The second thing this man had to push through was his apathy and his complicity; he had to begin to take personal responsibility. That means he had to push through his ego and his pride. You know, we’re going to have to do that too. You see, he could have said, “I didn’t hurt that man; I didn’t wound him; I didn’t take from him; not me.” Somebody who came before me took from him, snatched and stole from him, stripped him of his integrity and his personhood; I didn’t do that!” He said instead, “My God, because you loved me so much that while I was yet a sinner you died for me, I’m going to be big enough to come out of my apathy and my complacency and my pride and my ego, and go to work and help this man’s healing become a reality. Because I know, God, that you have no hands and you have no feet; your hands are my hands, and your feet are my feet, and your lips are my lips, and so, God, I’m going to allow you to use my hands and my feet and my lips and my physical presence. Come now and take residence in me and allow your love to begin to roll and help the healing. I’m going to be big enough to let you use me to help this person on the side of the road who’s been inflicted with harm.” And so he began to work, to touch, to heal. It wasn’t his responsibility.

We can’t resolve our racial dilemma by talking about it; we can’t resolve it by being impersonal about it. We can’t resolve it in the classroom by talking about it. We’ve all got to become personally involved and take personal responsibility. There are three kinds of people in the world: there are the many who sit on the sidelines and watch things happen; there are the few who get involved and make things happen; but there are the overwhelming majority who don’t know what happened. And if we are really honest, most of us don’t know why we’re in the dilemma we’re in today. Most of us are mad, defensive, bitter, guilty, fearful. We don’t know why...but if you ever step up out of that stuff and attach yourself to the love of God in you, you can begin to move beyond the anger, the bitterness, the guilt that paralyzes you and keeps you from being involved and being responsible.

So this man, he took personal responsibility. And really, that’s what’s important when I think about racism in America, the racial divide. For when I look at history, it puzzles me that no one wants to take responsibility for the 400 years of slavery and the 100 years of Jim-Crowism and segregation. “I didn’t do it; I didn’t hurt you. Why should I have to take responsibility?” But engage the Samaritan, if you will, when you get back to a comfortable place, and ask God why this man, who did not cause the harm, took responsibility as if he did? That’s what we’re going to have to do, because in a real sense, if I’ve been advantaged because of the disadvantage of a group of people or I’ve benefited on the shoulders of a group of people, then it is my responsibility to rise to the occasion because it’s all a part of the legacy I’ve inherited.

We’ve got to take personal responsibility; love will push us beyond getting stuck in denying it, and stuck in defending it. Are you going to heal it? It needs to be healed, and the balm is in some of your hands. Are we going to continue to ignore it, and let it fester underneath the surface, and eventually cause a major racial explosion in our society? I really hope not.
FINANCIAL AID

Attention Returning Students:
If you have received a Federal Application for Student Aid renewal form in the mail, it applies to the 1998–1999 academic year, beginning with summer quarter. You may submit it, along with your Fuller Financial Aid Supplemental Application, to the Office of Financial Aid. Supplemental applications are now available in the office. Returning students from all schools are required to submit their FAFSAs and other materials by March 6, 1998 for the 1998–1999 year. Also, you may prepare by completing your income tax returns as soon as possible.

JEMS MUSIC MINISTRY
Annual scholarships are offered to seminarians who are preparing for ministry or a full-time Christian vocation. This opportunity is offered to seminary students who are members of or who serve in some capacity in a Japanese/Asian-American church. Applications can either be picked up in the office of Financial Aid or obtained by writing to:
JEMS Scholarship Committee
Mary Tabuchi, Director of Music
948 East 2nd Street
Los Angeles, CA 90012
(213) 613-0022
The deadline for this scholarship is March 30, 1998.

ACUTA STUDENT PAPER COMPETITION
This is an opportunity for students who may be considering a career in telecommunications. This competition is open for all degree programs with a component of telecommunications study. The application and list of requirements are available in the office of Financial Aid. The deadline for this competition is April 3, 1998.

THE SANTA BARBARA FOUNDATION—JACK GIMBEL LOAN
10 interest-free, 10-year maturity loans of varying amounts are available for applicants who have attended schools in Santa Barbara County from 7th through 12th grade and are enrolled in grammar schools for the 1997-1998 academic year. For more information, contact the foundation itself.
Vicki Wedmore
Student Aid Program Asst.
15 East Carrillo St.
Santa Barbara, CA 93101-2780
(805) 966-2345

INTERNATIONAL BAPTIST SEMINARY SCHOLARSHIP FUND
American Baptist ethnic seminarians whose initial language is not English may apply for these scholarships of varied amounts, for which there is no application deadline. One can obtain eligibility information in the Office of Financial Aid. However, applications are available only through:
Rev. Perla D. Belo, National Ministries
P.O. Box 851
Valley Forge, PA 19482-0851
1-800-ABC-3-USA, ext. 2468 or 2462.

ROTARY INTERNATIONAL AMBASSADORIAL SCHOLARSHIPS
While available scholarships and application deadlines vary according to specific Rotary clubs, many scholarships cover complete funding for travel, study, and living abroad for an academic or calendar year. Some local clubs are currently accepting applications for the 1999-2000 academic year, and deadlines range between March and July of 1998. For more information, visit the organization’s homepage at www.rotary.org (where details and applications are available for downloading) or write:
The Rotary Foundation of Rotary International
One Rotary Center
1560 Sherman Avenue
Evanston, IL 60201.

LYDIA SCHOLARSHIP FUND
The Lydia Fund is a scholarship program for women who have experienced God’s call to become ordained pastors in the PC(USA) denomination. You must have at least one year of work experience prior to seminary (volunteer OK) and a commitment to complete a Master of Divinity program. The application deadline is April 1, 1998. Applications and information can be picked up 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.
Jesus for Postmodernity
by Sandy S. Kirk, Ph.D. student in SWM

A third millennium bluses over the horizon of time. With it, the tides of modernity sweep forever out to sea. The dashing tides of postmodernity burst over the shores of history.

With this tidal wave of postmodernity, we are here at Fuller need to ask—can evangelical Christianity relate to the new realities of postmodernity? Speaking to a Harvard graduating class, Alexander Solzhenitsyn warned:

If the world has not approached its end, it has reached a major watershed in history, equal in importance to the turn from the Middle Ages to the Renaissance. It will demand from us a spiritual blaze; we shall have to rise to a new height of vision, to a new level of life, where our physical nature will not be cursed, as in the Middle Ages, but even more importantly, our spiritual being will not be trampled upon as in the Modern Era.

In modernity our spiritual natures were "trampled upon" as revelation was replaced with rationalism, theism with humanism, God with science. Will we replace reason with feelings, intellect with emotions, the mind with the heart, rules and absolutes with relationships, and compartmentalized "brow rhetoric or bloated intellectualism. He didn't try to reach people through logic, intellect, or complicated apologetics, as we modernists do. He tried to reach them through feelings, through emotions, through the heart. He opened up the fathomless mysteries of God, but He didn't do it with highbrow rhetoric or bloated intellectualism. He did it by asking questions, telling stories, and demonstrating His love with miracles.

Like many in this day, Jesus knew what it was like to be homeless. "Foxes have holes, birds of the air have nests, but the Son of Man has nowhere to lay his head" (Luke 9:58). He was born in a borrowed stable, placed in a borrowed feed trough, rode a borrowed donkey into town, even laid His head in death in a borrowed tomb.

Like many first postmodernists,1 He knew what it was to be despised and rejected, "a man of sorrows and acquainted with grief." He was accused of being crazy by His own family. He was betrayed by one of His closest friends. He was abandoned by most of His disciples. He was killed by those He came to heal. Though He was God, He experienced the reality of human pain. He knew the feeling of human tears swimming in His eyes and slipping down His cheeks.

He didn't blow His own horn or publish the news in the Jerusalem Post as do many of us modernists when we accomplish something noteworthy. When He raised a dead child or opened blind eyes, He often did it in secret. Like first postmodernists today, who prefer to give aid privately, without any fanfare, He quietly slipped out of town when crowds wanted to make Him a king.

Must of all, He heard the deep cry of the heart of broken people. He felt the pain issuing from hurting ones. He felt the ache in the human soul. He wiped away tears, and He did it in a very postmodern way—quietly on a hill, without fanfare, outside a city...

He Heard the Cry of Pain

As He hung suspended between heaven and earth, blood spurring from every wound in His body, tears and spittle dripping down His cheeks, He swept the crowd with His eyes. But He saw more than a little crowd around the cross.

He looked ahead and saw myriad generations to come. I believe His heart leapt within Him as He looked out and saw a young generation, crossing over the postmodern divide into the third millennium.

Even as His body would go into the ground and rise on the third day, the third millennium—or third day—would be a special day in His plan. For this would be a glorious time of revival, and this Joshua generation—the first postmodernists—would be a grand part of His plan for pouring down the flame of His Spirit.

So there He hung, dangling from two strips of timber at Golgotha, looking out over this first postmodern generation. He saw their pain, their broken dreams, the ache in their soul.

He saw how over half of them would experience the divorce of their parents and the shattering of their homes. He saw latch-key children watching t.v. alone as their single moms struggled to make ends meet. He saw the abuse, the violence, the anger, the rage, the suicides.

He heard the silent cry bellowing from the heart of broken people. It was a cry for belonging, a cry for a family, a cry for a father, most of all it was a cry for God. If the cry could be formed into words, it was "Oh God, why am I forsaken? Why have even you abandoned me?"

continued on page 4
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 Camel Hall (behind the Catalyst), or call (626)584-5387.

**Other Groups**

- **Japanese Students**
  (Anyone who understands Japanese is welcome!)
  Psych. Bldg. 314

- **Korean Students**
  Payton 301

- **Messianic Jews**
  Glasser Hall, First Floor

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**Jesus for Postmodernity**

So, there from a cross, Jesus cried that very cry. With a deep guttural, animal-like roar, He wailed, “My God, my God, why have you forsaken me?”

Why did He cry that anguished shriek, the saddest cry ever heard on earth? There are many reasons, but one is chief of all—He was forsaken so that a forsaken and abandoned generation would never be forsaken by God. At last, they would have a family, a sense of belonging, a relationship with God. Yes, at long last, the love of a faithful Father would fill the hole in the soul of the first postmodern generation.

**A New Spiritual Blaze at Fuller**

May we here at Fuller never allow the tidal wave of postmodernity to wash away our spiritual vision. The ultimate truth can be found not in a concept, not in a philosophy of thought, but in a Person. As Solzhenitsyn urged, may we here at Fuller have the “spiritual blaze” to relate Jesus Christ to a new generation of postmodernists.

Christ alone transcends the rationality of modernity and the irrationality and relativity of postmodernity. In any era of history, any epoch of time, He is the timeless, eternal God. In the words of Charles Spurgeon:

He is the sun of our day, he is the star of our night; he is our life; he is our life’s life; he is our heaven on earth, and he shall be our heaven in heaven.

---

**Scenes from the snowy San Gabriels after the recent storms.**
Excerpts from Rev. King’s Sermon

Most of us are mad, defensive, bitter, guilty, fearful. We don’t know why...

because the rest of the world is looking at us. It would be tragic for us to become a riot-torn nation after all of the hard laboring many before us did and we are doing now. It would embarrass us, to say the least...

The third thing this man did is to push beyond his preconceived ideas and prejudices. In other words, he got up close, and he got personal. And that’s really where the key is, because when you get up close and personal, it challenges your attitude and perceptions, it opens your eyes. Let me give you an example: I’m nearsighted. If I take the contact lenses out, anything that’s beyond two feet is blurry. If my pastor was sitting beyond two feet, as well as I know him, if he didn’t say a word, I would be very close to labeling him as somebody else, because he’s blurred; I can’t make him out. But when I put those contact lenses in, it pulls him closer to me and it begins to clarify him, and it causes me to see him fully as he is, not as I thought he was.

That’s the problem in our society today, because we are so stuck on our own sides and in our own comfort zones. We’re in our own neighborhoods and in our own majority schools and we’re in our own African-American and European-American churches. And occasionally, we’ll have a worship service together. But we’re not engaged completely, totally, consistently in an ongoing relationship personally with each other, because we’re staying at a distance. We’re not experiencing each other in a close way, and we can’t see the real pain and the frustration and the joy and the victories, and that’s really what it’s about. If we’re going to heal and eradicate racism, we can’t solve it on different sides; we can’t stay separated; we have to cross over. Mother Teresa said, “If you judge people you have no time to love them.” Love says you come out of what you’ve been normally doing and get together with someone who is different from you racially and ethnically and put aside whatever differences may exist and begin to explore each other’s worlds.

The most important thing is that while we’re separated from each other you don’t allow your worst fears to get into your psyche. I really believe the psychology community can offer a perspective that’s missing in these discussions. This is a psychological dilemma. Until you are converted, you can’t strengthen your black brother. Be careful what you allow to play to your worst fears—the television, the tunes, and magazines and books—because we allow those things to dictate to us the ways in which we deal with people. We judge people from what we see and experience through the television, the news media. Because we’ve read it so much in the papers, we believe that black men who look a certain way, dress a certain way, talk a certain way, are in fact the way the news has portrayed them: as thieves, as robbers, and as killers. We’re lacking some of the truth about each other, and we cannot let ourselves know about each other through books and through assumptions. We’ve got to engage each other personally.

The only way healing is going to come between the races is when vulnerability happens, because really this thing boils down to a bad relationship...and if we’re going to move beyond it, we’re going to have to get close enough to see the wounds, talk about the wounds, and then repent for what we’ve done, forgive each other, release each other...

We owe each other personal conversations, not these fake, phony conversations. When people have real conversations it changes them; you exchange ideas, you consider other opinions, you shift positions. It’s difficult to have to change yourself, admitting that maybe you were wrong. It’s difficult coming to appreciate another person’s perspective, but we owe it to ourselves to have these kinds of relationships. We’re afraid to get vulnerable with each other, but the only way healing is going to come between the races is when vulnerability happens, because really this thing boils down to a bad relationship. There’ve been hurts inflicted on both sides; some people have been hurt on one side more than the other. But it’s a bad relationship, and if we’re going to move beyond it, we’re going to have to get close enough to see the wounds, talk about the wounds, and then to repent for what we’ve done, forgive each other, release each other, and then be reconciled by restoring things that have been taken: integrity, dignity, trust, equal standards economically, politically, educationally. That’s what this man did when he got close; he began to restore some things to his brother. He gave him back his dignity and his personhood.

And the final thing he pushed beyond was his fear. My father used to say, “Vanity asks the question, ‘Is it popular?’” Courage asks the question, ‘Is it safe?’” I believe on that particular day, conscience ruled that Samaritan’s life, and in spite of the fear that might have presented itself to him, he took the high road and did what was right. Everybody else had ignored the situation, but somebody had to be neighbor and friend and helper to the one on the side of the road. We’ve got to do sometimes what’s unpopular, what’s unsafe; even then Jews and Samaritans were to have no dealings, so the Samaritan broke some rules. Other people might not always agree with you when you know something to be right. When you rise up and say certain things, you may have to risk the loss of some things: your reputation,

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CAMPUS EVENTS

Arab World Presentation
Wednesday, 3/18 @ noon-1 p.m.
The Arab World Presentation team of Operation Mobilization (OM) will give a presentation at Fuller on Wednesday, March 18 from 12 to 1 p.m. It will be held in Payton 101, and lunch will be provided.

C.S. Lewis Society
Wednesday, 3/18 @ 7:30 p.m.
The Southern California C.S. Lewis Society meets on the third Wednesday of each month (excluding December and summer months) at 7:30 p.m. in the Faculty Commons. Join us on March 18 as we hear Dr. Diana Glyer of APU present “Joy Davidman Lewis: Author, Editor and Collaborator.”

Low-Fee Individual Therapy
Offered by the School of Psychology, beginning April 1998, for those experiencing anxiety, depression, relationship difficulty, 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.

ANNOUNCEMENTS

Attention PC(USA) Students
If you are planning to take the ordination exams in fall 1998 or winter 1999 and have not received a memo from the Presbyterian office, please contact us at (626) 584-5582 or stop by the office to pick one up. Thanks!

Summer Ministry to Japan
Join a Fuller team in ministering to a church in Japan this summer! This 4-week opportunity is sponsored by LIFE Ministries, and will focus on friendship evangelism and your gifts, to partner with a Japanese church. Call soon—the deadline is approaching: Sonoka Natsumura (626) 792-5396, Sue Plumb Takamoto (626) 403-9379, or LIFE Ministries (626) 914-8990 x241.

Allelous Co-Housing Community
Opening
Interested in living in community while you’re learning? Allelous Co-Housing Community combines the privacy of self-sufficient apartments with a common house where meals and community life are shared. There is currently a 1 BR apartment available. Come join us for a meal and see what you think. Contact Fuller Housing (626) 584-5445 or (626) 584-5464.

Tour of Wycliffe Bible Translators
Friday, 3/27 @ 10-11:30 a.m.
Open to anyone in the Fuller community... a tour of Wycliffe’s headquarters in Huntington Beach, on Friday, March 27 (during spring break) at 10 to 11:30 a.m. Call Karen at (626) 797-4873 for further information.

SPRING DEADLINES

| Spring 1 | Deadline: March 3* | Publication date: to be published March 27 |
| Spring 2 | Deadline: March 10* | Publication date: to be published April 3 |
| Spring 3 | Deadline: March 31 | Publication date: to be published April 10 |
| Spring 4 | Deadline: April 7 | Publication date: to be published April 17 |
| Spring 5 | Deadline: April 14 | Publication date: to be published April 24 |
| Spring 6 | Deadline: April 21 | Publication date: to be published May 1 |
| Spring 7 | Deadline: April 28 | Publication date: to be published May 8 |
| Spring 8 | Deadline: May 5 | Publication date: to be published May 15 |
| Spring 9 | Deadline: May 12 | Publication date: to be published May 22 |
| Spring 10 | Deadline: May 19 | Publication date: to be published May 29 |

Submissions are due by noon in the SEMI office on the second floor of Kreyssler Hall (upstairs from the Catalyst). Questions? Call the SEMI at (626) 584-5430.

*Early deadlines due to finals/spring break.
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

91 Honda Accord EX, 4-door, automatic, loaded, sun/moon roof, original owner, 86,000 miles, excellent condition, $8250. (626) 791-5039.

JOBS

Summer Staff Positions available with Forest Home Christian Conference Center: Want to work with youth or families in one of the most beautiful places in Southern California? Want to be part of an incredible ministry team? Check out these opportunities for an awesome summer at one of the premier Christian camps in the country—Forest Home. Located in the San Bernardino mountains—fresh air, glorious sunrises, mountains, streams and flowing waters—all in a context of touching youth and families for Jesus Christ. Applications and information are available in the Career Services office.

Tennis Lessons—30+ years experience. Beginner to advanced. Call Zoli at (818) 218-6372-1 (pager).


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.

CLASSIFIED ADS

Housesitter for the month of June. Two weeks with two teen girls (pets, too). Close to Fuller, car available. Respond to Sue, Fuller box #573.

Earn $300/week! You—communication skills, motivated, personable. Us—new job experience, professional, friendly environment. Offering Focus on the Family curriculum to church leaders. (626) 795-4814.

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Tax Time: Tax preparer, licensed and bonded, specializing in ministers, Fuller students, and staff. Reasonable prices. Ask for Tom Dunn at (818) 352-8237.

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 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


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