Feeling What We Are

This summer I read a fascinating book, Samuel G. Freedman’s *Jew vs Jew: The Struggle for the Soul of American Jewry.* The author, himself a Conservative Jew, is a professor at Columbia University’s School of Journalism. He portrays what he sees as a basic conflict in Judaism today, between what he describes as two “dueling models” of what it means to be a Jew. He characterizes the two models in a catchy way. One, he says, understands Jewish identity in terms of “I am what I feel,” and the other as “I feel what I am.” On the first model, which has typically guided the more secular and liberal groups in the Jewish community, Jewish identity is whatever a particular Jew feels it to be—maybe attending a synagogue only on high holy days, or perhaps even just a vague sense of ethnicity that is connected to a preference for a specific kind of humor and certain kinds of sandwiches. On the second, espoused by the various Conservative and Orthodox schools of thought, to be a Jew is to be “observant” to conform to the pattern of Jewishness that God has clearly laid out in the Scriptures, centering especially on obedience to the 613 commandments of the Torah. Freedman provides some compelling accounts of how these dueling models are being played out in contemporary Jewish life in the United States and Israel.

His way of characterizing the two models is applicable to Christians as well. For many folks today, we can define Christianity in any way that we feel like doing: if we are not comfortable with a particular doctrine or a prohibition against certain behaviors, we can simply dispense with what we do not like. For others, there are some clear and objective standards for deciding what Christianity is all about—“observant” Christianity requires conformity to the revealed norms of discipleship. A seminary education at its best is an “I feel what I am” process. One of the buzzwords in theological education these days is “formation.” Seminaries are places where we are formed for service in Christ’s Kingdom. And for those of us who take the message of Scripture seriously, being “formed” can never mean simply building on our “natural” thoughts and feelings and impulses. We are sinners who desperately need guidance from God—and we also desperately need the supernatural power that will enable us actually to follow that guidance. We cannot simply put together any combination of beliefs and practices that feels good and label it Christian. The Bible does not allow us to do that, as the biblical writers make clear over and over again. The Psalmist, for example, gives us a good picture of what is required: “Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me, and lead me in the way everlasting” (Psalm 139: 23-24).

At Fuller Seminary we see this process of coming to “feel what we are” as a...

continued on page 2
Feeling Our Identity
continued from page 1

complex business. We are an educational institution and this means that we take the intellectual dimensions of formation seriously. Ideas are important. But not just any old ideas. There are plenty of schools in the world, and they play around with ideas of all sorts. We also play around with ideas at Fuller. We consider various theological perspectives and approaches to the study of the biblical text. We explore the records of past centuries of Christian thought and action. We wrestle with different cultural “packagings” of religious life. We weigh a variety of theories and models in the human sciences.

It is a good thing to play around with ideas. We try to encourage a spirit of Christian freedom in all of this intellectual exploration. But the goal is never simply to enjoy intellectual playfulness. A free-wheeling “pick and choose what you want” spirit is not appropriate for an evangelical community. In all of our exploring and arguing and weighing and wrestling we want to find out what it means to be obedient to the will of God. “Do not be conformed to this world,” writes the Apostle, “but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect” (Romans 12: 2). Evangelical formation is transformation.

This will be an exciting year of transformation at Fuller. In addition to all of the ordinary formational explorations, we will continue to discuss together some big issues that are of crucial importance to the global Body of Jesus Christ. Here are a few of the key issues as I see them.

How do we understand and celebrate our diversity in Kingdom terms? There is no other educational institution in the world that has the kind of Christian diversity with which we are blessed. We are a Pacific Rim seminary. Students from about sixty nations study on our Pasadena campus. Another 1500 or so students will be enrolled in our five extension centers and our South Korea program. Our community embraces folks from 120 denominations.

We are not here to enjoy diversity as such. We are called to explore and celebrate and learn from the diversity of those people from the tribes and tongues and nations of the earth who have been incorporated by sovereign grace into the Body of Jesus Christ. This means that we also need to think long and hard about what unity-in-diversity is all about.

What about the larger pattern of formation? In an academic community, intellectual formation will always get special attention. But in a seminary, the intellect cannot simply be divorced from the feeling and doing aspects of our lives. We are in the business of promoting holiness, and the call to holy living in I Peter 1 tells us that the shaping of our minds must be connected to the formation of both our desires and our conduct. In a seminary community we must connect the classroom to our times of worship and prayer—and to our involvement in the cause of justice and righteousness in the larger human community. This is a year in which we must continue to strengthen our commitment to leadership education, to the study of the connections between worship and theology and the arts, and to the practices of discipleship.

How can we be more effective stewards of our financial resources? This is an important time to be thinking about the transformation of the physical spaces in which we gather together for theological education. We also need to increase our efforts to make theological education more affordable for our students in Pasadena and our extension centers. And our faculty and staff deserve better salaries. These and many other concerns will require both cost-cutting and new programs of fund-raising. All of us need to be working together for success in these areas.

Welcome to another year in which we continue to learn together what it means to “feel what we are”!

In addition to making time for reading (and watching videos), President Mouw also manages to find time to write on a regular basis. You may find articles he has written about popular books and topics at www.beliefnet.com.
Greetings! Welcome to another year at Fuller. I remember years past and the excitement that a new year brought to the campus. There were times that we as a staff knew exactly where we were headed and other times we figured it out one step at a time. Knowing that God was in the midst of all that was going on allowed us to step into the unknown.

As I look ahead, I hope that the SEMI will challenge you to think outside the box, allow you to question in a safe environment and give you a forum for dialogue. May this coming year be full of challenge, growth and excitement.

I came to Fuller last year homeless, carless, and jobless. In my year-long search to find my feet in So-Cal suburbia I stumbled across my job here at the SEMI. Turning in my resume with fear and trembling, I soon found myself employed and on my way to a real life at Fuller (it does happen!). Since then the SEMI has educated me in the ways of community, institutional life, graphic design and patience—of sorts. Now I am a co-chair of the Peace and Justice Concerns Committee as well. I am happy to start to become fully engaged in Fuller life through the PJCC, and the great community that is found in these pages and all the relationships that will emerge with you through it all.

Four years ago I accompanied a friend to a Prospective Student Day here at Fuller. I had never heard of Fuller Seminary but I came because I’m just that kind of friend. (Okay, I had nothing to do that day.) Well, to make a long story short, at first I wasn’t interested but by the time we toured the campus (that’s it?), I knew that this was where I was supposed to be and a few weeks later, I was here and he wasn’t. Now I can’t imagine my life without Fuller.

Another long story made short...I met my boyfriend, Chris, here just after starting to work full-time for Housing. He was starting on his degree and worked part-time for the SEMI. Now I’m just starting on my degree and working part-time for the SEMI, while he’s working full-time in Housing, basically done with his degree. Interesting how things have changed, isn’t it?

Well, I’m looking forward to a great year and have wonderful plans for the SEMI. I don’t just want you to just read it but to be challenged, amused, and perhaps even slightly agitated by it if necessary. Any thoughts you want to share with me?
Kumbaya or Koinonia?

By Marion Skeete

As we shared together at our leadership retreat on Catalina Island this past month, there were a lot of moments of laughter, reflection and identification. The experiences that had led us to our positions on the All Seminary Council (ASC) were as diverse as they were similar. Some of us had a Jonah experience, where we were looking for a way out, but God arrested us and gave us little or no other option (okay, I was the only one with that story!). Others of us prayed, and had a subsequent dream of confirmation. Matt (Peace) and Micah (Justice) cynically joked about having “prayed” about accepting their positions as Peace and Justice Concerns co-chairs... in other words, serving was the obvious thing for them to do. No matter how we got involved with ASC, we all knew we were at the right place at the right time, and that God wanted to accomplish something awesome at Fuller.

The energy was high. We were a new breed—full of humor, goodwill and, oh, so much to say! But we were not satisfied with kumbaya songs around the campfire. Our corporate cry was to reach out and include the marginalized, who would not otherwise experience what we were experiencing at Catalina. We were profoundly struck with the fact that our ministry at Fuller called upon us to begin to model the self-emptying and pouring into each other that was to be our vision statement. We were to be a microcosm of what we were so passionately professing!

If you were to try to “exegete” the culture at Fuller, it would not take you long to realize its complexity. Fuller is not one community, but a patchwork quilt of several different communities. There is Fuller After Five, the older students, the international community, to mention a few. All of these communities are set within a postmodern climate that often breeds cynicism and alienation. The diversity of communities is not a bad thing, however, the question becomes, how do we create opportunities for pouring in within and between these different communities? How do we create opportunities for pouring in within and between the three schools? In short, how do we reenact true koinonia throughout Fuller that would ultimately transform the surrounding community and world?

When talking about community and fellowship, the word koinonia has been used (and maybe manipulated) to conjure up sweet, happy-go-lucky feelings as it presupposes our homogeneity. However, after taking an exegetical course on 1 Corinthians this summer, it became clear to me that Paul was addressing the Corinthian believers within the complex framework of multiculturalism, diversity of religious backgrounds and fragmentation, very much like what we have here at Fuller. He was admonishing a people prone to individualism and pride not to mistreat or overlook the less visibly gifted and socially disadvantaged members among them.

Koinonia does not paint the rigid image of communication that is being mechanically transmitted, nor is it the warm fuzzies we get while singing “Kumbaya” around a campfire. Rather, koinonia is the fluid image of divine synergy that is created when an individual is pouring into the life of another and allowing that person to reciprocate, all in the spirit of mutuality and humility.

The gospel calls us to live in an interactive community, in which we are both

Kumbaya continued on page 6
Who Ya Gonna Call?

By Cindy Pierce

What is one element of ministry that all of us share, regardless of our focus at Fuller (psychology, mission or theology)? I would say that it is the privilege of praying with and for others. No matter what we are called to, it is inevitable that people will seek our prayers. How do we prepare for this? I suppose the answer is obvious: we need to pray! But praying alone or corporately in worship is different than paying with someone one on one. How can we grow in this area while at Fuller?

In January 2000, a new phone ministry began on the Fuller campus. On the third floor of Kreyssler Hall (the Catalyst building), student and faculty volunteers began taking calls from people seeking prayer. As voices shared concerns and answers to prayer, and as these were lifted up to God together, lives were changed on both ends of the phone line. In a few minutes with a caller, God entered in and did what we alone could not do: bring comfort, reassurance and hope.

The new Fuller Prayer Line ministry is a joint venture with Guideposts, a New York-based ministry probably best known for their small monthly magazine of inspirational stories. Guideposts also operates a toll-free prayer line which takes calls from 9 a.m. to 5 p.m. EST (Eastern Standard Time). The Fuller Prayer Line is the first satellite extension of the Guideposts ministry and extends the hours of operation to 8 p.m. EST. Students, faculty and staff volunteer just one hour per week—but what a difference it makes!

A couple of prayer line volunteers shared about the impact that this ministry has had on them.

A second-year M.Div. student who has volunteered on the Prayer Line since it began, Randy Boer says, "Being a prayer volunteer has helped me to be a better listener. I have to actively listen to know what to pray for. I have enjoyed being able to make a difference in people's lives and at the same time feel closer to God. It has been refreshing to see the difference [that] stopping to pray with someone can make in their life."

Janice Strength, assistant professor of marital and family therapy in the School of Psychology and faculty advisor for the Prayer Line, shares on her experience as a volunteer: "I have been surprised by how many people out there would call a hotline for prayer! Our nation is in need of prayer on a grassroots level. No matter what kind of ministry we are called to, they all involve working with people at one time or another, and that means knowing how to listen, do reflection, and take them to God in prayer. It also teaches how to pray for many different kinds of needs.

"One of the valuable things I have found as a volunteer is that it keeps me in touch with the needs of people from all walks of life around the country. Even if you are involved in a local ministry, the prayer line brings new insight to people's struggles. Because they just give their first names, callers feel free to share deeply and honestly. Their openness before God and another person facilitates healing and gives me an awareness of the concerns that people in my local ministry may be facing, but not share."

When asked what he would say to someone who is considering being a prayer volunteer, Randy responded, "It would encourage you to check it out. It is a serious commitment. Not that it takes up much time...but it is something that can make a profound impact on people's lives."

Janice adds, "I think the beauty of this ministry at Fuller is that it gives opportunity for students, staff and faculty who are otherwise perhaps too busy to have a more time-consuming ministry...to be able to give an hour or two to minister to people. I have heard students comment that they came to Fuller because they had been in ministry and find it odd to now be on this island of taking in and taking in but no opportunity to give out. This is your chance. I think it is great training for whatever ministry students will eventually be called to. This training captures that significant moment when an individual shares their pain, praise or request and we go to God together with it. What a privilege! I wish every student could do this for just one quarter as a part of their practical training."

In the beginning of this article I asked how we can grow in terms of praying one on one with others. By now you've probably guessed that one way is to volunteer on the Prayer Line. The commitment is just one hour per week for one quarter. Stop by the Office of Student Services (second floor of Kressler Hall, above the Catalyst) to pick up an application and get more info or call me at 584-5322.

Jesus came that we might have life abundant (John 10:10). One aspect of this abundant life is experienced when we are connected to God and others through prayer. Whether you become a Prayer Line volunteer or not, I encourage you to stop and pray with those around you right here on campus. It is easy to tell someone, "I'll pray for you," but why not pray right then? You just might be surprised at the difference that it makes!

Cindy Pierce is a third-year M.Div. student and the volunteer coordinator for the Prayer Line. She has been involved with prayer ministry for about five years and continues to be amazed at the way God works through prayer.
Gotcha!  By Sandra Furukawa

Bonding’s as easy as 1-2-3, A-B-C—at least with this floss-happy group. That is, A as in ASC officers, B as in Barnabas partners, and C as in community coordinators, all together on Catalina Island during the Labor Day weekend for training sessions and bonding opportunities. You may have been there or, if not, chances are that you know someone who was. Have a look and enjoy!

Kumbaya
continued from page 4

recipients and participants. We all have something of great value to contribute. However, the treasure of God within us as imperfect and flawed “jars of clay” should spur us on to humble service to each other, our community and world.

The ASC believes a few ways this pouring in can happen are through open dialogue, fellowship and multicultural worship experiences. Our student forums will provide a place to share our stories, experiences and expertise, and we look forward to worshipping together in an atmosphere that affirms the variety of our worship expressions and traditions.

We invite you to begin to think of what pouring in would look like for you, and encourage you to call upon us as your student representatives. We are committed to doing everything this year in the spirit of koinonia.

Okay, so we did sing a kumbaya song around the campfire at Catalina... but somehow, this time it was different.

ASC President Marion Skeete is a second-year M.Div. student with a cross-cultural concentration as well as being cross cultural. Skeete desires to see Fuller become a more participatory community, where we’re both giving and receiving.

DENOMINATIONAL CHAPELS

MONDAY, 10-10:50 PM
African-American Studies Afr-Amer Prayer and Worship Studies Office
American Baptist PSYCH 116
Assemblies of God PSYCH 311
Christian Reformed (CRC) PSYCH 314
PC(USA) TRAVIS AUD.
Reformed Church (RCA) PSYCH 120
Roman Catholic Library Chapel (10:15 AM)
Wesleyan / UMC PSYCH 130

TUESDAY, 10-10:50 PM
Christian and Missionary Alliance Lib 203

If your denomination is not meeting and you are interested in starting a group and/or connecting with others of your denomination, please come by the Office of Denominational Relations on the 1st Floor of Carnell Hall (behind the Catalyst) or call 584-5387.

Read All About It

• Dr. Judy Balswick was interviewed for “How to Make It Work When Adult Children Return Home” published in the Derrick News-Herald (Franklin, PA) on July 19. She comments on the recent trend for adult children to return home after “leaving the nest.” She examines some of the reasons for this and gives advice for living with adult children.

• President Mouw discusses issues related to the popular Harry Potter books in his article, “Does ‘Harry Potter’ Clash with a Judeo-Christian World View?” published in the Pasadena Star-News on July 21. He states that “while (his) initial motivation was to keep up on an important item in popular culture, (he) read further installments simply for the sake of enjoyment.” He cites the many evangelical leaders who support the books for making “a clear distinction between good and evil” and compares the books to those of C. S. Lewis and J. R. R. Tolkien.

• Lex Woodbury of our Irvine extension, notes how the Golden Rule is sometimes misunderstood in “Real Golden Rule: Treat Others as God Treats You” published in the Los Angeles Times, Orange County Edition, on July 15. He explains that this rule puts the self at the center which is not the way God would want it to be and suggests that we change the rule to read “Treat others as God treats you.”

• Dr. Bobby Clinton discusses the importance of integrity and conscience for effective leadership in “Properly Governing Your Inner Life: Let Your Conscience be Your Guide” in the July-August issue of Worship Leader. He defines the terms and gives examples of leaders who failed to exhibit these qualities, stating “when these types of leaders avoid the prompting of their internal compasses, they open the door to a satanic foothold and eventual loss of ministry.”

• Dr. Lewis B. Smedes addresses the very difficult question of “Is Suicide Unforgivable?” published in Christianity Today on July 10. He argues that suicide is forgivable by God and uses biblical as well as psychological evidence to support his conviction. According to him, “our most urgent problem is not the morality of suicide but the spiritual and mental despair that drags people down.”

Gleaned from Fuller in the News, a media summary compiled by FTS Public Relations. For more information, contact Fred Messick at 626-584-3367.
Bittersweetness

There is something about the air in Southern California in the way that it brushes against your skin. It does not touch it but graces against it, nuzzles the epidermis, opens the pores, makes the papillae stand on end. (Although the stifling summer season has suppressed this, be ready. It is coming.)

The air stokes the flesh in different ways according to place: the patio of the Plaza las Fuentes, the northern valley of the San Gabriel Mountains, the outfield bleachers at Dodger Stadium, the upper section of the Hollywood Bowl, the edge of the Santa Monica Pier, the cliffs of Laguna. Sit still for a moment and feel it. At some point this fall, it will embrace you and you will know that you are alive.

I came to Fuller in December, 1995, and stayed until December, 1998, working forty hours per week nearly the entire three years while taking classes in the evenings. Academics moved slowly; I felt detached from campus; but I had friends.

Within weeks of arriving, my new friends and I had immersed ourselves in our new world—Friday nights on the Sunset strip, Saturdays at the mountains or beaches, Saturday night parties, cookouts, concerts, dances (once fitting seventy people into our two-bedroom apartment), Sundays at museums and gardens. We would walk to see independent films. We would browse trade magazines and literary journals at newsstands. We had access to the foods of the world. I grew plants on the balcony, slept outside, awoke to the sunrise and the birds. Life was rich and full. Times were good.

I had wanted to be a theologian—research, write, teach, and preach. No weddings, no funerals, no youth groups, no cell groups, no silly games, no awkward ice breakers, no phone calls in the middle of the night, no crises, no surprises. No nonsense. Leave me alone and let me do my work. If I had my way, I would have no time for people. I would have no time to be with them. I would work alone and make my time mine. I would not steal my money, then why would you steal my time?

My sister called. Relationship changes everything. It is easy to say, “Leave me alone” to an imaginary congregation. But what happens when it is someone you love? Is it better to say, “I’m not going to minister,” and then end up doing it—or the other way around?

She had married a worship leader. He had married cocaine. I could hear him through the telephone, screaming at her, beating down the door. He broke into the bedroom just as she locked herself into the bathroom. Their two toddlers were watching. “Call the police,” I told her. “And then call me back and let me know you’re safe.”

All of a sudden the writing is not so important. You will gladly take the phone call in the middle of the night. Give me the crisis. Give me the surprises. I’ll give you all the time I have and anything else you need. Just let everything be okay.

We drove sixteen hours to get her. He had sold nearly everything to get drug money—their furniture, my sister’s wedding ring, his three-year-old son’s bed out from under him. We packed what little was left as he cowered across the way, with his children, my sister’s wedding ring, his three-year-old son’s bed out from under him. We packed what little was left as he cowered across the way, getting high. She and the boys moved into my parents’ house, where I was then staying.

I spent the summer and fall with my sister and my nephews. We ran around the house playing hide-and-seek. I acted like a monster and they ran from me and then chased me back. My sister and I went to church and to the gym. She was healing and so were they. Perhaps soon I could make it back to Fuller.

My aunt called. My grandmother had had two strokes in the same day and was lying in a hospital bed in Alabama. We went to see her. She was immobile on one side and could hardly speak. But when she did speak, she asked for me to come to her. So I did.

The air in Alabama is dense, heavy, weighted. It draws liquid from within you to the surface of your skin. Temperatures ran over one hundred degrees. Humidity reached one hundred percent. I got a job delivering bank bags in my car. My car’s air conditioner broke.

There is no fast lane on a Friday night in a nursing home. We often sat quietly in the room. She would be concerned about the condition of her roommate, usually more than for herself. The therapists worked with her. They gave her colored blocks to fit together. She drank Diet Dr. Pepper.

I read the Bible to her, and in the days before she deteriorated she could respond to me. She gave profound insights. She compensated for her immobile left side with strength in her right and had a tremendous grip in her right hand. She held mine. I had stood quietly in the door once as she gazed out the window. She had turned to me. “How did you know I was here?” I had asked. “I could feel your presence,” she had replied.

My grandmother lay collecting her energy. She wanted to tell me something. With a sudden burst she got it out. I held my ear to her lips. It was a puff of air. Maybe she could write it down. I held the pen to her fingers. I got a job delivering bank bags in my car. My car’s air conditioner broke.

My grandmother died on June 19 at age 92. At her request I preached her funeral.

It was time for me to return. I had left for a few weeks and had been gone a year and a half. When I pulled into Pasadena, I was elated to be back. I would pick up where I left off. I would find my friends and... No. I would not find them. Many of my friends were gone, graduated, moved on. Others were about to leave. I would be starting over. The city seemed quiet, like a ghost town, despite all the traffic. My feet moved automatically as I walked alone to the familiar places. I had gone through hardship. I felt older, more sober.

When you step into the river the second time, not only has the water changed but so also have you.

“Excuse me, uh . . .” I timidly raise my hand. “Um. Will I get credit for all this?” There is Bittersweetness continued on page 8
CAMPUS EVENTS

SOT Brown Bag Lunches
Noon to 1 p.m. in the Garth

Wed, Sept. 27
Dr. Chap Clark
Associate Professor of Youth Ministries

Mon, Oct. 2
Dr. David Augsburger
Professor of Pastoral Counseling
Dr. Julie Gorman
Associate Professor of Christian Formation and Discipleship

Wed, Oct. 4
Dr. John Goldingay
David Allan Hubbard
Professor of Old Testament

SOT Payton Lectures
October 10-12,
10 a.m. Travis Auditorium

“Africa in the New World Christian Order” is the theme of the SOT Payton Lectures. Kwambe Bediako, Executive Director of Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology in Ghana, will give the following lectures: “The Significance of African Christianity in World Christianity” (Tues, 10/10), “New Tongues, New Images: Entering Into Greater Fullness of Christ” (Wed, 10/11), and “Toward a Theodicy: Africa’s Suffering in Redemptive Perspective” (Thurs, 10/12). This year’s Payton lectures are co-sponsored with the School of World Mission. Lectures are free and open to the public. Reservations not required. For more information, contact the SOT Dean’s office at 584-5300 or email us at theology@fuller.edu.

SWM Photo
Tuesday, October 3
2:45 p.m. Payton Hall

All SWM faculty, staff, students and spouses (sorry, no children) are welcome. Those wearing clothing from their own country or the country of their service will be seated in front of the group.

“Just Peacemealing”
Tuesday, October 3
11:30 a.m. - 1:30 p.m. Payton 101

Come join the Peace and Justice Concerns Committee in a meal of solidarity with the poor of the world. There will be table displays for issues like Jubilee 2000, environmental issues, politics, and others. Contributions for your normal meal price will be sent to World Vision.

ANNOUNCEMENTS

Free Therapy
The Dept. of Marriage and Family is offering 10 free counseling sessions to engaged/married couples or families wishing to improve their interaction patterns. For info, call Kenichi Yoshida at 584-5415. Limited space. Not available to SOP students.

Organist Needed
Do you play the organ and need cash? The Chapel Office needs you! We are in need of willing and eager individuals as early as late September or beginning of October to play for Wednesday chapel. For more information please call Denise at 584-5580, or Kristina Lee at 584-5560 ASAP. Thank you, we look forward to hearing from you!

ABTC Welcomes You
The American Baptist Theological Center staff warmly welcomes all our ABC students to the Fuller Community and welcomes back all you returning folks as well.

A great way to get acquainted is to join us for this school year’s first American Baptist Fuller Family Fellowship at 6:00 p.m. on Friday, September 29, in Payton 101. This is for American Baptist seminarians, spouses and kid. It includes dinner. Please come by the ABTC (second floor of Carnell Hall) or call 584-5583 for reservations.

Change is good under the right conditions
but must be undertaken with caution.

Building Services workman Ken Crane literally dug his hands into his work as he finally found the honeycomb he’d been looking for in Sophie Eurich-Rascoe’s office. He estimates that about 12 lbs. were found this time and all their efforts were literally wasted. Unfortunately the honey could not be harvested to eat as it was poisoned by the insecticide used to get rid of the bees. (But it did look good!) It may surprise you but bees building hives within the walls of Fuller buildings is not that uncommon.

Bittersweetness
continued from page 6

But summer classes have begun and some of the old friends have appeared and I have made new ones. I can hear the rumblings beginning again, somewhere deep down, and I imagine that soon I will be quoting the lines of the great medieval English poet Aerosmith, who said, “I’m back! Back in the saddle again.”

But in the meantime, I now sit quietly outdoors with my Greek text as the healing air caresses my skin.

Bill Billions is an SOT student from Alabama. He is currently working on his M.A. in Theology with an emphasis in Biblical studies and theology. He enjoys reading, writing, running, and soccer and accepts offers to treat him to Happy Hour.
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 584-5430. Note: Individuals are personally responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not recommend or guarantee any of the services listed.

**JOBS**

Perfect part-time job Earn money while helping expand the Kingdom. Recruit Christians to teach English overseas. Flexible hours, fun office, Fuller-friendly. Call Jolene at ESI at 294-9400.

Female Nurse Aide, Monday - Saturday, 7 - 11 a.m., $10/hr, to assist w/care needs of professional woman w/spinal cord injury, wheelchair. No lifting. Must have car. Please contact Janet Brown @ 798-3081.

Hospital Internship Chaplain Carmen Blair is offering a Fall Quarter hospital internship at Queen of Angels-Hollywood Presbyterian Medical Center, a 400-bed acute care hospital in urban Hollywood, working with a culturally diverse clientele. The 2-unit, FE546 internship emphasizes spiritual care training and includes work in departments such as oncology, emergency, general medical, HIV, maternity, and pediatrics. If interested, call Chaplain Blair at (323) 921-4863 or Gary Purtee, Field Ed, at 584-5377.

Children's Ministry Leader Workers and leader needed. Must have a heart for spiritual development of children. New Life Assembly of God in Duarte. For more info call 357-9756.

**SERVICES**

Pray for Pasadena's “Gateways” For more information, call Tom Hale at 345-9783 or email <dplace@fuller.edu>

Queenie's Salon Haircut Specials for men $10 and women for $15 and 10% off all other services. Located at 1644 E. Walnut St. in Sierra Bonita. Call 796-6484 for an appointment or just walk-in.

Mountain Retreat Beautiful country-style cabin, 2 bedrooms, sleeps 6 to 8, located in the Big Bear area, available to the Fuller community. Rates: $125 per weekend, $295 per week, $45 weekdays. Call John Hull (D. Min. office), 584-5312.

Worship Service Join us for fresh worship, practical preaching and city-wide community! Angelus Temple's new Pasadena zone meets Sundays at 10:30 a.m. in the Doubletree Hotel located across from Fuller on the corner of Walnut and Los Robles. For info call (213) 484-1100.

Ride Auto Insurance Services Now you can purchase your auto-liability insurance online and help a Fuller student. Immediate binder. Go to <www.RideAIS.com>. Get on line, get a quote.

**YOUR ATTENTION PLEASE...**

Should Christians be involved in politics? If so, how? We're looking for a few good opinions—give us yours!

Also, look for articles about the Campus Pipeline and developing e-mail discretion in the near future.

Lastly, we are looking a writer. This is a paid position. You must be eligible for federal work-study. If interested, please call Carmen Valdes at 584-5436

Those interested in writing for the SEMI should call Sandra Furukawa at 584-5285 or e-mail semi-editor @dept.fuller.edu
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