as those that were on the midterm. You know you can’t remember those technical terms or theologians’ names, but if you just wrote them down on something small and took them into the exam…. Or perhaps this textbook could give you a little help in writing your paper for Professor Doe—oh, you’ll alter the words a little, maybe switch some of the paragraphs around…. Then it’s not really plagiarizing, is it?

It’s time to reverse the Nike slogan and say, “DON’T DO IT.” Not just because I’ve been both TA and professor and seen cheating and plagiarizing before. Not just because it can get you kicked out of seminary. This is an issue of who you are as a person, and what you are cultivating in yourself. The choices you make today, this week and next week, are choices that will affect your life, your family, your ministry for years to come. “Choose this day whom you will serve.”

Students don’t know it, but a professor can usually tell if you’ve been cheating or plagiarizing. I had this conversation with my students at Azusa Pacific University recently. There are two ways we can tell when you’ve been borrowing from some other author. The first is when your work is “too good to be you.” If your writing is always at B level, and one paragraph is Pulitzer quality, we get suspicious. If you struggle with sentence fragments or subject-verb agreement and suddenly an entire page of your paper is error-free, we start to wonder. In the worst-case scenario, when your language is suddenly familiar and we find that you have lifted two-thirds of your paper wholesale from the book we have assigned for class, then we get angry. You don’t want an angry person grading your work.

The second way we know when students are plagiarizing is if we receive several papers that sound alike. I recently asked students in my Holocaust class to write promotional brochures for the Museum of Tolerance after they had visited the museum. I told them very specifically not to utilize the museum’s own promotional materials in composing their brochures. And lo, here’s what they gave me. Paper number one: “See and hear the courage and sacrifice of Holocaust survivors.” Paper number two: “Be confronted by the courage and sacrifice of Holocaust survivors.” Paper number three: “Hear and see the courage and sacrifice of Holocaust survivors.” Paper number four: “Hear about the courage and sacrifice of Holocaust survivors.”

Guess what I will find when I visit the museum’s Web site or look at its own brochures?

Plagiarism and cheating, aside from making you look silly to your professor, are often unnecessary. For most Fuller students, grades will never matter again. Your parishioners and your clients will neither notice nor care what kind of grades you earned in seminary. Your GPA will not be taken into account when you apply for a church position or a counseling post. So why worry so much about grades? You do want to do your best. But your “best” may not be reflected in your grade, and that’s okay. When a close friend dies early in the quarter, “doing your best” may mean simply surviving—even though your grade may suffer, you’ve still done the best you can. When you got married partway through the summer, sure, your grade plummeted. But you put time into a relationship and a ritual that were important to you—that means more to God than any A or C.

“Well done, grades may not matter more to God, but they matter to me…..” Sometimes a student is driven to plagiarize or to cheat because of her or his own personal drive. The problem comes when a student’s drive induces him or her to bend ethical boundaries. I met a student who cheated on the last exam of the last seminary class before the student was to go into pastoral ministry. What kind of pastor is Fuller sending that church, and shouldn’t we be worried about that? When a student is convinced, for whatever reason, that cheating is okay, what happens when the student-turned-pastor is tempted to cheat again: on taxes, on a budgetary report, on her or his spouse…?

We talked a lot about integration this quarter, because of the installation of Al Dueck into the Freed Chair of Integration in SOP. Integration and integrity have the same root, and they mean similar things. If you lack integrity, in some measure you are lacking in personal integratedness—you are fragmented. Once you allow some part of you to be set aside, not governed by ethical guidelines, you’re opening the door to further fragmentation. Deciding that your “academic self” does not have to follow the same rules as your “church self” is deceptive. You’re still one person, and allowing your ethics to slip in one area means you may eventually allow them to slip in other areas too.

When I came to Fuller, I wanted to believe that we would be free from these problems because we are a Christian institution. We are Christians, and we should have integrity whether someone is watching us or not, whether there’s punishment or not. But sometimes we forget that—we too the line only when someone holds us accountable. What would it look like to be a community of Christians who follow God even when nobody’s looking?

So when the pressure is on and papers are due and exams are looming—even if you’re scared you’re close to failing… do the right thing.

Laura Simmons received her Ph.D. from the Center for Advanced Theological Studies (CATS) in June. She is presently replacing Christine Cervantes, who is on maternity leave from SWM’s Office of Academic Programs. Laura has encountered both cheating and plagiarism in classes she has TA’d at Fuller.
Continued from page 1

flesh, Gentile women were included in His genealogy. Simeon spoke of Gentiles as he took the Baby in his arms. John the Baptist called Jesus the Lamb of God who takes away the sin of the world. It is the world that Jesus declared God's love for to Nicodemus one night.

The only two people who received Jesus' prized commendation of "great faith" were Gentiles. Excellent records of what He both began and continued to do and teach were written by a Gentile.

Jesus reminded people that His temple was meant to be a house of prayer for all nations. He commissioned His followers to go into all the world. He linked the time of His return with Gospel outreach to all nations.

Peter was sent to Cornelius. A major part of Paul's calling and ministry concerned Gentiles. Although such concepts were resisted through all of history, God persisted with His plan.

So what? We perhaps relax in comfortable hindsight. But God's eternal plan needs to be intentionally outworked as much now as ever. Cultural hang-ups are not confined to pre-Christian and early church times.

Whatever our culture may be, will we continue to acknowledge and grapple with our own ethnocentricity? Will we learn that to be comprehensively worshipped, God needs other cultural forms along with our own? Will we recognize that other people's ways of thinking and relating and feeling—and their scriptural interpretations and their ethics—are as valid as our own? Will we strive to contextualize the Gospel message that we take to the world, so each person can come to Jesus Christ, walk with Him, and minister the Word of God in his or her own unique way?

God entered the culture of some Magi in the East and gave them a star to bring them to Jesus—and on into the affections of His people right up to Christmas 1999. He offers to us the privilege of also "entering" other cultures, to be part of the joy of those redeemed to God by the blood of Jesus Christ—people Na bilong olgeta lain manmeri (of all tribes) 
Na bilong olgeta tok ples (and of all languages) 
Na bilong olgeta kain skin (and of all races) 
Na bilong olgeta kantri (and of all countries) 
(Rev. 5:9 in Papua New Guinean Pidgin) 
Gloria in excelsis Deo!

Barbara Buckland, a second-year SWM student, is chair of International Student Concerns Committee.

**IESI**

Nov. 29—Dec. 3, 1999

**STAR**

**Question of the week:**
Where will you be on Dec. 31 at 11:50 p.m.?

**Gina Boltenbaugh, SOT, M.Div.**
My husband and I are throwing a huge party at our friend's (Sue & Phil) house. No really, whatever I'm doing I will be with my husband, Jon.

**Melissa Fox Lane, SOP, Clinical Psych**
With my husband in Pasadena somewhere.

**Rebekah Knight, SOP, Ph.D. Psych**
Lakewood, CO., with the Baughman family. Roasting chestnuts on an open fire with Jack Frost nipping at my nose.

**Ayonna Bridges, SOT, M.Div., Chapel Assistant**
On Dec. 31 @ 11:59 p.m. I will most likely be sitting by my fireplace with hot coco in hand, watching everyone else via TV shiver. In the midst of all of that I will be praising God for a new millenium.

**Carla Wells, SOT, M.Div.**
In L.A., celebrating my one-year anniversary with my husband, Andrew, over a delicious dinner, with friends and the light of the Holy Spirit.

**Gary Purtee, SWM, MAICS, Program Director (Field Ed)**
After our annual stroll along Colorado Blvd., my wife, Hephzibah, and I will probably be watching a video, while checking what is happening in New York with all this Y2K stuff. I like watching the "Year" ball drop in Times Square with Dick Clark.

**Greg Reger, SOP, Clinical Psych**
I will be in eastern Washington, in a small rural town called Twisp, snuggled beside my months of supply of food, water, generator and firearms.

**Jennifer Vantrease, SWM, MAICS**
I plan to be curled up in a toasty cabin on Candle Lake outside Saskatoon, Saskatchewan, in Canada. I will be spending the eve reminiscing with dear friends, drinking hot chocolate, listening to the wood crackle in the stove, and watching for the dance of the Northern Lights.

**Barbara Buckland, a second-year SWM student, is chair of International Student Concerns Committee.**
Moi, nominal?

By Markus Akert

According to its constitution, one of the ASC's purposes is to promote spiritual growth among the students. The reader might ask how this could be achieved. Can such a thing be the result of any activities of the student government? I don't know if there is a right answer to this question. I know that we can pray and ask the Lord to give us a renewed hunger for the things of God. That is the reason we organize events like the ASC morning prayer or the gathering on Friday evening.

Lately the Lord has shown me that the ASC ought not merely organize events to foster spirituality at Fuller. I began to understand that my relationship with God is more important than the organizing of events. If I don't have a vibrant spirituality I don't have anything to give to my fellow students.

As I dealt with my relationship with God the word nominal came to my mind over and over again. I had to ask myself the question how nominal I am in God's eyes. I grew up in Switzerland, where the majority of the people are members of the Reformed State church. Most of them are nominal Christians, but there are different kinds of nominality. Some people have clearly negative feelings toward the church, others visit the church on Christmas and Easter, and many are largely indifferent about God. Now, all of a sudden I was confronted with the question about whether or not I am another type of nominal Christian. Being nominal had a new meaning for me. God showed me that I can be a nominal Christian in the midst of doing ministry. Being a Christian means to have an intimate relationship with the most high God. If I don't have this close connection with God I am nominal.

I love the Lord and I want to serve Him. But I am also aware of the danger of becoming like the older brother in the parable of the Prodigal Son, who had lost his intimacy with the Father and loved his ministry more than his father. To be honest, I had to ask the Lord for forgiveness for my disconnectedness and my own nominality. Now I see that the first step in fostering spirituality at Fuller is for me to foster my own spirituality—to move beyond "nominality" to intimacy with my heavenly Father.

Markus Akert, SWM MAICS student, is vice president of the ASC.
CAMPUS EVENTS

Preparatory Workshop
Thurs, Jan. 6 from 11:30 a.m.—1 p.m.
Participation in a preparatory workshop is required of all first-time interns enrolled in a Field Education course for the Winter Quarter. The workshop will be held in the Faculty Commons. For more information, call Gary Purtee in the Office of Field Education. Phone: 584-5377 E-mail: gpurtee@fuller.edu

Professorial Inaugural Lecture
Tue. Jan. 11 from 10 to 10:45 a.m.
Marianne Meye Thompson will give a Professorial Inaugural Lecture on the topic “What is the Gospel of John?” This lecture will be held in Travis Auditorium. For more information, call SOT Dean’s Office at 584-5300.

ANNOUNCEMENTS

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

Individual Psychotherapy
SOP is offering low fee ($50/10 sessions), individual psychotherapy beginning in January. For more information, call 584-5555. SOP students not eligible.

Part-time CPE
Extended (part-time) CPE is being offered Jan. 10–May 26 at Children’s Hospital Los Angeles. This extended program requires 22 hours/week. The Rev. Karen Schnell, a Fuller graduate, will be the supervisor. For more information, call Gary Purtee at 584-5377 or Schnell at (323) 669-2482.

Express Gratitude to Rob Banks
Come and sign a book of appreciation available in the SOT Dean’s Office to express gratitude to Rob Banks for the years that Rob and Julie Banks were at Fuller Seminary. The book will be mailed to him Dec. 10.

Welcome Week Survey
New students. If you are a new student and received a survey regarding Welcome Week, please take a moment to fill it out and return it to Box OSS or the second floor of the Catalyst. We’re looking forward to hearing from you!

Disneyland Tickets
On sale now. Valid through Dec. 24 (excluding Nov. 25–28). Can be purchased from the OSS on the second floor of the Catalyst. For more information, call 584-5435.

$ Fin Aid $

• Dec. 3 is the 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.
• SOT Merit Scholarship application booklets are available in Financial Aid, in SOT Advising and in campus kiosks. The deadline is Dec. 10.
• Questions or need more information, call 584-5421 or stop by the OFA 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**

**Auto repair:** Engine repair; tune-ups, oil change, brakes, batteries, etc. Complete service. Harst Auto Service, 1477 E. Washington Blvd., Pasadena, 798-4064. Call for appointment.

**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.

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.

**Haircut Special!!! $7 Men and $10 for Women. Queenie's Beauty Salon, 1644 E. Walnut St., Pasadena. Walk-ins welcome or call for an appointment at 796-6484.**

**Earn $, have fun! Sell film at the Rose Parade. Average profit is $75. Interested? Call Dave at 303-7179 or George 339-6948 for more information.**

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.)

**Healthy people 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**

**Therapy.** Fuller alum provides therapy for those struggling with depression, anxiety, and/or unresolved pain and conflict. Sliding Scale available. Supervised by Bonnie McLaughlin MFC #31478. Call Jane Han M.S. at 568-7517.

**Church Secretary** position in Glendale. Duties include preparation of mailings and the weekly church bulletin, phones, working alongside volunteers and maintaining calendars and facilities schedules. The ideal position for one who possesses a professional attitude and who views the church office as a very real place for ministry. Full time, full benefits. Starts Jan. 3. Contact Joel for more details at 844-2936 or write to jta@fuller.edu

**JOBS**

Korean CRC of Orange County in Westminster is seeking a full-time minister for the English-speaking congregation and a part-time intern for college ministry. Contact Dr. Joseph S. Park at (714) 893-1662 or jspark@jps.net.

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