Rose Parade: A Family Tradition

By Gary Purtee

My wife, Hephzibah, and I have been married for a little more than 10 years, but have very few family traditions. However, for the past four years, we have made the Rose Parade in Pasadena an annual family event. Since moving to Pasadena in the summer of 1995, we have not missed the parade for the past four years. We sit in the same place every year—in front of the Target department store on Colorado Boulevard, near Oak Knoll Avenue. We have lived both south and north of Colorado Boulevard on Oak Knoll Avenue since the fall of 1996.

I remember as a small boy spending the night on Colorado Boulevard with my cousins in my uncle’s camper. If you want a front-row seat at the parade, you need to pick your spot on the sidewalk early the day before. At midnight, you can move your chairs out to the Blue Line (about two chair widths into the street from the curb). That year we slept in shifts so that someone could always watch our seats throughout the night and wee hours into the morning. But when the sun rose and the parade began, we were glad we had stayed out on Colorado Boulevard to save our front-row seats.

Our ritual for the past four years has been to purchase our seats from a local church youth group; stroll along Colorado Boulevard on New Year’s Eve to watch the people and perhaps take in a movie in Old Town Pasadena or dine somewhere along the parade route; and then show-up early New Year’s Day morning to claim our front-row seats that the youth group had stayed up all night saving for all the ticket holders. These seats have not been cheap, but they are well worth it. It is worth it not having to stay up all night to get front-row seats and the money goes for a great cause.

The Rose Parade is an incredible event. The three general entries in the parade are floats, equestrian teams and marching bands. The floats

PARADE: Continued on page 2

Fascinated by Jesus

As a toddler, Marianne Meye Thompson strolled the lawn while her father, Robert Meye, took classes. As a child she said she wanted to be a lady theologian just like her dad. On Jan. 11, she will become a full professor of New Testament Interpretation and give a Professorial Inaugural Lecture at Travis Auditorium.

Jesus’ humanity is just as important as His divinity, says Marianne Meye Thompson

SEMI: Your father must be proud of you. As a child you said you wanted to be a theologian and now you will be a full professor at the seminary where he taught. Did you think this would be the place where you would teach?

MMT: I never thought it would be my first teaching position. It never dawned on me that I would come back here from grad school.

SEMI: When you said as a child that you wanted to be a lady theologian, did you think it would turn out this way?

MMT: I’m not sure I knew what it meant. I probably assumed it had something to do with teaching. For most of my life I wanted to be a teacher or assumed that I would be a teacher. What eventually became clear is what I would teach, mainly the New Testament, and I would teach at a seminary. But I had no idea as a child what the whole package would look like.

SEMI: Do you remember why you said it?

MMT: My Sunday school teacher asked, “What do you want to be when you grow up?” I said, “I want to be a lady theologian like my father.” I thought what he did looked interesting. I honestly don’t remember beyond that what I thought I was saying. That’s what I thought I would do.

SEMI: Did you ever waver?

MMT: When I got to college I remember distinctly making the decision to teach at the college level. But at that time I really thought I would get a Ph.D. in English literature and teach that. Then I had a couple of classes at Wheaton and one of the professors made the study of New Testament so fascinating that I thought I would go to seminary and do one of two things. Either go on in New Testament or at the time there was quite a lot being done in religion and literature. Perhaps I would get a theological training and then get a Ph.D. and teach religion and literature. I came to Fuller and took Greek my first quarter and that’s what I did.

SEMI: So what interests you about the New Testament?

MMT: I have always been more oriented to the literary and theological levels of the

PROFESSOR: Continued on page 4
are gorgeous and come in a wide variety of sizes, shapes, designs, animation and smells. The flowers and seeds are all natural, real and fresh. Some of the floats are professionally built for big companies, while others are built for local communities by numerous volunteers. One of our favorites was from Thailand. It was a replica of the royal barge and the oarsmen were all from the national army in Thailand. It reminded me of the boat that was rowed down the river in the movie “Anna and the King.”

The equestrian teams displayed a wide variety of breeds of horses and native costumes. The horses ranged from miniature-sized to the huge Clydesdales. (You may recognize them from the Budweiser commercials.) Most of the horses were ridden, while others pulled beautifully decorated carriages. My biggest surprise one year was to see Kareem Abdul Jabber, former Los Angeles Lakers star and Hall of Fame basketball player, riding with the Buffalo Soldiers, an all African American military mounted infantry.

The marching bands are what amaze me the most and the people I have the most compassion for, especially the young people who march and play the heavy instruments like some of the drummers and tuba players. They march and play nonstop for slightly more than five miles. With our front-row seats, we can see how much effort they put into their performance. It must take a great amount of discipline, endurance and training to do what they do, and they seem to enjoy it as well. The marching band from Stanford University was especially entertaining this year. They were very creative and extremely athletic.

There are several reasons why the Rose Parade in Pasadena has become a Purtee Family tradition. The parade is an incredible event. Millions of people from throughout the country watch it in person or on television. For Hephzibah and I, it has been only a block and a half to two blocks from our home. Going to the parade makes me feel that I am a part of the Pasadena community and it feels good to know that we are supporting local youth and their church group by purchasing our seats from them. When I asked Hephzibah what she thought about the Rose Parade she said, “It’s great!” Maybe it can become an annual tradition for you and your family as well.

Gary Purtee is a SWM M.A. in Intercultural Studies candidate, as well as Program Coordinator in the Field Education Office. Hephzibah Purtee is the Receptionist in the Student Housing Office. They both have been working at Fuller for about three years and have as one of their New Year’s resolutions to be nicer to their spouses.

### $Fin Aid$

- New Millennium Lunch Hours! The Office of Financial Aid will be open this quarter during the noon lunch hour. Come on by!
- PCUSA grant applications are due Jan 15.
- Rotary Scholarship Applications for studies abroad: Deadline is Feb 1.
- Applications for the 2000-01 academic year are now available in the Office of Financial Aid. Every student seeking financial aid must reapply each spring. Deadline for returning students is March 3.

**WANTED**

**PRODUCTION EDITOR**

Do you have experience in computer layout and design? Want to learn? The SEMI is looking for someone with good computer skills to take over the position of Production Editor.

For more information, come by The Office of Student Services on the second floor of Kressler Hall ♦ (626) 584-5436

**ALL SEMINARY CHAPEL**

Come and join us this Wednesday, Jan. 12 in the First Congregational Church at 10 a.m. as we hear from Obery M. Hendricks, President of Payne Theological Seminary.

The Thursday Chapel will meet in Travis Auditorium at 10 a.m. Velma Union, of African-American Studies, will speak. There will be a time of praise and worship led by the Chapel Worship Team.
Learning by Osmosis

By Diane Chen

It is not unusual, on a Tuesday or Thursday morning, to hear peals of laughter coming out of Payton 301. Earlier last quarter, students in Marianne Meyé Thompson’s NT1 Gospels class were treated to a tongue-in-cheek rendition of “woes to the Fuller faculty,” set in the language of Jesus’ scathing invective against the scribes and Pharisees in Matthew 23, which effectively explained the style of the biblical text as reminiscent of the sweeping prophetic critiques found in the Old Testament. It was a splendid performance.

This is but one example of the creative ways in which Thompson helps her students grasp biblical concepts by adding color to her teaching. I still remember, almost five years since I have taken NT2 (Acts to Revelation), the analogy she gave for the book of Revelation as a political cartoon—understood by people at the end of the 1st Century, addressing poignant issues of the day, but can be increasingly obscure to those of us who are far removed from the time of writing. Now, having sat through almost 350 hours of her lectures to date, both as a student and a teaching assistant, I continue to be challenged, stimulated and poked by her lectures time and again.

Poked? Yes, I was poked on a very important issue. I used to be the quiet sort in class, typing furiously away on my laptop, and somewhat timid about raising questions in front of 50 other people. It was about seven weeks into “Life of Jesus” (NS509) in Fall 1997. Something was churning within me that I could not reconcile, to the extent that I finally went up to the podium during a class break and muttered sheepishly, “Dr. Thompson, my Jesus seems to have become too human for my liking....” She looked me straight in the eye, smiled and said, “Good.” Little did she know that her one-word answer confirmed in me that which I was afraid to do so myself. That day I realized that I had been a closet Docetist all my life without knowing it, that I never fully embraced the humanity of Jesus even though I claimed that he was 100% God and 100% human being. Recently, when I reminded her of this incident, she was appalled at the terseness of her own reply and that I had actually found it helpful. Of course it was not merely because of the one-word answer but, together with the cumulative effect of her teaching, Thompson was indeed most instrumental in reorienting my view of Jesus, as well as uncovering the heretic (sh-hem!) in me.

It is apparent that Thompson loves to teach, but above all she teaches with the heart of a pastor. By means of her organized and animated delivery, not only do the writings of the New Testament come alive in all their 1st-Century contexts and nuances, but the ultimate purpose of studying the Bible is also kept in view—that is, how Scripture continues to speak to the church today. She is keenly aware of the congregations out there among whom her students will some day minister, realistic about the problems of institutionalized religion, and nonetheless all the more committed to the building of strong biblical and spiritual foundations in future pastors and teachers. She somehow manages to first take us back to the biblical world, and then completes her task by bringing us back to our contemporary setting, equipped with insights gained from the trip back in time.

On a lighter note, I particularly enjoy watching her field questions in class—how she immediately comes up with, “Three comments...,” sometimes even before the student can fully articulate the question. And lo and behold, without fail, she has exactly three things on her mind, nailing the query right on its head. Just don’t get her started on Hollywood Jesus films and Bible translations anymore.

On a more personal level, Thompson’s love of teaching and research are contagious, for she inspires me toward excellence and diligence in my doctoral studies. Her high expectations are always tempered with grace and genuine concern for my holistic development as an apprentice scholar. On the one hand, she stretches the limits of my academic capabilities while, on the other, she models the necessary integration of scholarship and spirituality. She does not always spoon-feed what I want or need to know, despite my futile attempts to weasel an answer out of her. But she would ask the sorts of questions that provoke and stimulate my thinking, guiding me to conclusions of which I can take ownership. Into this Socratic method of instruction, she injects a heavy dose of natural humor and wizardry with words, making studying under her tute-lage a delightfully exciting and fruitful undertaking. Of course, there is also her relentless mechanical pencil, correcting both the writing style and argumentation of my work. That which I used to fear has become a welcomed dialogue with the fruit of my labor. Every now and then, I hear her say that the rabbits think that God studies the Torah in heaven. To separate academia and spirituality is to forge a false dichotomy, for I see in Thompson how the two are inextricably related.

Therefore, to appreciate the uniqueness of Thompson’s teaching and the force of her impact, I will bear witness in typical Johannine fashion by simply saying, “Seeing is believing.” In closing, I would like to take this opportunity to extend my heartiest congratulations to Thompson on her inauguration as Professor of New Testament Interpretation, celebrating her accomplishments and faithful contributions, both as a teacher and a scholar, to Fuller, the church and the academic guild. Thanks Marianne for being such a wonderful teacher, mentor, pastor and friend. Now I just need to figure out a way to wrangle a signature out of you for my dissertation!

Diane Chen is a third-year Ph.D. student in New Testament. She finds in Marianne Meyé Thompson a wonderful role model for teaching and research.
I am fascinated by the coessentiality of Jesus. I’m awed that his divine character is so marked by humility, and that all the power of God is so supremely expressed in and through the humility of Jesus. I’m fascinated at how Jesus has let His body, the Church grow—and I’m even more fascinated by His patience toward the Church. I wonder if He intended for His body to become primarily a Sunday morning program...? Again, I’m awed at His patience toward us.

**Ernesto Tinajero, SOT, M.A.T.**

That the questions He asks me transforms my being alive. That He can even use me for the Kingdom of God.

**Philis Jo Griffin, SOT, Limited Enrollment**

He was a single man who lived in a society that did not embrace singleness. He was also a person who was a revolutionary thinker and prayer. More importantly, Jesus was fully divine and fully human, which to a certain degree makes Him mysterious.

**PROFESSOR: Childho**

Continued from page 1
text than to the question of historical background. How does the story work, how is the story told? I teach mostly in the Gospels. I am drawn to them because they are narratives. There’s something fascinating about the way the authors of the Gospels tells their stories, the way they present the characters, the way characters respond to Jesus. Scripture is not just a story but a story for faith, written from faith for faith.

**SEMI: How would you characterize the different authors of the Gospels? What is the essence they were each trying to capture?**

MMT: I have a theory that each gospel has a classic hymn of faith assigned to it, and one of the great composers in history assigned to it. For example, I think the hymn that goes with the Gospel of Luke is “Jesus What a Friend for Sinners.” Luke is interested in presenting Jesus, and presenting Him as a friend for sinners: “Jesus what a friend for sinners, Jesus lover of my soul....” Mark is one of those interesting gospels; you almost need two hymns. The first part of Mark gets “A Mighty Fortress Is Our God” because you have (Martin) Luther writing, “And though this world with devils filled should threaten to undo us, we will not fear for God has willed His truth to triumph through us. The prince of darkness grim, we tremble not....” That’s exactly what we see Jesus doing in the first part of Mark. Then in the second part you almost have to sing something like “When I Survey the Wondrous Cross.” You get Jesus on the cross suffering. So you need two hymns for Mark. For Matthew, I think one of the classic Christmas carols, maybe one that presents Jesus as king, would get at what Matthew is about. Something like “Hark the Herald” or “Joy to the World.” For John, come to my inaugural address and find out what the hymn for the Gospel of John is.

**SEMI: You and your husband (John, Associate Professor of Historical Theology in SOT) are ordained by the Presbyterian Church to teach. Please elaborate.**

MMT: We always felt called to the teaching ministry. Our call is to teaching here at the seminary. What I have learned is that to teach something well you have to understand it well yourself, not only theoretically, but also the way we live it. That implies both understanding and knowing about things, knowing about the Bible, knowing about the stories. The best teaching comes when you’re talking in ways this story has become a part of you or, better, you have become a part of that story. Where the experience with God brings to life those texts are the places I can get most passionate about. I am simply fascinated by Jesus as a person and a figure. Jesus is an incredibly compelling figure.

**SEMI: What is that fascination about Jesus for you?**

MMT: One of the things that I am interested in is what might be called Jesus’ own religious or spiritual experience. In other words, His own understanding of God, which comes out not really so much in doctrinal statements or theological statements but in what He assumes to be the case. He believes that God is a God who can be trusted. He lives His life trusting in God. It is the integrity and the congruity between His own life and what He teaches that I think is one of the fascinating experiences. I’m writing a chapter in a book and it will be called, “Jesus and His God.” There again is Jesus as one of us, Jesus as a person with a faith in God, which is sometimes not what Christians

**Father Knows Best**

By Robert P. Meye

How shall I speak with only a few words (and no unjust limitation!) of a daughter become scholar and whom I have known and loved for a lifetime! And what can I do so without being charged with parental bias or fatherly braggadocio? (Not easily!) Thus, I reluctantly leave to others the rehearsal of Marianne’s contribution to Christian scholarship and formation, and limit myself to a few facts and a parental judgment.

I note that Marianne Joy Meye (now Thompson)...

• was born on Christmas Eve (thus, Marianne Joy) during Robert and Mary Meye’s first year at Fuller Theological Seminary.
• as a 7-year-old, after our three-year sojourn...
The modern world and modern settings. If you look at Franco Zeffirelli’s Jesus or Campus Crusade’s “Jesus Film,” the disciples in all of those movies are robust real characters. But Jesus comes across almost as flat. One of the reasons is He never says anything except what we have in the Bible and then He sounds like He’s reading the King James Version. He doesn’t talk like an ordinary person. I think people are fearful of trying to imagine for Jesus a tone of voice or gestures or words other than exactly in the Scripture so that He always sounds kind of fake. Good Jesus movies could awaken people to the idea that Jesus really is a fascinating person, who was three-dimensional, not two-dimensional. He was a real human being.

I tend to talk in terms of the convictions Jesus held, the convictions with which He lived, the convictions with which He went to the cross. He has the conviction that His mission is that of the Messiah. That again relates to the aspects of Jesus’ faith, to Jesus’ trust. That’s part of what it means to be human. It’s a real knowing, but it is the knowing of faith and trust. It’s hard to imagine a Jesus who struggled but the gospels portray him as struggling as much or more to do the will of God, the temptations, at the cross, that’s genuine agony, to be obedient. I think we can too glib and say He really knew what He was going to do and just needed courage to do it. The Gospels present that as a genuine struggle.

One of the things I think is interesting is to watch the way Jesus movies are done. The more a movie is provocative and of fends its viewers, I think the more likely it is to watch the way Jesus movies are done. Most important, just now, looking toward her installation as full professor on Jan. 11, her mother Hong Swiss accent—some-friend, has put first things first.

One of the reasons is He never says anything except what we have in the Bible and then He sounds like He’s reading the King James Version. He doesn’t talk like an ordinary person. I think people are fearful of trying to imagine for Jesus a tone of voice or gestures or words other than exactly in the Scripture so that He always sounds kind of fake. Good Jesus movies could awaken people to the idea that Jesus really is a fascinating person, who was three-dimensional, not two-dimensional. He was a real human being.

SEMI: Fuller has played a big part in your life. What does this seminary mean to you?

MMT: It represents a place that has been courageous in its support of women in ministry. There aren’t a lot of evangelical seminaries that I could teach at. It’s my home base, although it really didn’t become that until I came back as a student. I consider it in many ways the home base both intellectually and otherwise from which I move out. It has provided a good platform for me to be involved in a number of interesting projects all around the place. I have more than enough to do.

SEMI: I find it fascinating that your father had taught here and you were a student here and you are now teaching here. What do your daughters want to be?

MMT: My oldest daughter (Allison, 12) said she wants to be a kindergarten teacher. Last night at dinner, my younger daughter (Annelise, 8) said, “I think I’d work at Fuller.” I think it is pretty unreasonable to expect 8- and 12-year-olds to know what they want to do, but our older one has expressed a strong interest in teaching. She’s also expressed the desire to work on the mission field. It is possible she will do both of those.

SEMI: Do you hope someday to be at the installation of your daughter to the full professorship at Fuller?

MMT: I’ll leave that up to her, and to God. I think if you would have asked my dad if he expected that someday I would be installed as a full professor of New Testament at Fuller, I think he would have said no. But as your kids grow your expectations change with them. So we’ll see.
The High Cost of Compassion

By Jean-Paul Heldt

Life has its ironies, turns and twists that I could not have imagined, even in fiction. A case in point: In December, a friend —let's call her Jocelyn (not her real name)—called me to see whether I could look after an elderly lady during the Christmas holidays while Jocelyn was away to be with her family. "Sure, why not?" I said, with the cheerfulness of a Boy Scout.

Candy (not her real name) lives in a nearby retirement home. While she is physically taken care of, Candy, 82, has no friends and no relatives. So Candy spends Christmas all by herself. And Candy doesn't shop because she has nobody to drive her. When we met, we struck it off. She called me "my French son I never had," and I "adopted" Candy as my "mom!"

A few days later, Jocelyn called me to make sure that I take "mom" out. A promise made is a promise kept. I called "mom" right away and we made a shopping date: Dec. 16 at noon. When I picked her up, Candy said she didn't have lunch and didn't feel very strong for this shopping expedition. I offered to take her out to lunch at Fuller's cafeteria. She acquiesced, stipulating that she'd take care of her own lunch bill.

After lunch, we drove to Sears where Candy wanted to buy new clothes to wear at a Christmas party at her retirement home that night. As she alighted from my van, Candy realized that she didn't have her purse. "I must have left my purse at the cafeteria," Candy said.

"No big deal," I said, "you do your shopping while I drive back to the cafeteria and retrieve your purse. How much time do you need?"

"Oh, maybe an hour-and-a-half." "So let's meet here behind this glass door in about one-hour-and-a-half! OK?"

Off she went shopping, off I went back-tracking to fetch Candy's lost purse. The cafeteria was already closed. I sneaked in on the exiting heels of the last people leaving the cafeteria. While trying to find an opportunity to get into the cafeteria, I looked through the windows to see whether I could locate the missing purse at the table where we had been sitting an hour or so earlier. I spotted a black purse on the cash register. Was this Candy's purse, or was it the purse of the cashier's? I waited for the cashier register lady, who said, "This was just brought here. Someone must have left it."

"Well, a friend of mine is missing hers. Her name is Candy. Can you check that this is hers?" I said.

We looked inside the purse, and found a checkbook bearing Candy's name. Saved at last. On my way back to the store, I came across Jocelyn at an intersection. I asked her to join me but Jocelyn said she preferred to walk.

When I returned to the store, I parked my car and headed straight for the meeting place. Nobody. After five minutes of waiting I became impatient (or worried) and asked a salesperson whether she had seen an elderly lady in a pink dress. "Oh yes," she said, "someone stole her purse, and so we called the police. She must be outside in the parking lot!"

"Stole her purse? How can that be? Candy didn't have a purse to steal! I had her purse! I spotted a police officer, approached him and said: "I am looking for a lady in a pink dress!"

"So it's you who took off with Mrs. C.'s purse! Where is the purse?"

"Right here."

"I'll take care of it." (He almost grabbed it from my hands as if I was going to run away with it.)

"Can I see Mrs. C.?"

"No, Mrs. C. doesn't want to see you!"

"So now tell me, how do you know Mrs. C.?"

I explained how a common friend introduced us. I saw the officer frown, as if he doubted my story.

"Wait right here while I am checking your story."

Interminable minutes elapsed. Finally he came back. "How did you get hold of her purse?" he asked.

I explained that we had lunch, that I dropped her off at the store, that Mrs. C. left her purse at the cafeteria, that I went back and retrieved the purse and came back.

"Please wait here," the officer said. "You are not under arrest at this time. I am not considering you a criminal... yet."

More time elapsed. Finally, he came back.

"Can I see Mrs. C.?" I asked.

"I am afraid not. Just wait here." At this time I saw the handcuffs on his belt shining in the light cast by the store's Christmas decorations. I had an ill premonition.

He then proceeded to check the contents of the purse, one by one.

"Did you ever open this purse?"

"Yes sir. The cashier and I wanted to check the identify of the owner," I said. He frowned.

"Did you remove anything from the purse?"

"No your honor, except the checkbook to confirm the identify of Mrs. C."

"You realize that this can be construed as invasion of privacy and intrusion of someone else's property! Do you have an ID?"

"Yes, sir!" I showed him a Fuller student ID.

"Do you have a CA driver's license?" He took off with both the purse and license. I expected never to see my license again, except when I would be released from jail after being arrested for larceny and crimes against the elderly.

More time elapsed. He finally returned, handed the driver's license to me without a smile and said, "You can go now."

"What about Mrs. C.?"

"I will take care of her. Mrs. C. doesn't want to go home with you."

"Can I at least say good-bye?"

To my surprise, he said OK—with a smile in his face, for the first time since we met.

"Hello, Mrs. C. I am so sorry for what happened. The cafeteria was closed...." I "am so sorry too... I am sorry," Mrs. C. cried.

The officer said, "It's time to go now. And please don't try to make contact with Mrs. C. She'll be OK without your help."

What a blow! My whole body was shaking as I drove home. I went straight to Jocelyn's house and told her about my dramatic adventure. To think that I got almost arrested for wanting to help an elderly lady! What a strange world we live in!

Shall I do it again? You bet!

Postscript: Candy called me a few days after this episode and apologized. I visited her on Christmas.

A native of France, Jean-Paul Heldt is a second-year Ph.D. student in Theology of Mission at the SWM. His doctoral research at Fuller is about the sabbath/jubilee as a paradigm for mission. He can be reached at jpheldt@fuller.edu.
CAMPUS EVENTS

Faculty Community Life Lecture
Tues., Jan. 18, 7—9 p.m.
Are you interested in understanding what it means to live in community and why it is important? Do you have a passion for community living? Come and hear Jude Tiersma-Watson, a SWM professor, and her husband, John, share about their experiences on community with a special emphasis on the urban community. The meeting will be at Madison House Community Life Center, 289 N. Madison. If you have any questions call, Mikiko Kumasaka at 792-4464.

Seminarians' Interfaith Retreat
Feb. 13—14
Nearly 100 seminarians from six schools will gather to learn more about their faith, practices and beliefs. Eat, sleep and worship with fellow leaders from Protestant, Catholic and Jewish backgrounds. The cost will be under $20 and space will be limited to 15 persons per school. For an application and more information, call Jim Butler at 584-5245 or Barbara-Sophie Eurich-Rascoe at 584-5433.

Ministry Enrichment
Tues., Jan. 18, 11 a.m.—12:30 p.m.
Dr. Elizabeth Patterson, SOT, will present "Leadership in a Multicultural Society" in Payton 101. Dr. Patterson will offer some hints on identifying issues and developing a Christian response in order to minister more effectively in non-homogeneous settings.

ANNOUNCEMENTS

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.

English as a Second Language
INTERNATIONAL STUDENTS!! English Conversation Classes are available for international spouses at a low cost. These are noncredit ESL classes that meet once a week for 10 weeks in conjunction with the Fuller academic calendar. Please come to the housing office for an application or contact Mikiko Kumasaka at 792-4464.

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Here is your opportunity to demonstrate those traits, peculiarities and quirks that you find most endearing (or amusing, frustrating, irritating, etc.) about Fuller and its traditions (in a humorous way, of course)!

FULLER FOLLIES IS HERE!

January 28, 2000
7:00 p.m. Travis Auditorium
Please write a draft of your act to the Follies Committee by Wednesday, January 12, 2000
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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.

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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.

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