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A Commentary on Integrating Christianity with Culture
by Chris Low, SOT M.Div. Student

My girlfriend and I get into arguments—er, excuse me, discussions—every now and then about how much the cultural traditions of our Asian ancestors should be a part of our lives as Americans. We both agree that every individual has the right to decide for her or himself, but we disagree on how much children should be taught Asian culture versus American culture. She argues—er, asks, “Just because children are of Asian heritage, should they be raised with an emphasis on their ancestral culture—especially if they are several generations away from their ethnic country of origin?” She has a very good point. This article isn’t to address that issue, or to push my own viewpoint, but to raise questions and stimulate some thinking, and hopefully discussion, about the role of culture and its integration with Christianity.

On January 28 this year I will be celebrating Chinese New Year. For me, the Chinese New Year celebration includes paying respect to my parents first thing in the morning, a big family dinner where we serve traditional “jai” (a vegetarian dish also known by the nickname “monks’ food”), and of course participating in the lion dance complete with burning fire-crackers. I realize that the way I celebrate it is at best a bastardization of the way it was celebrated in “old China,” but does that in any way detract from its value or relevance for me as a meaningful link to my Chinese cultural heritage? Maybe, but then again, maybe not. Perhaps a more relevant question for a seminarian is: as a Christian, should I even be involved in these types of practices that stem respectively from ancestor worship, Buddhism, and pre-Christian pagan exorcism rituals? To those of us for whom keeping a link with our culture is important, we need to ask ourselves to what extent our faith allows us to participate in the folk traditions that are our heritage, and at what point those rituals cross the line and violate our spiritual integrity.

Before we dismiss culture as irrelevant to, independent from, or even contrary to Christianity, consider if it is possible to be true to both our culture and Christianity at the same time. For instance, if I honor my parents because of cultural tradition, is that different than honoring my parents because the Ten Commandments and Jesus say to? Does being a Christian vegetarian preclude me from using Buddhist recipes? I would answer both with a resounding “No!” as long as Christianity is also a consideration. These two examples are pretty minor, but what about when cultural traditions are seemingly contrary to biblical principles? Is it okay for Christians to consult the I-Ching (Chinese oracle), celebrate the harvest moon festival (“Hear the word of the Lord... I hate your new moon festivals...” Isaiah 1:10,14), or even to participate in the lion dance? What if these religious practices are practiced apart from their religious significance (forms of the ritual without the power, as Paul might say)? Can they ever be respiritualized as Christian practices?

Although I’ve been taught how to consult the I-Ching, I’ve never taken it seriously. The most I do for the moon festival is eat a mooncake or two—and even then it’s more because I like the taste of them than for any spiritual harvest rite. But I do practice the lion dance. I’ve done so for about fourteen years and during those years I have studied many different aspects of the art. In spite of the non-Christian spirituality often associated with the lion dance, I personally have no qualms about spreading the art wherever I can. It is even my wish that one day I will be able to pass the art on to the next generation. I see it as a very impor-

continued on page 5
Attention Returning Students:
If you have received a Federal Application for Student Aid renewal form in the mail, it applies to the 1998–99 academic year, beginning with summer quarter. You will be able to submit it, along with your Fuller Financial Aid Supplemental Application, in the Office of Financial Aid after the new supplemental applications become available in February. Returning students from all schools are required to submit their FAFSAs and other materials by March 6, 1998 for the 98–99 year. Also, you may prepare by completing your income tax returns as soon as possible.

TUTORING IN THE PASADENA SCHOOLS
Ten eligible seminarians will be hired to work 15-20 hours weekly for $10.00 hourly, starting in January or as soon as possible. These positions are available through the Federal Work Study Program, and information regarding the process and application materials are available in the Office of Financial Aid.

KOREAN AMERICAN SCHOLARSHIP FOUNDATION
Scholarships between $1,000 and $3,000 will be awarded to full-time students of Korean-American heritage enrolled in graduate school in this region. General information is available in the Office of Financial Aid. Applications are available through www.kasf.org or this address:
Scholarship Committee
KASF Western Region
P.O. Box 486
Pacific Palisades, CA 90270.

ASC ETHNIC AMERICAN SCHOLARSHIP
Founded in 1972, this award seeks to redress, to some extent, the economic inequalities and discrimination of American society. Recipients must:
2. Enroll for at least 24 units between Summer '97 and Spring '98.
3. Not be previous recipients.
4. Demonstrate financial need of at least $2,000 (having submitted a FAFSA and Fuller Financial Aid Packet).
Applications are available in the Office of Financial Aid.

JOHN H. NESS MEMORIAL AWARD
The General Commission on Archives and History of the United Methodist Church offers $200 and $100 awards to M.Div. students who submit the best papers on some aspect of United Methodist history broadly conceived. More information is available in the Office of Financial Aid. Applications must be submitted to the commission by February 1, 1998.

PC(USA) GRANTS AND LOANS
PCUSA students interested in various grants and loans offered by the denomination may obtain award listings as well as application packets in the Office of Financial Aid. Basic eligibility includes being 1) a U.S. citizen or Permanent Resident, 2) in good academic standing, 3) a member of the PCUSA, 4) recommended by a Financial Aid officer, 5) enrolled full-time, and demonstrating financial need (as determined by Financial Aid based upon a Financial Aid Application Packet). PCUSA application packets are due in the Office of Financial Aid by February 15, 1998.

SOROPTIMIST INTERNATIONAL OF L.A.
$3,000 fellowships for the 1998–99 academic year are available to women who are U.S. citizens and California residents, ready to contribute to society. Requirements: 1) Have a B.A. before Fall 1998, 2) Be enrolled in an accredited degree program, 3) Demonstrate academic achievement and financial need, 4) Have performed community service, and 5) Submit all application materials by March 1, 1998. Information and application packets are available in the Office of Financial Aid.

Financial Aid is located on the second floor of Stephan Hall and can be reached by calling (626) 584-5421.
an update from Dr. Bill Dyrness, Dean, School of Theology

Sometimes we ask ourselves: When are we going to get through this period of intense change? We have decided in the School of Theology that, for the moment at least, this is going to be normal: a lot of change, some of it coming by surprise, some planned for years.

Among the faculty, changes continue. The new faculty are settling in: Mignon Prisde, some planned for years. A lot of change, some of it coming by surprise, some planned for years. His Old Testament teaching (to say nothing of his outsider perspective on American culture); Chap Clark is hard at work at reforming our Youth Ministries program which will soon be recognized as among the best anywhere; and Glen Stassen (who finished his first year with us at New Year’s) has won a wide following with his pastoral sensibilities. Meanwhile, we continue to work on four searches for new faculty: for an Old Testament scholar for the D. Wilson Moore Chair; a Pastoral Theology Professor and D.Min. mentor for the English program and another for the Korean program; and, finally, a critical faculty appointment in African American Studies.

Our searches in African American Studies and in the Korean D.Min. program remind us that changes are happening in our very important special programs. Leading black pastors are already helping us think about ways we can make our African American program an important center for study and research of the black church, and a new director will bring energy to this program and continue the good work of Rik Stevenson—for the good of us all. Isaac Canales continues to give wonderful leadership to the Hispanic Church Studies department, and he and his colleagues have plans for cooperative relations with other Southland programs and for a new degree program. Our Korean programs continue to develop under the excellent leadership of Professor Seyoon Kim. The Korean D.Min. now numbers several hundred students who study both in Korea and Pasadena (our staff, led by Brian Kim, constantly impresses us with its efficiency) and we are increasing our offerings on the M.Div. level. For this last population of students, not all changes are good. With the East Asian financial turmoil the value of their Korean funds has dropped by half, and Fuller has taken steps to help our East Asian international students through this difficult time (information on this can be obtained from Danielle McMartin in the ISS office).

Change is also taking place in our faculty and staff leadership. Our new Director of Advising, Gwen Fleming, brings a great deal of grace and experience to her job and continues to work to make Advising a welcoming place. Our Center for Advanced Theological Studies also has a new director; David Scholer has taken over as Associate Dean for CATS following the fine tenure of Colin Brown in that job (Colin, after a well deserved sabbatical this year, will continue as regular faculty).

All of this change—new faculty and staff with new ideas and new courses; a changing student population asking for new programs—certainly defines the School of Theology at present. And all of these provide new resources to prepare for the changing shape of ministry in the next century.

We want to also highlight some special programs coming up over the next few months in our school. Miroslav Volf will give his Professorial Inaugural lecture on February 17, Glen Stassen will be installed into the Lewis Smedes Chair of Ethics on March 4, and Mel Robeck will give his Professorial Inaugural lecture on April 14. The wonderful staff in the Dean’s office is ready to help you and, remember, you can drop in during my open office hours each week, Wednesdays from 11-12 and Thursdays from 2-3. I look forward to seeing you for any reason. We hope you have a great new year.

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The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

**Denominational Groups**
This time is set aside for you to worship, for support, to network, and to connect with denominational issues.

- **American Baptist**
  Psych. Bldg. 116
- **Episcopal/Anglican**
  Preaching Arts Chapel
- **Evangelical Covenant**
  CFD Learning Center
  465 Ford Place
- **Lutheran (all)**
  2nd Wednesday of each month, 12–2 p.m.
  Faculty Commons
- **Presbyterian Church (U.S.A.)**
  Payton 303
- **Reformed Church in America/CRC**
  Psych. Bldg. 120
- **Roman Catholic**
  Library Chapel, 10:15 a.m.
- **United Methodist**
  Psych. Bldg. 130
- **Vineyard**
  Travis Auditorium

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 Denominational Relations Office on the second floor of Carnell Hall (behind the Catalyst), or call (626)584-5387.

**Other Groups**

- **Korean Students**
  Payton 301
- **Messianic Jews**
  Glasser Hall, First Floor

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**What’s New?**

*continued from page 3*

*a variety of sources including alumni/ae, current students, chairpersons of colleges and universities who send us their students, donors, prominent leaders in both the church/para-church organizations and the mental health professions, and Fuller faculty and staff outside of the SOP. Pray that God enables us to be bold and wise as we plan the next leg of the SOP’s journey.*

Once again fall quarter brought us a new group of bright, motivated, and spiritually committed students into our clinical psychology and marriage/family programs. Each year we’re renewed by this influx of enthusiasm and energy. Students are the lifeblood of our mission, and their sense of God’s calling reminds us of the importance of this endeavor, as we prepare them for future service and ministry.

At the same time, we’re already busy recruiting students for the 1998 entering class. Keep sending those outstanding individuals our way!

The work of our fine SOP staff has been enhanced by the arrival of Keris Myrick (clinical) and Kenichi Yoshida (MFT), the completion of our technology upgrade initiative, and a renewed commitment to teamwork. We are now reviewing our salary scales and incentive program to better reward these hard-working individuals who are often the glue that holds everything together.

In closing, I invite you to join us on campus for two special upcoming events. Reverend Bernice King, daughter of Dr. Martin Luther King, will speak here on January 30 at 10:00 a.m. regarding our role as Christians in promoting racial reconciliation. The inaugural lecture by Dr. Siang-Yang Tan, who will be installed as a full professor, will be presented on April 28. This will be a wonderful celebration of Siang-Yang’s contributions to the SOP for more than a decade. We hope you will join us for these exciting events.

The finest people I have ever met in my life were Fuller people, several of whom I’ve stayed in contact with for more than 20 years. This is truly an exceptional place, and God has entrusted us with much. I’m proud to be here with you.

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**The Diaspora Fullerites:**

**NEWS FROM THE EXTENSIONS**

*Kim Anderson from our Seattle extension faxed this in to us:*

Occasionally in Seattle, with snow predicted by the weather service, we’re posed with the dilemma of canceling classes and getting the word out to our students. The large radio and television stations make this easy by broadcasting the dreaded school closure list every fifteen minutes. Because the Seattle extension has been making a concerted effort this year to get the Fuller name in front of the public, we thought this would be a great way to get the information out to our students, and make name association with hundreds of thousands of listeners for the investment of zero advertising dollars. Little did we realize the repercussions from somebody in data entry’s looking at our letterhead and misspelling part of our name!

Two days after the radio announcement, a column by staff columnist Jean Godden of the *Seattle Times* ran this:

**Higher tech:** One of the most intriguing things heard over snow-hysteria radio during Monday’s storm was KIRO-AM’s reporting a closure at “Fuller Technological Seminary.”

That’s a revelation. Seminaries once were reserved for theological training. What next? The Church of the Holy Computer?
tant part of my understanding of Chinese culture and, in many ways, the story of the lion dance is the story of the Chinese people. The exact origins are unclear, but there are many myths associated with the origins of the lion dance in China. Some point to a religious origin of the lions as heavenly messengers from the Bodhisattva Kuan Yin. Some say wild lions were tamed by Buddhist monks and taught Buddhist principles to serve as guardians from evil spirits. Others point to secular origins in a farming community with the farmers’ using a lion mask to scare off wild beasts to stop them from destroying the crops. Whatever the origin, the lion dance has been seen by the Chinese as a cleansing and blessing ritual for centuries and was eventually associated exclusively with Buddhism. As the Buddhist monks spread their martial arts teachings throughout China, especially during the Manchu occupation, they also spread the lion dance. Since by this time the lion dance incorporated many of the martial arts movements, both arts were taught together. As the martial arts became secularized and taught independently from Buddhism, so the lion dance also became more associated with the kung fu schools than with Buddhism.

As the Chinese emigrated to America, the people in this country became interested in learning the martial arts but, since most had no need or understanding of what the lion dance was, lion dancing almost died out here. However, in the small pockets of society where there were Chinese businesses, many owned by the still superstitious first-generation immigrant families, and there were also handfuls of people interested in preserving the cultural heritage of China, a demand arose for the dance and cultural associations began to teach it. The annual performance of the lion dance at Chinese New Year became a main focus of community life for the Chinese in America just as it was in China, but for a variety of reasons. Since in many cases it is now being taught independently of both Buddhism and the martial arts, lion dancing is developing as its own art form.

Over the years the lion dance may have lost some of its religious connotations, but it has never lost its ability to tighten the bonds of community among the Chinese people wherever it is performed. As Christians, we need to look at things like this and see how we can tap into their community-building aspects. I’ve heard of a church in Malaysia (in my opinion, one of the two main countries on the cutting edge of developing the art of lion dancing) that has “Christianized” the dance and uses it as part of its worship and activities. I’m not sure of the specifics of what they’ve done to Christianize it, but in my own studies I have found that there are many parallels in Chinese culture and Christianity. Especially interesting are the studies of Chinese words and how many of them illustrate biblical stories. One of the most prominent links in lion dancing is that the lion makes three bows before starting a performance—think about what other cleansing ritual we have where three dips are taken (at least in some denominations)...baptism! We must be careful not to read too much into links like this, but I believe it is imperative that we find them like this and utilize the connections in our own spiritual journeys.

But of course this brings up another issue that needs to be considered seriously: by adapting a cultural practice to fit around our beliefs and values, are we still being true to the culture and preserving it, or are we vainly clinging onto something that we can never hope to understand because we are too far removed from the “true” culture? Is culture static, so that it must be “preserved” unchanged, or is it free to be interpreted and reinterpreted by each generation, and even each individual, even if the result looks nothing like the original idea? What about Christianity? Is it static so that it must remain unchanged, even when it comes in contact with other cultures? Throughout history, has Christianity ever been static and complete, never added to or changed by the cultures it came in contact with?

I hope this article has stimulated some of you to think about your own cultures and what they mean to you as Christians. Even the subtitle of this article was meant to stimulate your thinking—should Christianity be integrated with our cultures, or is it our culture that needs to adapt to our understanding of Christianity? Perhaps it is a little of both. How much of what we consider Christianity is really cultural tradition that has been handed down from the church in Rome, or through the European reformers? Should Christianity in other countries or for those of other cultural backgrounds look different? To what extent can Christianity change until it is no longer Christianity? What do you think?
CAMPUS EVENTS

Free Therapy!
The department of Marriage and Family is offering 10 free counseling sessions to engaged/married couples or families who wish to improve their interaction patterns. For more information, call Kenichi Yoshida at (626) 584-5415. Space is limited. Not available to SOP students.

Youthworkers Unite!
Monday, 1/26 @ 7—9 p.m.
Youthworkers...want to receive prayer support and network with each other? Join us for both on Monday, January 26th, 7—9 p.m., in the back room of the Catalyst. Parents and non-Fuller people welcome. Questions? Call Sonia at (626) 296-1526 or Andy at (909) 596-2748.

Virtual Research
Tuesday 1/27 @ 12 noon, and
Wednesday 1/28 @ 12 noon
McAlister Library will be offering a tutorial on “How to Search the PsychLIT Database” on Tuesday, January 27 and Wednesday, January 28 at 12 noon. Space is limited; sign up at the library.

The Hindu Oppressed in Pakistan
Wednesday, 1/28 @ 12 noon in Payton 101
For 42 years Fred and Margie Stock, veteran missionaries to Pakistan, have been reaching out to South Asia. Come and hear of their experiences and the current work being done among these unreached tribes. For more information, contact the Missions Concerns Committee at (626) 304-3757. The Stocks’ daughter, Ruth, is a Fuller alumna and a former ASC representative.

“Femininity and Shame”
Presentation
Thursday, 1/29 @ 11:30—12:30 p.m.
Dr. Barbara Eurch-Rascoc, Director of the Office of Women’s Concerns, will present a discussion of her work in the area of Femininity and Shame on Thursday, January 29, 1998, from 11:30 a.m. to 12:30 p.m. in the SOP Student Lounge. All students are welcome!

SOP Call for Papers & Research Projects
Deadline: Saturday, 1/31
In honor of Women’s History Month, Dr. Carol Gilligan, noted developmental psychologist & educator, will be the keynote speaker at Cal State San Bernardino’s Research Conference held on March 4, 1998. Her topic will be “The Impact of Educational Systems on Female Development.” Papers and projects will be presented in a roundtable format. For more information, contact Margaret Dodds-Schumacher at (909) 880-7203 or Barbara Janetzke at SOP Women’s Concerns, (626) 584-5508.

Cultural Transitions Discussion Group
Mondays, 2/1-3/2 @7—8:30 p.m.
The transition back to your “home culture” can be a difficult part of cross-cultural service or study. Join us for a free, four-week discussion group about the ups and downs of “coming home.” We will meet from 7—8:30 p.m., Monday, February 2, 9, 23, and March 2 in room 126 of the psychology building. Please call Cynthia Eriksson, Ph.D. to sign up: (626) 584-5533.

Interviews for Ministry in the National Parks
Wednesday—Thursday, 2/4—5
@ 9 a.m.—3 p.m.
A representative from “A Christian Ministry in the National Parks” program will be available for interviews in the Garth from 9 a.m. to 3 p.m. on February 4 and 5. ACMNP provides students with the opportunity to do ministry in spectacular national parks. Student interns are park employees who minister to fellow employees and provide services of worship. Field Ed credit is available for participation in this program.

Faith Development Seminar
Saturday, 2/7 @ 9 a.m.—4 p.m.
The Office of Christian Community is holding a workshop entitled, “Letting your Faith Grow with You,” which will focus on faith development, self-understanding, and spiritual growth through the seasons of life. It will take place on Saturday, February 7 from 9 a.m.—4 p.m. in the Catalyst. The cost is $10, which can be paid on the day of the workshop.

Amadeus Sermons
Wednesday—Thursday, 2/11—12
@ 10—Noon
“The Dean of American Preachers,” the Rev. Gardner Taylor, will be at the First Congregational Church to deliver the Amadeus Sermons. These sermons are so entitled because Amadeus means “loved by God,” and the sermons are being offered to remind us of who we are in Christ. All are invited to attend. Sermons will last from 10 to 11 a.m. with a discussion following.

Low-Fee Individual Therapy
Offered by the School of Psychology, beginning April 1998, for those experiencing anxiety, depression, relationship difficulties, life change adjustments, personal growth. Ten sessions for $50. Therapists are first-year students enrolled in Clinical Psychology Ph.D. or Psy.D. programs. To assure confidentiality and to avoid conflict of interest, SOP students are asked not to apply. Contact Fuller Psychological & Family Services at (626) 584-5555.

Spiritual Formation Groups
The Office of Christian Community (OCC) is sponsoring Further Up and Further In small groups, which are spiritual formation groups composed of approximately 6–8 people whose goal is to journey together towards a deeper experience of true communion with God. Call the OCC at (626) 584-5322 to sign up or for more information.
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.

FOR SALE
Media Center Specials! 25% off winter class tapes (when entire quarter is purchased at once). Also be sure to pick up last year’s class tapes for $2 each while supplies last. Offer of the month: Old Fashioned Revival Hour Reenactment video, $20.

JOBS
Part-Time Nanny. Responsible person with transport, with flexible schedule to look after 8-year-old son, $10/hour; contact Brett at (800) 405-0821 or (626) 398-4109.

SERVICES
Getting Engaged? Or just want a reliable jeweler? Many Fuller students have come to us and it has been a privilege to help them. We do not sell to the general public. Walter Zimmer Co., wholesale manufacturing jewelers with 80 years’ experience. Call (213) 622-4510 for hours, days open, and directions. Ask for Mel or Ken Zimmer. (Mel is a member of Glendale Presbyterian Church and is active in the healing ministry.) Please note—we moved our office in October 1997.

Psychotherapy for Students—providing individual, premarital and couples’ counseling. Contact Cynthia Winn, M.A., M.F.C.C., at (818) 789-3346.

Need a Typist or Transcriber? Simply bring me your papers, reports, etc. I’ll give you the professional touch. LOW rates. Over 15 years’ experience. Robbie (626) 791-1855.

Christians need cars too! SIDCO Auto Brokers serves Christian colleges, missions, staff/students/alumni. This is our 12th year serving the Christian community only. Fuller hotline (909) 949-2778 or 1-800-429-KARS. “A good name is chosen rather than riches.” Proverbs 22:1

Struggling with feelings of loss and/or depression? Fuller Psychological and Family Services (FPFS) is offering a support group for men and women experiencing significant personal problems and who think they may be experiencing depression. Space is still available. For more information contact Sarah Marion or Jackie Caoile at FPFS, (626) 584-5355. Fee is $15 per session.


Friendship/Ministry Opportunity: Befriend an international student!
Many of our new international students need friends and conversational partners. They need someone of whom they can ask questions—about our culture, our school, and the nitty-gritty stuff like where to buy toothpaste, how to mail letters, or what to do with the trash.

Many of them just need a safe place—or person—where they can begin to gain confidence in their use of English. If you would be interested in meeting weekly with an international student, please contact advisor Elyse Pyun of the ESL office, School of World Mission, Payton 229 [or call (626) 584-5269].

One more odd job...
Dan Payne, from the Mail Center, shares that he used to sell funeral plots and caskets door-to-door in Houston, Texas. “People would actually slam the door in my face, laughing hysterically,” he told the SEMI. “My friends and I all made fun of me, but I often reminded them, ‘You may laugh now, but I’m the last one who’ll let you down.’”

Tell us your odd jobs and “past lives:” (626) 584-5430 or semi@vax.fuller.edu.

The Graduate School of Psychology and the De Pree Leadership Center of Fuller Theological Seminary present
“Courageous Unity Within Diversity: The Christian Call to Racial Reconciliation” with

Rev. Bernice A. King
Pastor, Author, Speaker
Friday, January 30, 1998
10:00 a.m.
Travis Auditorium
180 N. Oakland Avenue, Pasadena
Rev. Bernice A. King is the youngest daughter of Dr. Martin Luther King, Jr., and Coretta Scott King. She is an ordained minister as well as a popular conference speaker. Following her message, Rev. King will be signing copies of her book Hard Questions, Heart Answers: Sermons and Speeches, which will be available for purchase.

For additional information, please call our King Event Line at (626) 584-5535.
Compaq Presario 1610 • P-150 MMX • 16MB/1.6GB • 14X CD • 12.1” DSTN • K56 F/M $1799
Hitachi Mx166T • P-166 MMX • 16MB/2.1GB • 8X CD • 12.1” TFT • 33.6 F/M • 10BT • 5 yr Warr. $2299
Fujitsu Lifebook 535TX • P-133 MMX • 16MB/2GB • 20X CD • 12.1” TFT • 33.6 F/M $1899
Daewoo Nirvana • P-166 MMX • 40MB/2.1GB • 10X CD • 12.1” TFT $2100

TOSHIBA NOTEBOOKS

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OTHER NOTEBOOKS

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<th>Processor</th>
<th>Memory</th>
<th>Hard Drive</th>
<th>CD-ROM</th>
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<td>Fullsize Lifebook 435DX</td>
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ACCESSORIES

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<td>Battery</td>
<td>10 Compas Presario 1616, 1550, 1520</td>
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TOSA LIBRETTO 500CT

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<td>Toshiba Libretto 500CT</td>
<td>6.1” TFT • 1.6MB</td>
<td>$1399</td>
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