On January 15, we will celebrate the birthday of the Reverend Dr. Martin Luther King, Jr. He was a man endowed by God with a vision for justice, equality, and civil rights for all humanity; a man who sought to accomplish this goal through non-violent resistance; a man who dared to dream that one day the sons of former slaves and the sons of former slave-owners would sit down together at the table of brotherhood. He dared to dream that little black boys and little black girls would one day frolic and play hand in hand with little white boys and little white girls. He dared to dream that there would come a day when his four young children would live in a nation where they would be judged by the content of their character and not by the color of their skin.

But who was this dreamer? From whence did he come? Many of us are familiar with the famous words of the “I Have a Dream” speech given on the 18th of August, 1963, at the Lincoln Memorial. Some of us are even familiar with King’s non-violent approach to civil disobedience. But where did it come from? What kind of upbringing influenced such a dynamic national and international preacher, prophet, pastor, priest, and theologian? I would argue that most people who were born after the year 1970 know very little of the culture and the racial climate that incubated and nurtured the passion for justice and equality that motivated this great leader. Though numerous others will write articles about King’s dreams and visions, the focus of this treatment will be on Martin Luther King Jr., the person.

King grew up in a segregated South, a South where Negroes (that’s what African Americans were called in those days) and whites mingled only when necessary. A South where restaurants were equipped with lavatories for whites but not for Negroes. A South where separate water fountains lined the streets of most major cities and where grown Negro men were warned against looking white women in the eye. The South in which King was reared was a segregated and hostile cultural powder keg that fueled a fire for freedom and justice in the heart and mind of young M.L.

‘M.L.’ or ‘Mike’ was the nickname given him when he was a child. Martin was steeped in the African-American religious tradition from birth; his preaching gifts were acquired from a long line of preachers (Carson, 1). Martin’s grandfather and his father both preceded him in pastoring Ebenezer Baptist Church in Atlanta. Martin was fond of gospel music, Negro spirituals, and the traditional Baptist hymns. He was blessed to have parents who were both college graduates; his father became a prominent pastor and his mother was a teacher and an accomplished pianist (Baldwin, 17).

But it was his desire to see the South, in all of its hatred and bigotry, changed into a place where blacks could live and celebrate the God-given rights of human existence that led...
Unbeknownst to most Fuller students, a common retreat for Roman Catholic, Jewish, and Protestant graduate students of religion and theology has taken place in Malibu during nearly all of the last 25 Februarys. In a retreat center (donated by Wilshire Boulevard Temple) overlooking the ocean, the National Conference sponsors a 22+-hour retreat for about 100 students from six schools in Southern California: Mt. Angel and St. John’s are the two Roman Catholic Seminaries; Fuller and the School of Theology at Claremont are the two Protestant schools; and Hebrew Union College and the University of Judaism are the two Jewish institutions. INTERSEM is usually outrageously inexpensive ($10 last year) and you end up with a photo, a shirt that won’t fit until your stomach returns to normal size, and a whole BAG full of new issues to think about.

Every possible question you have ever wanted to ask may be asked at this retreat. Discuss ecumenism, evangelism between faith traditions, exegetical methods, ordination requirements, understandings of spirituality, even concern for and responses to congregational nominality. There is also plenty of late-night folk dancing if you want to come more for the sheer fun and fascination of it all.

This year’s topic is the quest for holiness, but the central attraction of this annual retreat is the opportunity to observe, experience, and participate in an event of worship organized by members of the other traditions present, followed by an extended debriefing session. If you have never attended a Roman Catholic mass, and have always wondered what the incense was all about, you have a chance here to ask. If you’ve always wondered what t’fillin were, now you can find out. We Protestants often have three new experiences at Intersem: if you come as a Regular Baptist and see Methodists worship, and are astonished that they appear to be worshipping Jesus, this will really float your boat.

Students who are interested in this year’s retreat (February 11-12) can apply for one of Fuller’s 10-15 spaces by contacting either Jim Butler at his office on the 2nd floor of Payton, or Allen Corben in the Registrar’s office.

Some thoughts from people who attended last year:

“It was a wake-up call! As a Christian, I was having to defend the fact that I believe in Jesus and have other people academically and scholastically tell me why they don’t—it really helped me know what Christianity is all about. You learn other people’s point of view objectively, and you learn more about yourself. The Christians are on parade for the Jews, and the Jews are on parade for the Christians…”

Amy Arnold, TGU President

“I’m planning to go again. It’s a really exciting opportunity to learn about the ways that we (Protestants) are the same as our Catholic and Jewish brothers and sisters, and how we are different, in a safe, nonthreatening environment where we’re all sharing our experience of God and the tools we use to come into God’s presence. It’s one of the few opportunities we have during seminary to actually do our theology of worship and community with other people who are as serious about it as we are.”

Barbara Eurich-Rascoe
Director, Office of Women’s Concerns
A student who completed her MA at Fuller fifteen years ago and participated in the SWM Graduate Union (GU) recently returned to pursue doctoral work. She notes that a student concern then was the need for female professors. This is still a concern, fifteen years later. The problem the SWM faculty is facing today is that few women hold the preferred credentials for SWM faculty members. It should be noted that the search committee has attempted to recruit many female candidates, with limited success. One student said, “SWM has been on the cutting edge in many areas, but this is not true in the area of women and missions.” Students are wondering whether, if aggressive steps had been taken fifteen years ago to ‘grow our own,’ we might not have this problem today. It is important for all organizations to reflect on the past so they will better prepare for the future.

As the SWM GU cabinet gathers, we discuss needs within the SWM student body. Consideration is given to different needs such as helping international students adjust or planning socials to strengthen student relationships. As we listen to student concerns, the issue of there being too few women on the SWM faculty has been raised consistently by students from all three schools. This same concern has often been brought to our attention by a variety of Fuller staff and faculty members. I am submitting this article to the SEMI because I feel that it is the SWM GU’s responsibility to inform the student body about what so many students and others are expressing.

Prior to the end of Fall quarter we held a spur-of-the-moment informal gathering with female students and staff members about the need for more female faculty in SWM. It was evident from this meeting that women throughout Fuller care about this topic. One staff member consistently tries to sway potential female students toward a Cross-Cultural emphasis in SOT rather than a program in SWM, so women students can benefit from instruction provided by female professors. She has seen the educational benefits female students have gained by building relationships with female faculty members. Professors become strong positive role models in ministry. Students are questioning why SWM is not making a commitment toward recruiting female professors, especially as the search committee continues to consider male faculty appointments.

Some further comments from the meeting were particularly poignant. “We have to look beyond the issues to the values we espouse at Fuller. Our community and faculty do not mirror these values…. The lack of women professors in SWM seems to come against the teaching that women are capable,” one student noted. Several women students have expressed a legitimate need for female role modeling and mentoring at the masters and doctoral level. One woman notes that her concentration in SWM is leadership, yet she has not seen many women operating in this role during her studies. She feels that observing women in these roles will better aid her studies. Women professors in SWM can provide the insight of hands-on experience that will better train women to operate in leadership and other areas.

One male psychology student recently commented, “It is imperative that SWM has female faculty. There is a different portrayal of God’s character that is displayed through a woman which all the male professors put together could not display.” Personally, I can see how female perspectives intertwined with male perspectives could provide a more balanced approach to our academic experience for both sexes.

However, the dilemma remains. We need female faculty but they are extremely difficult to find. Should we ask that the search committee place a moratorium on new appointments until a woman is chosen, as some other programs do? What if in so doing we avoid well-qualified male candidates?

What do you think? Is this really an issue? Does it really matter whether both sexes are represented on our faculty? Is this an issue only for women?

We would like to invite you to a forum on Tuesday, January 16 from 11:30am-1:00pm in Payton 101. We will be dialoguing with Dr. Woodberry and his faculty about this issue. Since this concern has been raised by students, faculty and staff from different schools we would like to open this forum to all who are associated with Fuller. I would like specifically to invite all CCS Theology students. I would also like to encourage all SWM students to attend so their opinions can be heard.

by Laurie Jaworski, SWM GU President
Dr. Martin Luther King, Jr. with his son, Dexter, 1964.

Who was MLK?...

Martin to greatness. Living in close proximity to the poor, Martin was an eyewitness to the cutthroat competition and selfish ambition that caused the wealthy to prosper and the less fortunate to suffer (Baldwin, 20). “I saw economic injustice firsthand and I realized that poor whites were exploited as much as the Negro,” King remembered, recalling what it felt like not to be able to swim in public swimming pools, play in public playgrounds or even sit at a lunch counter. White high schools and theaters were off-limits, as were many stores in downtown Atlanta.

When Martin was eight years old he was slapped by a white woman, and the only thing he heard was, “you’re the nigger that stepped on my foot” (Baldwin, 21). King witnessed the brutal, unrelenting violence perpetrated by the Ku Klux Klan against innocent blacks as an attempt to keep the Negro in his place. Such experiences cast the die of hatred and anger toward white oppression. King confessed that there was a time in his life where he came close to hating the very sight of white people (Baldwin, 22).

But these experiences were also used by God in the making of a movement and a man who would forever change the face of American society.

Martin was a whiz at school, and in 1944 he left high school at the end of his sophomore year and enrolled at Atlanta’s Morehouse College (Baldwin, 25). His years at Morehouse laid the foundation for his intellectual and spiritual development. He was influenced by English professor Gladstone L. Chandler, who taught him to write and to speak so eloquently. He was introduced to the works of Plato, Socrates, Machiavelli, and Henry David Thoreau under the tutelage of Samuel Williams. Professor Williams was responsible for

King’s dream was not forged while lying under a sycamore tree on a sunny day in the South, but was forged in the profuse furnace of hatred, violence, racial segregation, and economic disenfranchisement.

Martin’s first encounter with Thoreau’s essay on civil disobedience (Baldwin, 26). Martin was also influenced by professors George Kelsey, Benjamin E. Mays, and Walter Chivers. It was Chivers who many scholars suggest most influenced King’s concept of the perennial nature of racial and economic injustice (Baldwin, 26).

After studying at Crozer Theological Seminary, King received a Ph.D. from Boston University’s School of Theology. Here he was influenced by Western philosophical and theological thought, but it was the love of Christ and the methods of the Mahatma Gandhi that would exert much influence over his later life. In a book of King’s speeches entitled A Testament of Hope, King is quoted as saying, “I had come to see early that the Christian doctrine of love operating through the Ghandian method of nonviolence was one of the most potent weapons available to the Negro in his struggle for freedom” (Washington, 16).

The dream many of us are accustomed to hearing about and reading wasn’t simply a vision conjured up in King’s subconscious. It was a struggle for freedom and equality, a struggle for the right of every human being to experience the fullness of the precepts and tenets set forth in the Declaration of Independence and the Constitution of the United States. King’s dream was not forged while lying under a sycamore tree on a sunny day in the South, but was forged in the profuse furnace of hatred, violence, racial segregation, and economic disenfranchisement. Martin Luther King, Jr., had a great dream and a great vision, but he also had a life. He was an African-American male who loved his family, who loved education, and who loved his country. That is why he was so willing to lay down his life if needed to accomplish the dream.

Works consulted in preparing this article:
Lewis Baldwin, There is a Balm in Gilead.
Claybourne Carson, ed. The Papers of Martin Luther King, Jr.
James M. Washington, ed. A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.
The Doctor is IN

For Those Who Have Come from Far Away...

The SEMI ran an article about culture shock during orientation week in the fall. Here is a different perspective, coming from the Psychological Center, for those who feel it more strongly now than they may have then.

It probably seems a long time ago that you were packing your suitcase back home and making preparations to take that major step toward the fulfillment of your purpose. Making that move must have been both exciting and difficult. More than likely, however, your aspirations and vision compensated for the hardship of the farewell to friends and family.

Now you have been here for a couple of months. You have settled in a bit at home, sat in classes, met your peers, seen the place, and experienced campus life. However, it just might be that the hopes and ideals you dreamed about before coming have not come to pass. There may be feelings of disappointment because your experience has not met your expectations. In fact, you may be wondering if you even made the right decision! The old "competent self" appears to have switched places with feelings of anxiety and confusion. Classes are just too challenging; term papers are a pain; lectures are difficult to follow, and to crown it all, the food is different too! Social interaction is stressful because you are not a movie buff. All this may be combined with decreasing motivation and difficulty concentrating. More and more, you notice that your thoughts drift to the folks back home. To add to it all, there may be aches and pains you never experienced before. The feelings of stress have become overwhelming, and you feel lonely and alienated.

Well, let me tell you that you are still that competent and resourceful person you were back home, and that what you are experiencing is quite normal, albeit incapacitating. This syndrome is called 'adaptation stress' or 'culture shock.' You are not alone! Approximately 60% of students have similar experiences when entering school. However, if you come from another country the condition may be made even worse because of the added dimension of 'distance between cultures.'

Having lived on three different continents, let me offer some suggestions to help you:

1) Seek social support, ideally from persons who come from your own country (or state) and know your culture and circumstances well. It is very important that you have a place where you can talk about what you are going through, be nostalgic about all the 'good things' you left behind, and complain freely about all the 'terrible things' here. Become part of a small group or campus activity; ask the Office of Christian Community or the All Seminary Council about opportunities for involvement.

2) Learn everything you possibly can about the new culture or new place. For instance, learn how people interact socially, communicate, pray, etc. Go and see places. This is not with a view to imitating those behaviors, but rather so you can become biculturally competent; this will make you feel more 'connected' and in charge. It may also help you to become more flexible and may contribute to your personal growth.

3) Connect with your pastor or with a representative of your church.

4) If symptoms persist, allow yourself to seek professional help. This does not mean loss of control; on the contrary, it is a means of regaining control in your life. Fuller’s Psychological Center has an empathetic, multi-ethnic, professional staff who can assist you to get through this difficult time. Needless to say, all counselors maintain strict confidentiality.

Denominational

The following denominations will be meeting on Monday mornings at 10:00 am, with exceptions where noted. This time is set aside for you for worship, for support, to network, and to connect with denominational issues.

American Baptist
Psych Bldg. 116

Assemblies of God
Psych Bldg. 311

Episcopal Church
(Thursday Lunch)
Garth

Evangelical Covenant
CFD Learning Center - 465 Ford Pl.

Friends
Stephan Hall 207

Lutherans
Library 203

Messianic Jews
Glasser Hall - Second floor

Post-Denominational and Foursquare
Psych Bldg. 314

Presbyterian Church (USA)
Travis Auditorium

Reformed Church in Am./CRC
Psych Bldg. 120

Roman Catholic
Library 205

Seventh Day Adventist
Library 204

United Methodist Church
Psych Bldg. 130

Vineyard
Payton 302

Note: If your denomination is not meeting at this time and you are interested in starting a group and/ or connecting with others of your denomination, please come by the Office of Denominational Relations, located 2nd floor of Cornell Hall (behind the Catalyst) or call 584-5387.
“Confess Your Sins to One Another...”

Forgive me, Father, for I have sinned. It’s been six weeks since my last confession.” Growing up in the Roman Catholic church, these were the words I learned as a child to use when going to a priest to receive the sacrament of Reconciliation. “Confession,” as we called it, involved going anonymously into a small dark room and telling all of my known sins to a priest seated behind a screen which separated us visually. After hearing my confession, he would pray a prayer of absolution over me, and give me penance to perform. This usually consisted of saying certain prayers over a given period of time.

When I left the Catholic church about fifteen years ago, I found that I really missed having a safe place to practice the biblical injunction to “confess our sins to one another.” While the Protestant church had a stated understanding that we don’t need to confess our sins to a priest to be forgiven, it seemed that few people I was around ever really confessed anything to anybody. I’m convinced that God tells us to “confess our sins to one another” not to shame or disgrace us, but to give us an opportunity to hear His words of forgiveness spoken over our hearts and minds. By mutual confession, we walk in awareness of our own need for mercy and grace, which helps us to surrender our judgments and critical attitudes toward one another.

It was an unlikely place to be a confessional—one of the back tables in the Catalyst. But as I met my friend for lunch, I was so preoccupied with a recent experience that I simply couldn’t concentrate on matters at hand. I had just left a meeting that resulted in my feeling angry and hurt. I knew that it was essentially my problem, but that didn’t make the feelings any easier to resolve. After about ten minutes of superficial conversation, I finally asked my friend to act as a priest to me and hear my confession. He agreed, and listened quietly and prayerfully while I owned before God my sin and asked Him to forgive, cleanse, and heal me. When I finished, my friend simply extended his hand over my head and proclaimed a prayer of absolution based on 1 John 1:9. The release from guilt and shame was tangible, and I felt free to move on to our discussion of the matters at hand. The act of confession also deepened our relationship by increasing our trust in one another.

Since that time, I’ve become increasingly aware that one of the most powerful ways we can love one another at Fuller is to be people who can be trusted to hear one another’s confessions, and to respond with the words and manner of Jesus. None of us is without sin, and scripture commands us to confess to one another, to pray for one another, that we may be forgiven and healed and restored in the body of Christ. Choosing with whom we share is important; obviously we need to be wise and discerning. For me, though, there is great benefit in having another person affirm aloud the Truth of the scriptures that forgiveness is real and available, not just in an abstract way but for me, when and where I am most in need of it.

A woman came to see me who had made some bad choices recently. She knew it; she owned it; she was sorry she had done it; she wanted to change her course and walk a different way. As she poured out her story, my own heart was filled with compassion for her and, in a sense, for all humankind—for, while the details are different, we are all in essentially the same place. As she prayed, I was able to be with her in the same way my friend had “priested” me. I reflected to her the surety and certainty of God’s mercy and compassion for her. Out of the fullness that I had received, I was able to give to her.

God has established that we would be a nation of “kings and priests” who would know His grace and extend it to one another. He tells us that which we “loose on earth will be loosed in heaven.” Pronouncing His words of forgiveness to one another when there is confession and repentance is one of the most holy and joyful works we participate in as we walk in the kingdom of God. There may be people around you today in your classes, in your small group, in your community, who need to hear the heart of God through you. Let us be attentive to this opportunity to “abound in love” for one another.

Cathy Schaller,
Spiritual Director
Office of Christian Community

The Office of Christian Community may be reached at (818) 584-5322, or FTS Box 243, and is located on the second floor of the Catalyst building.
WHY DO WE NEED FEMALE FACULTY?
This question has been raised campus-wide for years. Please come to a forum on Tuesday Jan. 16, 11:30 - 1:00 in Payton 101. Sponsored by the SWM GU, this forum is open to students, staff and faculty from all schools. Please come and show your support.

SUMMER INTERNSHIP OPPORTUNITIES
The Summer Evangelistic Committee of Philadelphia is offering several paid summer internships from June 1 - August 11, 1996. Scott Bohr will be on campus to interview interested students on Jan. 19, from 10 am - 3 pm. For further information or to sign up for an interview, see the announcement board in Cornell Hall foyer, or call the Field Ed Office at 584-5377.

NEW LIBRARY RESOURCES
The library’s reference department invites you to try out the Ethics Index, located at the ATLA workstation on the second floor. It is here on a trial basis, so please be sure to comment on its usefulness after using it. Contact Phil Corr for more information at 584-5612.

WOMEN’S RETREAT!
Don’t forget to turn in your registration for the Women’s Retreat! On January 26 and 27 we will gather at St. Peter’s-by-the-Sea church for fellowship, fun, worship, and a presentation by Jill Harkema. All Fuller women are welcome—last year’s group was very diverse. Please join us.

BLACKS IN THE BIBLE
A weekend seminar examining the important role of Africans in scripture and in the Church: January 26, 7-9 pm, and January 27, 9-3 pm. Speakers are Catherine Clark Kroeger, Adjunct Professor at Gordon-Conwell Seminary, and Dr. Allen D. Callahan, N.T. professor at Harvard Divinity School. Contact Westside Christian Fellowship at 310-829-9344 for registration form and additional details.

LOW-FEE INDIVIDUAL THERAPY
Offered by the School of Psychology, beginning February, 1996. The psychotherapy is appropriate for those experiencing anxiety, depression, relationship difficulty, life-changing adjustments and personal growth. Fifteen sessions provided for $50.00. Therapists are students enrolled in Ph.D. or Psy.D. programs in Clinical Psychology. For further information, call 584-5555.

HEALTHY MINISTRY - IN KOREAN
Dr. In Jong Hong of the Korean American Family Service Center will present a Ministry Enrichment Seminar on Wed., Jan. 17, 3-4:30 pm, in Payton 101. He will explore aspects of healthy ministry in Korean churches, such as avoiding burn-out and maintaining healthy staff relationships. For more information, contact the Field Education Office, 584-5377.

WANT TO STUDY ABROAD?
Rotary International Ambassador Scholarship applications are now available for the 1997-1998 school year. Deadline is February 1, 1996. Call the Financial Aid Office for more information at 584-5421.

AFRICAN AMERICAN SEMINARY ASSOCIATION MEETING
The AASA invites you to attend the first all seminary meeting of the year on Friday, January 19, from 7 - 9 pm in Payton 101. All SWM students, staff and faculty are invited - international snacks, fun and fellowship!

AFRICAN AMERICAN SEMINARY ASSOCIATION MEETING
The AASA invites you to attend the first all seminary meeting of the year on Friday, January 19, from 7 - 9 pm at Higher Grounds, guest artists will share and answer questions about their artistic and spiritual journeys. They will show their work and everyone attending is invited to bring examples of their own work. Sponsored by the Arts Concerns Committee.

WANT TO STUDY ABROAD?
SWM SOCIAL
Don’t forget the SWM Social on Jan. 19, 7 pm in Payton 101. All SWM students, staff and faculty are invited - international snacks, fun and fellowship!

ARTIST SALON
On Friday, Jan. 19, from 7 - 9 pm at Higher Grounds, guest artists will share and answer questions about their artistic and spiritual journeys. They will show their work and everyone attending is invited to bring examples of their own work. Sponsored by the Arts Concerns Committee.

CHAPLAINCY: WEDNESDAY JANUARY 16
The symposium will meet in Travis Auditorium on all three mornings.

This week, join us to hear the Fuller Symposium on the Integration of Faith and Psychology, with Dr. H. Newton Malony, Senior Professor of Psychology, SOP. This year's symposium will be on the topic of "Brainwashing and Religion." The schedule for the lectures will be as follows:

- Wednesday, January 17, 10 am
  "A Current Problem"

- Thursday, January 18, 10 am
  "The Influence Process Revisited"

- Friday, January 19, 10 am
  "Implications for Counseling and Evangelism"

Respondents for the lectures will include Arthur F. Glasser (Dean Emeritus and Professor Emeritus of SWM), Cecil M. Robeck (Associate Professor of Church History and Ecumenics, SOT), and Hendrika Vande Kemp (Professor of Psychology, SOP).

The symposium will meet in Travis Auditorium on all three mornings.
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 Office of Student Services at 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.

Correction:
Terry Larm, who gave us our Internet definitions last week, does not really work for the Media Center. His real job is developing the Web site for Continuing and Extended Education office.

Christian need cars too! SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/Alumni. This is our 10th year serving the Christian community. Fuller Hotline 909-949-2778 or 1-800-429-KARS. "A good name is chosen rather than riches." - Proverbs 22:1

Auto Repair: SMOG CHECKS, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. 798-4064. Call for an appointment.

Need A Typist? Simply bring me your papers, reports, manuscripts, resumes. I'll give you the professional touch. Student/faculty discounts. 15 yrs. experience. Robbie. 818-791-1855.

Editorial Services: Professional editing for dissertations, theses, articles, books. Reasonable rates. References provided. Dr. Denise Blue, Blue Pages, 818-441-5106

For Rent: Vacation Get-Away at the Harmony House. 4 bedroom retreat center (sleeps 10-12) in beautiful Lake Arrowhead. $295/weekends, $650/week. Call Dr. Janet Harms 909-394-9990 (Fuller choir director) for brochure and reservations.

Monrovia - large 2-bedroom apartment. Patio, no pets. Call Pat at 818-792-6732. $675.00. Easy move-in.

Room for Rent: Available from Feb. 16 to April 1 (negotiable). Female preferred for a furnished one-bedroom apartment, within walking distance to Fuller. 818-683-1368.

English Language Tutoring: Fuller graduate currently teaching ESL offers tutoring in English conversation reading, writing, and listening skills. Contact Deborah at 818-914-9695.


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