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Fuller Theological Seminary

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Racism Lingers

By Sandra Furukawa

It is understandable that some of us Fuller folks are tired of hearing about racism and racial reconciliation. It only makes sense that we finally yell, "STOP! ENOUGH!" to the barrage of racial sensitivity training that is everywhere we look on campus. I mean, how many times was that movie, "The Color of Fear," shown? Three times a day for two days straight and then twice the week after? Isn't that enough? Haven't we gotten the message already? Haven't we learned all that we need to know? Can't we all just get along and leave this racial stuff alone already?!!

Well, inasmuch as I personally wish it were otherwise, I have to say that the answer is no. We can't just all get along by leaving this racial stuff alone because the reality is that racial issues affect every human relationship you're in and I'm in, whether we recognize it or not.

I saw "The Color of Fear" a couple years ago when it was first shown on campus and even wrote one of my first articles—maybe even the first?—for the SEMI in response to a person who refused to believe that the United States was as racist as some in the movie would have us believe. It is hard to believe. I didn't recognize it until I was in college and then refused to believe it because I couldn't accept that this country I love, people I know and this world I live in could be as flawed and unfair as portrayed. The movie really made a big impact on me because I was just starting to recognize that things are different for me here in my homeland because I'm Asian and not White.

My boyfriend had an entirely different response to the film than me. It seemed to have very little impact on him although he thought it was a good movie. I had a really hard time understanding his emotional ambivalence to the film for a long time until I finally grasped that his world had always been racist and that most of what was in the film was not new to him. I never understood his response to the film until I finally recognized his background.

Accidental Producer

By Beth Meres

It all began with a little Christian fellowship—a men's group, in fact. It was there that Mark Klitsie, Fuller student, met John Newcombe, vice president of a production company. A frequent topic of conversation was John's persistent yet unfulfilled desire to make a feature film. Years ago John had made an award-winning student film, but he had long since put his filmmaking goals on hold.

Tired of John's musings, Mark finally gave John the kick in the pants he needed to begin the project that would eventually become a full-length feature film entitled "The Best Man of Grass Creek." (The film will be screened Saturday, May 20, at 7 p.m. at Travis Auditorium, with a discussion to follow.) Little did Mark know then that John would talk him into spending three years of his life acting as the producer of this film.

Mark Klitsie is not a Hollywood insider, not a career movie man. He is a well-traveled philosopher-type, a native of South Africa, a master carpenter, a Ph.D. student in Practical Theology. The focus of his doctoral study, however, is the integration of art, science and theology; in this context, producing a film doesn't seem so strange. In fact, back in 1987, after taking some USC film classes during his masters work at Fuller, Mark wrote a telling entry in his diary; he journaled about his desire to make a feature film and expressed frustration that he didn't have the necessary skills to do so. Only recently did he uncover that entry and realize with surprise that "The Best Man" fulfills not only John Newcombe's dream, but his own.

Mark cites the work of two scholars as motivational to him as he ventured into filmmaking. One is the late Francis Schaeffer, who Mark describes as "a generalist" who was unafraid to engage culture on many levels. According to Mark, it is Schaeffer who gave him the "chutzpa" to take on the film domain even though he was no expert. His other inspiration was Jewish rabbi Abraham Heschel whose writings Mark encountered in a "Prophets" class at Fuller. Heschel's work emphasizes an incarnational God who is "engaged in, engrossed in and wrestling with our reality," as Mark says. For
Letters to the Editor

Dear Editor:

Reading Valla Penrose Walker’s article “Graduate without Debt? You’ve Got to be Kidding” reminded me of God’s promise to me when I first started at Fuller. I had taken one evening class in Fall 1996, and then decided to go full-time starting Winter Quarter. After depositing my last paycheck, I balanced my checkbook and had, to the dollar, the exact amount of money I needed for one year’s worth of classes.

I didn’t know where I would get the money for the next year, but I felt like God was saying that it would be okay; He would provide the finances for as much seminary as I needed. The next year, I received, piece by piece, grants here, scholarships there, odd jobs that paid well, and a part-time job at a missions agency that didn’t. That part-time job grew into a meaningful full-time job that has given me the flexibility to take a class or two a quarter for the past couple of years.

Although I haven’t been able to do and buy everything I’ve wanted in the past several years, it’s been worth it to partner with God in paying my way through seminary. And you know what, in God’s abundant-life way, I don’t think I’ve missed that much—just a latte or two, and that’s probably a good thing.

So, if you are just starting Fuller and are hoping to graduate debt free, I just want to encourage you to have faith and count your pennies!

Sabrina Wong, SWM Student

RACISM

him like it was to me. It didn’t open his eyes; it just affirmed what he already knew and didn’t care to dwell on.

Well, I dragged my boyfriend to the movie again this year and this time was able to relate a lot more to the issues in the movie and—in my limited interaction—found different responses to the movie directly related to race and culture. The friends who were most affected by the movie were White Americans. Many of them were broken, shocked, humbled, appalled, repentant, at what they heard and saw and felt. Some of them even shared that they were ashamed of their racial identity and wished they were not White.

Non-White American friends, particularly those born and raised in the United States, strongly related to and empathized with the non-White characters in the film and many shared similar stories of their own in the discussions following the screenings. People who hadn’t been born and raised in the United States seemed to be somewhat limited in their ability to relate and empathize because of the film’s American focus. In fact, their emotional distance from the culture and characters allowed them to critique the film differently than their American counterparts and several expressed views that the film was incomplete, vague, offensive, and/or not “Christian” enough.

Interestingly enough, responses to not seeing the movie also seemed to be influenced by race. My friends who felt they already knew all they needed (or wanted) to know about racism and racial sensitivity and thus had no need to see “The Color of Fear” tended to be White. I know of only four Asian American friends who saw the film and they happened to be individuals who are interested and directly involved with racial reconciliation efforts—or, in the case of one, was dragged there by his girlfriend. I can’t speak for all of them but many American-born Asians stay away from racial reconciliation efforts because they either have resigned themselves to a racist world and/or don’t want to “make waves.” I also can’t speak for other people of color but I think those reasons may be included on their “Top 5 Reasons Not to See ‘The Color of Fear.’”

I don’t profess to know all the answers to eliminating racism. I don’t have a simple code of conduct promoting racial sensitivity that can be written down:

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Unity of Mind, Body & Spirit

**PERSPECTIVE**

*By Kim Jensen*

Most people who attend Fuller have come with the goal of being effective ministers—whether it be in a church, on a mission field or in a counseling office. With this unified drive in view, why then do there seem to be such vastchasmsgapping between the three schools?

When I first started here in 1996 it was quite obvious to me that there were three separated schools—and I was to be in SOT. SWM was for “missionary people” and SOP was for people wanting to be therapists of some sort. With that simple paradigm in mind I began my career here at Fuller. I built up a circle of SOT friends and found I never had any occasion to have much interaction with anyone from the other schools. This was fine with me though, as it didn’t seem we would have much in common anyway: what they studied was really of no concern to me. Unfortunately, I think many students are birthed onto Fuller’s campus in this same fashion—aware of the presence of these three large schools, but too preoccupied with the culture and demands of their own school to care.

I’m writing this article because throughout the past year in particular I have gone through a paradigm shift. One that has changed the way I see Fuller, myself and those around me. My desire is that anyone reading this will be encouraged to do the same.

This paradigm shift probably actually started a few years ago, as I began to step out of my set curriculum to take SWM classes. No, I’m not going to be a missionary, per se, but I am going to minister to God’s people in some way, and people come from different races, nations, backgrounds and cultures. In these SWM classes I learned about ministering within a culture, healing and deliverance, and the problem of nominal Christianity.

It was also around this time that I got involved in prayer counseling. I traveled to Wheaton to attend a week-long conference conducted by a team of people educated in both psychology and theology. The integration was seamless, and I learned how the Holy Spirit is able to use our knowledge of psychological processes to set people free in the name of Jesus. I’m not going to be a psychologist either, but I am going to minister to and counsel people who have minds, histories and behaviors. I am positive that learning even just the very basics of psychology made me a more effective minister to the hurting around me. (As a side note; a professor here who is a pastor in Argentina has many psychiatrist/therapists on his ministry teams because the training and discernment they bring is so valuable!)

This past year took me one step deeper. By taking SWM classes, and in my new appreciation of psychology’s impact on the Body of Christ, I somehow started to make friends in these schools. How does one do this? In one instance, I invited a new SOP student I had just met to a social gathering at my house. I also met a SOP student in one of my theology classes; we started studying together at a coffee shop and have become great friends. In addition, I have made an effort to attend various events on campus, and have spent time at a couple of the SWM functions. I am tremendously grateful for the new friends I’ve made by taking these steps. My brothers and sisters in these different schools have been a rich blessing in my life. But it was only when I quit looking at the differences between us as barriers and started looking at what unified us: a deep love for God and want to serve Him by bringing healing to His creation. Likewise, my SWM friends are passionate about and want to serve Him by effectively fulfilling the Great Commission. And yes, my fellow SOTers—we are in love with the very same languages that make up the Word of God, able to teach it with integrity and conviction. None of us will do all three, but all of us will benefit from the hard work of each other. And most of all, God will be glorified as we work together in unity to expand His kingdom here on earth.

Yet here lies the challenge... I can sit in a SWM class and hear the professor and students put down the practices of the SOT professors and program. I can also sit in a SOT class where they disregard the beliefs of a SWM professor. And most of us here have heard—if not on campus then at the Fuller Follies—that ongoing joke about the SOP students, “Is he/she even saved?” The negative comments and jokes about the different schools and the students who attend them hang like invisible barriers between us all. Maybe if we stop laughing long enough to listen to God’s heart about it we will come to truly understand and appreciate that we are all members of one body and all of our strengths and skills are needed to make it function properly. If everyone stepped into the shoes of those in the other programs (by spending time with them) we would see how similar our hearts and values really are.

We need each other, and we need the diverse classes offered at Fuller if we desire to leave here equipped to minister to the whole person—to bring the touch of God to a broken humanity in mind, body and spirit.

Kim Jensen is a fourth year SOT student graduating this June with an M.Div. She is currently involved in the leadership of a ministry called “the Gathering” and will continue to minister there in the upcoming year.

**Fuller Recycling**

The following items may be cornigned in the blue recycling bins and white dumpsters:

- All white and color paper products (staples ok)
- Plastic beverage containers
- Books
- Aluminum cans & aluminum foil
- Glass (all colors—food and beverage containers only)
- Cardboard
- Phone books
- Magazines
- Newspaper

**Please rinse all food and beverage containers**

If you have a larger load, please take it directly to one of the white recycling dumpsters:

behind 493 E. Walnut, behind 460 Ford Place, in front of ISS and between the library and 91 N. Oakland
How is Fuller doing? This question has been asked repeatedly as the seminary prepares for its re-accreditation process. Various offices have drafted reports for the re-accreditation and the seminary is getting ready for a visit from the accrediting agencies during the Fall Quarter. The results are vital to Fuller's future, however the process remains unfamiliar to most students. To shed some light into the re-accreditation process, Elizabeth Patterson, who works at the accrediting agency ATS, answered some questions from the SEMI. Before going to ATS, Patterson had served as Associated Dean for Ministry Development in SOT for eight years.

SEMI: What is the ATS (Association of Theological Schools in North America and Canada)?
LP: The ATS is the accrediting and program agency for theological schools in North America. It was founded in 1918 as a gathering of schools that had common interests and concerns about quality theological education, and it began doing accrediting in 1936. The ATS currently has 237 member schools and it continues to grow.

The process of accreditation is a long one. To be accredited by the ATS, a school has to evaluate itself, and also be evaluated by a peer review process. Against 10 institutional standards and against degree requirement standards for each degree that a school offers. Initial accreditation is a process that can take more than eight years. Fuller has been accredited since 1957, so this upcoming accreditation visit is for re-accreditation. Essentially, Fuller looks at the ATS standards and asks, “How are we doing?” in regards to each standard. The process of self-study requires a school to pull together information about itself, to evaluate that information against its stated mission and purpose, and to write a self-study that is critical and analytical as well as descriptive. This process of self-study usually takes at least two years. At the end of that time, a peer review committee of members of other theological seminaries comes to Fuller for an intensive two-day visit. The findings and recommendations of that committee will go to the Commission on Accrediting of the ATS, and the commission will then make a decision regarding Fuller’s re-accreditation and approval of its degree programs.

SEMI: Why is the evaluation process important for students?
LP: A seminary exists to teach and train students, and therefore the evaluation question “How are we doing?” is very important. Students are involved in the self-study process in a variety of ways, and will also be included in interviews when the visiting committee comes to the campus. An accredited school is able to participate in federal loan programs, and its degrees and academic units are ordinarily recognized by other accredited schools. Ordaining bodies for all major denominations require that students have a degree from an accredited school.

SEMI: What are some of the key things ATS evaluates?
LP: The current ATS standards were developed by the grass-roots membership over a period of several years. Fuller faculty and administration were involved in their development: Dean Bill Dyrness, SOT Professor Rob Johnston, President Richard Mouw and I all participated at a variety of points in the process. The 10 standards looked at are: (1) Purpose, Planning and Evaluation; (2) Institutional Integrity; (3) Theological Scholarship; (4) Theological Curriculum; (5) Library; (6) Faculty; (7) Student Recruitment, Admission, Services and Placement; (8) Authority and Governance; (9) Institutional Resources; and (10) Extension Education. Each standard has a combination of descriptive language about what a good theological school should aim to be, and some amount of requirement language for what each school must be. The priority is an evaluation of effectiveness, and the key question is “How can this school improve?” Every member school of the ATS does some things well, and has other areas where it could improve. The accreditation process tries to emphasize both of those points.
Just Say No to Cell Phones

By Jennifer Kemp and Greg Parker

A few months ago a fellow student approached us about an ongoing concern. This student had heard one too many cell phones and pagers disrupting class. We presented the student’s concern to the Theology Graduate Union Cabinet to determine how to further address his concern. Stories were told of people answering calls in class and talking on the phone while the instructor was still lecturing, or answering calls and walking out right in front of the professor. One member of the Cabinet told of a student getting a page during class, fishing around for a cell phone and walking out of class dialing while the entire class watched her go. With the support of our Cabinet we decided to press the issue.

We went to ASC to see if this was a school-wide problem. Once again stories were shared, letting us know that this was not just a SOT problem but one that affected the entire seminary. We were asked to draft a proposal to be taken to Dean William Dyrness. We talked with Dyrness about the problem and shared some of the stories we had been told. As soon as we finished, the dean received our proposal and assured us that he would begin the process of dealing with this issue.

True to his word, Dyress brought our proposal to his Dean’s Cabinet. It was agreed that cell phones and pagers are a growing problem at Fuller and the proposal was passed and placed on the docket for the next joint faculty meeting. In that forum as well, the issue was brought up and discussed. The faculty agreed that cell phones and pagers were indeed a problem during class, in the library, during chapel and during other Fuller events. (Don’t you all remember how frustrated you were during Fuller Follies with all of those phones going off?!) As a result the joint faculty agreed to put in place a new policy for Fuller. The policy states that all cell phones and pagers are to be muted during class, in the library, during chapel and other Fuller events, like workshops and seminars.

It is our hope that we can all agree that in this time of advancing technology and people wanting access to us NOW that it is for the benefit of the entire community that such a policy be put in place. Most classes break every 50 minutes. We do recognize, however, that there are some who have pressing concerns and need to be contacted as soon as possible. The spirit of this policy is intended to garner respect and consideration for others in the Fuller community.

On a personal note, we want to remind you that student concerns like this are important to the ASC. We can often help with concerns like this. We want to be your advocates and to work with you for the betterment of the Fuller community.

Jennifer Kemp and Greg Parker are TGU President and Vice President, respectively.

Official Statement on Cell Phone Ban

The All Seminary Council and the joint Faculty recently took joint action to ban the use of cell phones and other audible electronic devices during class sessions, in chapel, in the library, and during other Seminary functions. The action is effective immediately. All members of the Fuller community are asked to observe the letter and the spirit of this rule as a courtesy to all.

VOICES

Question of the Week: What do you think of the cell phone use at Fuller?

John Boyer, SOT, M.Div.

Those things are such a pain in the butt! I think they should ban the stinkin’ things and throw the people who own them into... oh wait, I think I hear my cell phone ringing. Let me just get this real quick—it’s probably important!

Carlos Chang, SOT, M.Div.

I believe there are certain responsibilities that come with having a cell phone. Be a good steward. It is always good to consider those around you when you’re using it—obviously, when it rings in class or in other areas where it can be disruptive...

Daniel Ploscaru, SOT, M.Div.

There always seems to be one that goes off in a lecture—and it always seems to be at the bottom of some big book bag. Silent mode please.


Mark the process of filmmaking is an act of engaging in reality and is unquestionably incarnational, for making a film is about telling stories, and telling people’s stories is about getting inside their lives. The story told in “The Best Man” is one of hope, hurt, healing and commitment, and it is told in a charming manner that offers hearty laughs at every turn. In this romantic comedy, John Newcombe portrays Adam Lewis, a man who was once ditched at the altar and is now unable to sit through any wedding without getting physically ill. In the meantime, his current girlfriend Holly wonders how long it will take him to get over the past and commit to their future. Life gets turned upside down when Adam reluctantly agrees to act as best man in the wedding of a business acquaintance he barely knows to make a sale he needs to save his job. He and Holly travel from L.A. to Grass Creek, Ind., for the wedding, and things get crazy from there on in. The story, by the way, is based on one of John Newcombe’s real-life experiences, and Grass Creek is actually the town where the co-writer’s father owns a farm.

Mark would probably be hard-pressed to say which is more stressful—producing a film or pursuing a Ph.D. There certainly was no shortage of stressful situations during the process of making “The Best Man.” After all the filming had been completed and a first cut of the film had been done, the producers realized that the actress in the principal role of Holly was not working out; her performance simply had not captured what they were looking for. The choice before Mark and John was to leave the film as it was or to reshoot. They chose the costlier and more complicated option; they cast a new actress in the role and reshot a large portion of the film. Mark’s reasoning behind this decision sounds, well, almost theological. “Film is binary,” he says. “It’s all or nothing. Either that intangible something is there on the screen or it’s not.” And in the end, it is. “The Best Man” triumphs as a well-written and well-acted film.

The setting of this film (the aforementioned Grass Creek) is a big part of its appeal and has won over audiences as effectively as it did the producers. Mark speaks animatedly of his experiences visiting “the Heartland of America”—the unnamed rural routes, the farmers, the flat expanses of Indiana. He fondly recalls the kindness of countless Indiana folks who opened up their homes, lent their trucks and shared their food. He is proud that “The Best Man” captures the spirit of those people. So many who have seen this film have praised it for its good-heartedness; audiences find that it resonates with their own values and the way that they experience life. In a time when so many films espouse the meanness in the world and underrepresent the goodness, “The Best Man” gives us a welcome glimpse into the lives of some good people who, despite their foibles, exhibit a marvelous bigness of heart.

Lots of folks must be eager to see a film with some goodness in it, because in rural Indiana, some people drove hours to see screenings of “The Best Man,” and then, upon exiting the theater, got back in line to buy more tickets to see it again!

This movie’s success on the festival circuit also seems to bode well for it. It has graced festivals across the country and around the world, from Montreal to South Africa to Egypt. It has already won numerous awards, including the Crystal Heart Award at the Heartland Film Festival (Indianapolis Ind.), the Bronze Award at Worldfest Flagstaff (Ariz.), and the Best Comedy Award at the Santa Clarita Film Festival.

“The Best Man” is sure to make you laugh, warm your heart and give you a new appreciation for the Grass Creeks of the world.

Continued from page 2

and passed out on campus. I also don’t believe that we can truly put ourselves in one another’s shoes and know what it feels like to never be able to take them off.

But I do believe that we can find common ground in knowing what it feels like to walk and walk and walk until you’re too exhausted to take another step. In discovering that we all suffer from calluses and blisters and sore feet. In finding out that we have in common pain, sorrow, love, fear, joy, humor, anger, hurt, pleasure, desire, etc.

This recognition of our similarities, however, cannot be whitewashed with the blind assumption that racial differences no longer exist. That we are all the same, that other people should have similar likes and dislikes, the same perceptions and priorities as you do. Just as you have to take into account gender differences, generational differences and personality differences, so you need to recognize that racial differences do exist—to pretend otherwise results in hurt feelings, unresolved anger, frustration, irritation and emotional wall-building. This is why we need to learn about cultures other than our own, question our worldviews, and listen to others’ stories, accepting them as just as true and valid as your own.

Sandra Furukawa, who works in the Housing Office and is a part-time SWM student, credits time at Fuller with putting her on the “emotional rollercoastering road” that has led to involvement with racial issues and discovering her racial identity.
CAMPUS EVENTS

Student Awards Convocation
Wed, May 24, 10-11:00 a.m.
The time to honor our students with awards has arrived! The Student Awards Convocation will be held at the First Congregational Church during Chapel Hour. Take the time to congratulate the award recipients personally at the reception to be held at the Garth immediately following the ceremony.

TGU Banquet
Thur, June 8, 6:45 p.m.
The TGU is hosting a semi-formal banquet to celebrate the Jubilee Class of 2000 at the Doubletree Hotel, Pasadena. The cost is $77 per graduate and $10 per guest. Seating is limited, so purchase early. Tickets will be on sale in the Garth May 22–June 1. Watch for signs with posted times. Questions call 304-3764.

ANNOUNCEMENTS

Work Study Position
Donations Coordinator position is available in the Office of International Student Services. The Donations Coordinator coordinates the process of incoming donations and their distribution to international students. For info, call Danielle McMartin at 584-5398.

Brown Bag Lunces with SOT Faculty
Lunches are at noon in the Garth. May 22—Ray Anderson. Drinks and desserts provided.

Hospital Internships
Chaplain Carmen Blair, M.Div., is offering a hospital internship at Queen of Angels Hollywood Presbyterian Medical Center for the Summer Quarter. The internship, a 2-unit FE546 course, 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 Ed, at 584-5377.

In addition, a 10-week Hospital Practicum (FE546) is being offered at Children’s Hospital Los Angeles for the Fall Quarter. It requires 18 hours per week, for which you will receive a $750 stipend and 2 units of academic credit. For more info, call Purtee at 584-5378 or Chaplain Karen Schnell at (323) 669-2482.

Children/Youth Ministry Opportunity
Come volunteer every Friday 4–6 p.m. to work with kids from Fuller families. Positions available to work with both jr. high and K–6th graders. Even if you cannot commit every Friday, please come for a short time. You can also earn your field education internship. For details call D. Kinoti Meme at 577-6742.

Prayer Volunteers
Have you been looking for a high impact ministry that only takes one hour per week? Will you be at Fuller this summer? Do you love to pray? The Guideposts Prayer Hotline at Fuller is looking for summer prayer volunteers. Shifts are between 2-6 p.m. Mon-Thurs. Call Cindy at the OCC at 584-5322 for more information or an application. You will be blessed.

Intentional Community Openings
Are you interested in integrating your living and learning more fully? Sharing meals and the ups and downs of day-to-day living? We expect to have a few openings in each of Fuller Housing’s intentional communities: Allelous, Bresee House and the Cabin on the Mount. Stop by the Housing Office for more information or call the Residential Community Office at 584-5680.

Be a Star at Universal Studios!
The Office of Student Services is offering discounted tickets to Universal Studios in Hollywood. Tickets are $27 for adults (save $14!) and $25 for children ages 3–11 (save $6). Children under 3 are free. Tickets are good through May 31. All tickets can be purchased from the OSS on the second floor of Kreyssler Hall. Checks preferred. For more information, call Twyla at 584-5435.

SPRING CLEANING
at
FULLER SEMINARY BOOKSTORE

We’re cleaning out our overstocked shelves and would rather pass on savings to students than return books to publisher. Many texts from previous quarters (as well as other titles from our general stock) will be discounted from 20 to 50%! Stop by and check out the sale section in the textbook room.

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2 bedrooms and bath in a luxurious 3-bedroom townhouse—$500. With washer/dryer and air conditioning.

Assist owner with paperwork and dramatically reduce your cost. Female preferred.

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Call Marilyn at 821-5444.

FIN AID

May 30 is the deadline for Matthew Reynolds Scholarship applications. Must have completed at least 1 year in seminary, be affiliated with the United Church of Christ, and have a desire to go into active pastoral ministry.

May 31 is the deadline for Fukushima Memorial Scholarship applications. This scholarship is in memory of the Rev. J.K. Furushima, a pioneer pastor among Japanese Americans for 52 years. For more info, call the Montebello Plymouth Congregational Church at (323) 721-5568.

If you have any questions regarding financial aid, call us at 584-5421 or e-mail finaid-programsvcs@depts.fuller.edu.
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.

JOBS

Help Wanted: Widow with three daughters, ages 11, 14 and 16, is looking for someone to help around the house two to three days a week from approximately 4-7 p.m. to grocery shop, do laundry, be home with kids after school, drive kids to occasional activities, and cook one meal per day. Salary is negotiable. Call Betsy 447-4927 or (213) 406-4274.

Pastorate Position: First Presbyterian Church of Brawley, Calif., is a 190-member church in the desert southwest just 120 miles from San Diego. We are a well-established and financially secure church with potential to grow in membership and spirituality. Our congregation is made up of all ages with an ever-increasing number of young families. We envision an enthusiastic and creative pastor with strong teaching and preaching skills. CIF available on request. Send PIF to P.O. Box 1276, Brawley, CA 92227; or call (760) 344-2725; or fax (760) 344-2745; or email millersam@digitalwave.net.

SERVICES

Therapy: Dealing with life-stage issues? Struggling in relationships? Consider giving yourself the gift of therapy. Call Keith Foster, licensed marriage and family therapist at 585-2379.

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 (800) 429-KARS. “A good name is chosen rather than riches.” Proverbs 22:1


Fresh Leis: Now you can order fresh leis for graduation or any occasion. Students and staff will get a special discount. For more info, call 744-2715. Ask for Vao or Tumanu.

Cokesbury Christian Bookstore
Is Here For You!!!

Offering leading Christian titles and a variety of ministry aids, Cokesbury offers you everything you need to enhance your church ministry as well as your personal spiritual growth.

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EDIT, ANYONE?

INTERVIEW INTERESTING PEOPLE
TACKLE RELEVANT TOPICS
TAKE THE PULSE OF FULLER
EDIT, WRITE, EDIT

If these things excite you, and you enjoy writing, working with writers, re-writing, co-ordinating coverage and more writing, then you might have what it takes to be the next SEMI editor. It’s not just a part-time job, it’s an adventure. Call the OSS at 584-5436.