The Semi (03-01-1999)

Fuller Theological Seminary

Follow this and additional works at: https://digitalcommons.fuller.edu/fts-semi-5

Recommended Citation
https://digitalcommons.fuller.edu/fts-semi-5/269

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in The SEMI (1991-2000) by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.
I was cutting through the Santa Clara Valley on my way back from interviewing Dr. Bromiley in Santa Barbara. I had been cursing my luck... my chance to get out finally came, and it rained all day. All the way to Santa Barbara I had peered through my anxiously working windshield wipers. The sun did not stand a chance against the thick gray rain clouds, but toward sundown, on my way back, it discovered a way to shine. It slipped beneath the clouds on its way to the horizon, and suddenly I and my wet car and the whole wet world were basking in direct sunlight. The orange light of the falling sun lit up the landscape in contrast to the dark clouds still overhead and still drizzling. The greens of the spoke-like rows of orange trees dazzled against the darkness, the hills stood clearly in the fresh light, and the wet blacktop behind me shimmered like gold. And then ahead of me was the inevitable result of such a situation: a rainbow. I pulled over on the shoulder of the road as soon as I could safely stop, and the cars and semis splashed past me. The rainbow, although only part of it is visible in the picture above, made a complete arch in the sky. I took a few pictures with my SEMI camera, and wondered what the promise was here. Never again... what?
The SEMI is published weekly as a service to the Fuller community by the Office of Student Services, Fuller Theological Seminary, Pasadena, California 91108. For more information, contact the SEMI office at (626) 584-5430.

Articles and commentaries do not necessarily reflect the views of the Fuller administration or the SEMI. Final editorial responsibility rests with the Director of Student Services.

The Mission of the SEMI: Staffed by students and sponsored by the Office of Student Services, the SEMI serves as a connecting point for the entire Fuller community. It is a forum and a voice for issues, information, and events of interest to the community.

Announcement Information: Notices may be submitted to the Editor (Kreyssler Hall, 2nd Floor) by noon (12 p.m.) on Tuesday, ten days prior to the date of publication. No late notices can be accepted.

In-house users will be charged for notices from their departments which exceed 50 words in length or which run longer than two weeks.

Advertisement Information: Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the “Ads” section and charged per word.

Come and join us this Wednesday, March 3, in the First Congregational Church at 10 a.m. for the installation lecture by James Bradley, Professor of Church History.

The Thursday Chapel meets in Travis Auditorium at 10 a.m. Jorge Barro, Ph.D. Intercultural Studies student, will speak. There will also be a time of praise and worship led by the Chapel Worship Team.

---

Financial Aid

Applications for 1999-2000 (Summer 1999—Spring 2000 quarters) are now available in the Financial Aid Office. Students must re-apply for financial aid each year. The application deadline for returning students is March 5, 1999.

EVANGELICAL LUTHERAN CHURCH IN AMERICA

This grant is restricted to members of the Evangelical Lutheran Church in America. Grants are given to Ph.D. students in theological areas appropriate to seminary teaching. Applications are available in the Office of Financial Aid.


SOPHISTA INTERNATIONAL OF LOS ANGELES

Soroptimist International of Los Angeles is offering its annual fellowship to an outstanding woman graduate student. She must be a U.S. citizen and a CA resident. The award of $3000 is for the 1999-2000 academic year. Applications are available in the Office of Financial Aid.

Deadline: March 15, 1999

THE MARTIN LUTHER KING JR., SCHOLARSHIP FUND

Do you have an extra dollar this week?

Can you spare it to give that dollar to a scholarship fund that will help out a brother or sister in the Lord fund their education? I bet we all can. Let us all seriously consider helping. Contact Wayne Herron in the Development office at 584-5491 with your blessed gift.

SHERI HARTHOORN MEMORIAL STUDENT

This Scholarship is for financial assistance for ministry, short-term missions, urban internships, ministry projects, etc. Applications are available through the ASC office on campus.

Deadline: May 1, 1999.

WEBSITES TO CHECK

http://www.collegedegree.com
http://www.studyabroad.com
http://www.gradschools.com
http://www.fastweb.com/newsletter
http://www.ScholarAid.com
http://www.edupass.org

---

WE’RE SORRY!

Somehow—we’re not quite sure how—Dr. Jim Furrow of the School of Psychology was accidentally left out of the new 1998-99 Photo Directory. To make matters worse, it turns out that this was the second year in a row that he was left out! Our apologies to Dr. Furrow for this oversight, and our assurances that we’ll make sure it doesn’t happen again.

Janice Ryder, Director of Publications
David Kiefer, Registrar

James Furrow, Psychology
Revelation, Liberation in Black Theology

By Leonardo V. Wilborn, SOT Student

It has been calculated that between 1579 and 1807 over 15 million slaves were brought to the Americas from Africa. A large portion of these African slaves—male and female, young and old—died in route from the African coast. The conditions in which the slaves were transported was inhuman. Slaves were chained next to each other in the bows of the Spanish and Portuguese trade ships. Many times the slaves were not able to relieve themselves, and therefore had to lie on a wood bed in their own waste. When the slaves were cleaned it was by pails of water thrown on them, or by systematically washing them in the ocean. The treatment and disrespect showed to the fathers, mothers, sisters, and brothers, would come to greatly influence the view the African American would have regarding the redemptive work of Jesus Christ.

It is from this background that one can trace the origins of early religious belief systems developed by the African American. The slaves, due to their understanding of the nature of God from African traditional religion, found the religion taught by the white Christian missionary to be very similar to their own. The major differences being the terminology used and the names assigned to the primary characters or forces at work within the white Christian’s world of belief.

Converting the slaves and teaching Christian doctrine was not as difficult as some have been led to believe. The frustration of the white Christians rose, however, when the African accepted their theology, but interpreted it to meet their own needs. It was because of their unique view of reality that the itinerant Negro preacher developed a theory and view of Christ’s saving work that differed from the white missionary’s point of view. From the point of view of the slaves, the God of the white man was inconsistent in his approach to humanity. As Gayraud Wilmore has asked in his book Black Religion and Black Radicalism, how could “the God of the whites care so much about their eternal salvation while remaining indifferent to the powerlessness and wretchedness of [the slave] condition?” This God of the itinerant Negro preacher was more than the God of the slave master who used his whip and gun for control, and he was also more than the God of the plantation preacher who wished to keep slaves humble and defeated. Their God was the God that instructed Moses in the famous Negro spiritual to go down to Egypt land and confront ol’ Pharaoh.

It was out of a deep experience of sorrow and an ever-flowing sense of joy and salvation that the concept of Black theology was formed. This theology was grounded in the faith that God is a liberating God. To have a “Black theology” is to understand that Jesus Christ died and rose again to save the poor, despised, downtrodden, lonely, outcast, and wretched of the earth. Black theology is a viewpoint, then, from which one can see and understand the redemptive work of Christ.

Black theology is a combination of two recognized approaches to the understanding of God: revelation theology and liberation theology. In revelation theology it is understood that God himself reveals his presence or speaks to humankind. “God has spoken” is the methodological starting point for this approach. Black theology is influenced by the discipline of liberation theology as well. The theologian that uses Black theology as a starting point understands that both the oppressor and the oppressed are required to work toward the unity of relationship that Christ wished for humanity. It is not just a matter of the oppressed saying “I hurt, therefore I am,” but “how can we work together to bring equality and wholeness to our relationship?”

Dietrich Bonhoeffer, martyred in Germany by the Nazis in 1945, had insight into the nature of God and humanity that reflects the essence of Black theology. He understood that having faith in God was not enough to bring about the promise and sonship we as individuals seek from Jesus Christ. We must actively engage in the battle for righteousness, love, and liberty. Bonhoeffer wrote: “...it is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world.” This is very important to the Black theologian, for one must actively seek the love of Christ between each and every person in society. This job, to be done by every person regardless of color, becomes easy when one looks to where humans have been enslaved, homeless, neglected, and trampled underfoot.

This is why more of our brethren of non-African descent must seek to develop skills in using Black theological tools. When they do this, they will find out how easy and flexible this tool can be. To quote Paul Tillich, “no isolated system of doctrine or theology can embrace the whole truth.” So it is imperative that we as theologians allow ourselves the freedom to approach God from a number of different positions.

This article concludes our brief series in celebration of Black History Month. I, as the editor of the SEMI, would like to thank Velma Union, director of African American Ministries, for her work in contacting the writers we have featured. Each of the three articles which we ran approached African American history with a large measure of pride in the accomplishments of African Americans and their contributions to American culture. No matter what one’s ethnic background, the history and literature of African Americans is a rich testimony to the human spirit, and is worth investing some time to get to know.
Distinguished Career of Dr. Bromiley

Continued from pg 1

quickly they'll never find one at all. In my day it was a common occurrence to do parish work before going on to teach.

MS: What part did you play in the beginning of Fuller's Ph.D. program?
GB: I more or less initiated it... [laughs] against great opposition.

MS: Who was the opposition from?
GB: The rest of the faculty. I was supported but you think it was worth doing it in

MS: But you think it was worth doing it in order to have a Ph.D. program?

GB: Oh yes, very definitely so. And it has proved to be a great asset to the seminary. It built up gradually, and I think it has about 80 students now... something like that. To start with we had two or three. Then we expanded to five or six and gradually built up.

MS: You've written a couple of books on Thomas Cranmer. What's your interest in him?
GB: He's one of our great Anglican Reformers. It was on the occasion of the anniversary of his death—which was a martyrdom at the hands of the Roman Catholics—that they asked me to write about him. In fact one of those books was written in a month. Some people asked me to write the theology of Cranmer. Well, I said I can, but you'll have to accept the whole thing in a month. It was rather a tall order, but it was the way some of the Reformers themselves operated. In one or two works Zwingli was doing the pages and sending them down to the printer as soon as they were done.

MS: Do you see the ideas of Thomas Cranmer as being of continuing importance?
GB: Oh yes. Cranmer helped to give the Anglican Church both an English Bible and the Prayer Book. He also created more or less the Thirty-nine Articles, which are the standard teaching or confession of the Anglican Church... Not greatly adhered to nowadays, but most evangelicals I think would go along with it. It incorporated such things as justification by faith, original sin, and all the rest.

MS: You've remained loyal to the Anglican tradition. What does that tradition offer to the evangelical world?
GB: It depends exactly what you mean by the Anglican tradition. If you go by what most Episcopalians in America understand by it, I wouldn't think it has very much to offer. If you go by the Anglican evangelicals in Britain who expanded across the world—did missionary work in Africa and Asia, and a little bit in South America—I think it has a good deal to offer because it has an emphasis on the great foundations of the faith, the creeds and the teachings of the Reformation, yet retains some of the contacts with what we might call the Catholic world. It serves as a kind of bridge between the evangelical and the Catholic worlds. There is a difficulty, of course... a bridge might be isolated at one end or the other end, and that can happen very easily. It can be difficult being a bridge kind of church.

MS: Your title while at Fuller was "Professor of Church History and Historical Theology." I'm curious as to whether you see yourself mainly as an historian or a theologian... or a mixture of both?
GB: Well, a mixture of both. Originally, I only had time to do the Church History courses, and I did the historical theology in electives. But eventually with the expansion of Fuller, and before Jim Bradley came, I did the whole lot. After 1970 we had about 200 people wanting church history courses, so I split them into two mainline courses. One was church history and the other historical theology. People could choose whichever they wanted. Eventually I was relieved when the faculty approved the taking on of somebody else in church history. James Bradley then joined me so we were able to split the load. I view both theology and history as part of my work.

MS: Moving now toward your translation work, how did you come to do so much translating?
GB: It wasn't really a planned affair. I was asked way back in 1947 or '48—to participate in the translation of Barth's Church Dogmatics, and I did a couple of sections. Then I moved up to Edinburgh in 1951. At that time Tom Torrance was engineering all the translation work. His idea was that he would put out sections to various people and then put all the parts together when they were done. But he was in a real mess; he was tied up with other things. He
Reflections on the Discipline of History

By Dr. Jim Bradley, Geoffrey W. Bromiley Professor of Church History

1. Why is history an important pursuit at a theological seminary?

There are two answers to this question, one theological and the other vocational. The theological answer can be summarized in two words: Christ and the Church. In the Incarnation of Christ, God became intimately involved in history, making the Christian revelation essentially historical. Christians are thus unavoidably historians, since God assumed human nature in the person of Jesus Christ. If we wish to know anything about the person and work of Christ, we must use a historical method, since the documents that testify to him are historical documents.

Second, the Church is his Body in the world, and it continues Christ’s mission to the world. Therefore, if we wish to know about Christ’s mission, then we must investigate the historical sources that tell us about his work in and through the Church. But we also study Church History in a theological curriculum because it shapes our identity as Christian leaders; in other words, there is a vocational answer to the question as well. We all have some form of affiliation with other Christians, and even if our denominational ties are ill-defined and loose, the body of Christians with whom we identify has a history. If we are to represent that body of Christians faithfully, we need to know something about the origins and development of the movement or denomination.

2. How were you first interested in history?

I found history as a discipline attractive because of its power to explain things that otherwise remain a puzzle. I think I was attracted to English history because of my own ethnic origins. I was puzzled by such questions as “How had America come to be such a powerful nation?” “What were the sources of democracy and representative government?” As I studied history, I learned to ask questions that went beyond the more or less self-interested one of my own origins. For example, “How had it come to be that in a nation where ‘liberty and justice for all’ were catch phrases on everyone’s lips, African Americans were treated so unjustly?” These are questions that can only be answered by appealing to historical sources. So at bottom, history for me is a question of personal identity. More broadly, this applies to Church History as well. My investigation of the history of the Church is clearly prompted by the very personal and existential question, “Where do I fit in this complex mosaic of Christian denominations?”

3. Did you study under Dr. Bromiley?

Yes, in fact, Dr. Bromiley’s presence at the seminary in 1968 was one of the reasons that I came to Fuller. He was then working, at one and the same time, on Kittel’s Theological Dictionary of the New Testament and Barth’s Church Dogmatics, and I was already very interested in the field of church history. I thought it would be wonderful to study under a scholar of such stature, and so I took not only the required sequence in Church History with Dr. Bromiley, but I also took all of his elective courses that I could fit in. I was particularly challenged by his seminars on the Church Dogmatics and by courses on selected periods of historical theology. In my last year at Fuller I took several directed reading courses under his supervision, including an investigation of the collected works of Thomas Cranmer. The inspiration of Dr. Bromiley’s teaching, the rigor of his scholarship, and the passion that he expressed for the life and ministry of the Church had a deep and lasting impact on my own calling to be a teacher. I took more classes from Dr. Bromiley than any other professor, and my three years at Fuller as a student were truly formative because of him.

4. How do you feel about being inaugurated into a chair named after Dr. Bromiley?

I feel deeply honored to be chosen as the first recipient of this named chair, and I am humbled at the thought of my name being associated with his. This sense of indebtedness goes deeper than the unworthiness I feel when I sign a letter with my name and the phrase—“Geoffrey W. Bromiley Professor of Church History.” I confess I do have a feeling of responsibility to attempt to live up to a great legacy. I am also worried about being so honored, because with honor goes obligation, and to speak candidly, there is no way that I can attain to his level of distinction. I am actually much happier about the honor that the creation of the chair confers upon Geoffrey than I am about being chosen to “occupy” it.

5. What are your current research interests?

I am working on two book-length projects: one is “Spiritual Formation in Theological Education and Ministry” and the other is “Religion in the English Enlightenment.” Both endeavors build on my previous work in eighteenth-century English history. I think that next to the Reformation of the sixteenth century and the Evangelical Awakenings of the eighteenth century, the Enlightenment is the most important movement in modern history for Evangelical self-understanding. So many of our present-day dilemmas over epistemology—how do we know, and know for certain?—over toleration, and related questions of binding public address, and over faith and politics, can be traced to the upheavals of the eighteenth century. Thus, at bottom, in all of my historical work, I am really on a quest for self-understanding and understanding for the sake of the Church and ministry.

7. What will you be speaking on at the upcoming installation?

I will be speaking on “The Authority of Christ in the Enlightenment” in my upcoming installation address, and I will focus in particular on how Christ’s authority is related to power politics, on the one hand, and to toleration on the other. I am keenly interested in how history reveals the various uses to which the appeal to Christ’s authority has been put. Hopefully, through a study of the past we can learn to be more authentically Christian in our various appeals to Christ’s authority today.
Distinguished Career of Dr. Bromiley

Continued from pg 4

asked me at that time if I would take on the editorial work. I remember going down to his house one day and he brought me a great pile of stuff that had all been collecting but had not been edited. So I became the chief editor, although Tom Torrance was the associate editor because he checked all the Latin and Greek. He had been a student of Karl Barth, and Barth knew him and had great confidence in him. So Barth said if we put something into English and Tom Torrance had read it he would know that it was all right. So that was how it all began.

Eventually I found that trouble with getting things out to people was that you never got them back. So I found it much easier to go ahead and do most of the last volumes myself. I remember one person who had moved to South Africa. He had about 200-250 pages. We kept asking him what he was doing and he gave us vague replies. Eventually the time was coming when we had to print the thing. I wrote him and said you must tell us what exactly you've done, when will it be ready? And he wrote back and said he had never even begun.

So that was how I became tied up with Barth's work. Now his Church Dogmatics, as you know, is about 14 volumes, so I was immersed in translation work... although that had not been my original intention.

MS: Did you enjoy Barth's work?
GB: Yes, I like Barth. There are some things I disagree with, but Barth always said he wasn't the last word.

MS: Did you ever meet him in connection with your work?
GB: Yes, he came to Edinburgh. They gave him a Doctorate of Laws—in 1957, I think. We had a gathering with him at Tom Torrance's place.

MS: What have you been working on lately?
GB: Have you seen the new Encyclopedia of Christianity? Volume one is now out, there will be five volumes in all. That has been my main project the last six or seven years. I did all the translating on it. I also got involved in translating Pannenberg's Systematic Theology. Eerdmans had originally arranged for somebody to do that. That person did the first 90 pages and decided he couldn't go on. They wrote me with great anxiety to ask whether I would take it on. Pannenberg is not the kind of scholar to give up, even begun. That is coming to pass now. People with solid evangelical positions are finding acceptance in places they would not have in the forties. Dr. Volf for instance, a professor from Fuller, has gone on to teach at Yale. In the forties someone going from Fuller to Yale would have been out of the question.

MS: Do you have any advice for young evangelical scholars now?
GB: There are two things I think we need to stress. One is that they do their work wholeheartedly and choose advisors well. The other is that they should not lose touch with the wider ministry of the church. This was one of the things I felt was very important: that scholarship was not for scholarship's sake. Scholarship is a ministry of the church. Scholars are serving preachers and ministers so that they can go out and do their own work in the world.

Congratulations

Two Fuller courses received "Course of the Year" award at the recent 28th annual meeting of ACCESS (Association of Christian Continuing Education Schools and Seminaries). The SOT course "Empowering the People of God" (taught by Dr. Rob Banks) received the Graduate Credit Course of the Year, while the SWM course "Adult Training in the Info Tech Age" (taught by Dr. Bob Freeman) earned the Online Course of the Year.
This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (626)584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

JOBS

Homeless program positions: Door of Hope Christian Homeless Program is seeking to fill three positions: live-in house manager, children’s director (p/t), and office manager (p/t). Fax resume to (626) 304-9125.

FOR SALE

Honda for sale: Metallic gray 1985 Honda Accord LX, good condition, asking $2,000. Call Grant at (626) 584-5210.

FOR RENT

Mountain retreat: Beautiful country-style cabin (2 bedrooms, sleeps 6-8), located in the Big Bear area, available to churches and the Fuller community. $125 weekends (2 nights minimum stay); $45 weekdays; $295 per week. Call John Hull (D.Min. office), Ext. 5312.

SERVICES

Need a typist, transcriber, or editor? Simply bring me your papers, reports, etc. I’ll give you the personal touch. LOW rates. 15 years of experience. Call Robbie at (626) 791-1855.

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

Need an effective editor? Term papers, theses, dissertations & manuscripts. Freelance editor for Thomas Nelson Publishers. Reasonable rates. Call Marion at (818) 563-1548. E-mail: marionsk@fuller.edu.

First Presbyterian Church

We are a fast-growing, seeker-sensitive, very innovative, and Jesus-focused church of 1,700 members near San Francisco which is adding several new positions. Come join our innovative staff at a very unusual Presbyterian church, doing a modified Willow Creek style of worship with film, drama, spectacular music, and relevant preaching.

Pastor of Women’s Ministries

We are seeking a person to develop a contemporary and seeker-sensitive ministry to women. A sizable lay-led ministry exists, but the time is ripe to be innovative. We need leadership in developing targeted Bible studies, weekend seminars, and support groups targeted to women’s needs in the 90s. This would include single and single-again women, and might include collaboration with the Singles Pastor we intend to hire. We believe that women are a receptive group in America today if new models of ministry are developed. Primary gifts needed are teaching, vision, organization, and this person must be an extrovert with people. Experience is necessary. Please contact Pam Yanez in writing at the church address, or by calling (831) 775-2429 (daytime) or e-mail: pamyanex@aol.com.

 Pastor of Family Ministries

We are seeking a person who is a dynamic communicator of Scriptural principles for marriage and family life. We need a person who loves to teach the Bible and who is gifted in application to contemporary needs. This ministry would include leadership development, discipleship, lay-led seeker Bible studies, monthly family worship/fun nights, and occasional marriage events. Primary gifts: teaching, preaching, vision, and discipleship. Please contact Jeff Kasavan in writing at the church address, or by calling (831) 424-3362 (evenings), or by e-mail: kasavan@compuserve.com.

830 Padre Drive • Salinas, CA 93901
TOSHIBA

- 2515DS... P233/2H/0.12/1.21/4X/2X/56K $1299
- 3015CT... P266/24/1.12/1.21/4X/2X/56K $1699
- 330CDT... P266/32/4/1.21/4X/2X/56K $1499
- 4013DS... P166/32/4/1.21/4X/2X/56K $1279
- 4013CT... P166/32/4/1.12/1.21/4X/2X/56K $1399
- 4015DS... P166/32/4/1.12/4X/2X/56K $1799
- 400XCDT... P166/64/4/1.12/4X/2X/56K $1319
- 8000... P166/64/4/1.12/4X/2X/56K $1319
- 8000... P166/64/4/1.12/4X/2X/56K $3859
- 8000... P166/64/4/1.12/4X/2X/56K $4449

IBM

- 330-20U... P233/32/12/1.12/32/2X/56K $1609
- 330-50U... P233/12/12/1.12/32/2X/56K $1609
- 8002-40U... P133/32/12/1.12/32/2X/56K $1609
- 4000... P133/12/1.12/1.12/32/2X/56K $1299
- 4000... P133/12/1.12/1.12/2X/56K $969
- 4000... P133/12/1.12/1.12/4X/2X/56K $969
- 7700-1T2M... P133/12/1.12/1.12/2X/56K $1419
- 1720... P133/12/1.12/1.12/2X/56K $1959
- 1721... P133/12/1.12/1.12/2X/56K $2199

TAACQ

- P240 P133/32/12/1.12/32/2X/56K $1299
- P1920 P133/32/12/1.12/32/2X/56K $1999
- P1235 P1235/32/12/1.12/2X/56K $1999

DESKTOPS

- TOSHIBA DESKTOPS W/15" MONITOR
  - 7500D P133MMX/32/4X/2X/56K $950
  - 7500D P133MMX/32/4X/2X/56K $1050
- TOSHIBA KEYBOARD 15" MONITOR $150
- PRINTERS
  - HP Deskjet 340 $280
  - HP Deskjet 720C $320
  - HP Laser Jet 6LXI $400

SPECIAL PROMOTIONS

- Hewlett Packard Desktops with MMX technology. $12,7GB Ultra DMA hard drive.
- 96MB SDRAM $32X primary cache.
- Integrated 128K second level cache.
- 2X max speed CD-ROM Drive.
- ATU V.90 K56Flex data/fax modem (3.84Kbps send/ download up to 56Kbps/14.4Kbps fax)
- Stereo sound with Premium PDB Audio stereo speakers.
- Expansion slots:4 PCI; 1ISA; 1AGP
- External ports: 2 USB: 1 serial; 1 parallel; 1 game.
- ATI RagePro Turbo AGP graphics with AGP slot for future upgrades.
- 8MB SDRAM video memory.
- MPEG2 for full-screen, full-motion digital video.
- One-touch Multimedia keyboard.
- 1-year limited hardware warranty; 24-hour, 7-days a week phone support.

SOFTWARE

- MICROSOFT OFFICE 97
  - Office 97 Professional $190
  - Publisher 97 $79

OHTER MAKE

- ADOBE ACADEMIC VERSIONS
  - Photo Shop v5.0 790
  - Illustrator v5.0 379
- After Effect v.6.0 280
- Premiere v.5.1 290
- Image Styler v1.0 90

Performance System

- Intel Pentium II LX/8X Chipset Mother Board w/Fan $899
- 64MB SDRAM $649
- 4GB Ultra DMA Fast Hard Drive $649
- 64X CD-ROM Drive $399
- 15" TOSHIBA SVGA Monitor $399
- 56K Fax Modem w/ K90 Ready $399
- Windows 95 Keyboard $399
- 14MB floppy Drive $499
- Medium ATX Tower Case w/ 230W EPS $150
- PS/2 Internet Mouse $299
- Microsoft Windows 98 Included $299

- Celeron 300 MMX (128K Cache) $790
- Celeron 333 MMX (128K Cache) $815
- Pentium II 333MMX $915
- Pentium II 350MMX $940
- Pentium II 400MMX $1095

Supplies Won't Last Long, So Give Us A Call!!!!!!!
E-mail: ken@wescocomputers.com

WE CARRY ALL OTHER SOFTWARE!!!
EDUCATIONAL PRICE AVAILABLE!!!
(Student, Teacher w/ valid ID)

(626)585-8198
Fax: (626)585-0868
42 N. Madison Ave. Pasadena, CA 91101
Website: www.wescocomputers.com
Email: ken@wescocomputers.com

Prices and specifications are subject to change without notice. Wescocomputers.com cannot be responsible for any typographic or clerical errors. All returnable items Must Have RMA, and Must Be in Original Packaging. Shipping Charges, Opened Software and Custom Configured Systems are non-refundable. No refunds for merchandise returned after 15 days. Government, School and Corporate Purchase Orders are always welcome. For more information on Warranty or Policy please feel free to call us or visit our website @ www.wescocomputers.com. All Service Charges are non-refundable. All terms and brand names are trademarks of their respective companies.