

Gerald L. Fosbenner 1931-1972

Funeral services for Rev. Gerald L. Fosbenner were conducted on Wednesday at 3:30pm. in College Church of the Nazarene. Rev. Jerald Johnson, pastor of the church, Dr. John E. Riley, President of Northwest Nazarene College, and Dr. Raymond Kratzer, chairman of the Board of Regents of NNC, officiated. Entombment followed in the Building of Reverence at Hillcrest Memorial Gardens.

Rev. Fosbenner was born February 6, 1931, in Quakertown, Pennsylvania, and attended high school there. His undergraduate college work was done at Elizabethtown College in Pennsylvania, with additional work being done at Temple University, the University of Pennsylvania, and Oregon State University.

Prior to coming to NNC, Rev. Fosbenner pastored in Nazarene churches for about ten years. He

had extensive experience in business before entering the ministry, including work with newspapers, in radio, in Trust Fund management, and finance. He also served five terms as lecturer at the University of Pennsylvania in journalism.

Rev. Fosbenner came to NNC in 1968 to serve as Vice President for Development. As Vice President he was responsible for both fund raising and public relations for NNC. His background as both a businessman and pastor aided him in raising funds for such causes as the new Kenneth Montgomery P.E. Building.

He is survived by his wife, Mrs. Lila J. Fosbenner, a son, Gerald II and a daughter, Lynda, all of Nampa; and by five brothers and four sisters, all of Pennsylvania.

Memorial contributions may be given to the Gerald L. Fosbenner Memorial Fund.

CRUSADER

MAY 19, 1972

NAMPA, ID.

TRIBUTES

For 13 or 14 years Gerald Fosbenner and I have had a growing friendship. To me his primary relationship was "friend and brother." We met first in Mitchell, South Dakota, at a District Assembly and then more and more frequently as he moved west. Several years ago I first talked with him about working for the College sometime in the future. Then later our need for him and his sense of release from the pastorate crystallized about the same time and he began his work for NNC November 1, 1968.

In this period of time he has made a marked contribution to the development of the College, most notably in the acquisition of Friesen and Willard Halls and in the half million dollar donation goal for the Physical Education Building. It was our shared dream that we would go on to build an Endowment Fund of \$2 to \$5 million for the College, and this was one of the unfinished tasks he faced and talked about with his approaching death.

But what he was, was more important to this campus than the money he raised. He was loved and appreciated by all segments of our campus and constituency.

He was a friend, loving people of all ages and backgrounds, and enjoying them--and they enjoyed him.

He was a man of unquenchable good spirits, ready with a pleasantry, a touch of humor, a chuckle--all rooted in a deep and genuine optimism.

He was a man of profound faith. Sometimes people noted his humor and failed to see the breadth and depth of his faith and commitment. During his long months of critical illness, literally hundreds of people learned how enduring and infectious were his love of God and his faith in God.

He was a man of great ability, full of imagination, capable in administration, coopera-

tive as a team member, sound in judgment, full of talent and insight, an able preacher of the Word. As I have studied his career, I have realized that he must have been a brilliant young man in business and publication. And then when he gave himself to the Christian ministry, his talents were used in the building of the Kingdom.

How much he accomplished in his brief forty-one years! Perhaps as God sees it, it will be written that he won even greater victories in his sickness and death than in his life.

But here at NNC we shall remember him more for what he was than for what he did!

Gerald Fosbenner - friend and brother!

JOHN E. RILEY

What can you say about a man whose gifts to you have been intangible--like friendship; encouragement, and laughter?

In the short time that I worked for him as his secretary, I found him to be a very kind man who was never impatient, harsh or rude. His greeting at work was usually a cheerful "Good morning" followed by a short conversation or a humorous story before he went into his office. During the past year, his faith has been encouraging and uplifting, especially during his illness. I learned admiration for him very rapidly when I saw how varied his talents were and how adequately he served NNC as Vice President for Development.

I really feel that NNC is richer because of the time Mr. Fosbenner served here, but I believe that we must now continue to work toward the goals which he had for NNC.

MAURITA DOUGLAS

Development Office Secretary

He spoke to you? Maybe not so much by his words as by his life. He spoke to me, too. But his life said something different to me. Maybe that is why we all loved him: he spoke to all of

us and we all heard something new.

To some he spoke through constant laughter and consistent smile; to others he spoke through dedication to a Christian college. To some he was a great preacher of Jesus; to others he was an efficient manager of business. Want to know what his life said to me?

"Amen."

I knew him as fun-loving and dedicated. I heard his sermons; I shared his enthusiasm. But I knew him best when he said, "Amen." Because to me that was Rev. Fosbenner. I knew what he meant when he said it. So did he. So did God.

I believe he meant it as a doxology, not as a dirge. In one word, he seemed to say, "Don't be afraid of suffering for the Lord. I have fought hard for my Lord, and through it all I have kept true to Him. And now the time has come for me to stop fighting and rest." It was his one-word benediction, his supreme doxology for this life.

God knew what it meant, too.

DAN KETCHUM
Senior

Life was never dull to Gerald Fosbenner. He loved life, he was excited about life, he was optimistic about the future, and positive about every task he performed. I was first drawn to him, years ago, by his congenial smile and his love of life and his love for all the people who made up a part of his life. All of this in spite of physical problems which early had set a terminal limit on the length of that life. He lived life fully right up to the last day. The campus at NNC will always be the richer to have shared the spirit of a man whose faith in Jesus Christ was totally a part of his everyday life and so much a part of what he really was.

LAURISTON DUBOIS
Campus Chaplain

Hope and courage keynote preaching mission

God's Word was proclaimed straight forwardly and unashamedly this week on the NNC campus during the annual Student Preaching Mission. Hope, courage, and power were central themes in the sermons.

Wendell Smith inaugurated the series Monday morning with a sermon on the age-old but eternally new truths of the sacrificial, substitutionary atonement of Christ. A evil, boastful, hateful creature apart from his Creator, man is justly deserving of the death penalty for his sins. But God has used Christ's blood and our faith as a means of saving us from His wrath. Because the sins of all the world were poured on Jesus, God's goodness can be poured on the sinner when he accepts the gift of Christ's atonement.

Wednesday morning Marshall Hickman spoke on Christ's high priestly prayer, which is found in John 17:9-21. In the prayer Jesus asked that his followers have four essential qualities: unity as a body of believers, joy made full in doing God's perfect will, total distinctness

from the world of sin, and sanctification in truth. These qualities are essential, as Jesus said, "that the world may believe that thou hast sent me."

Steve Oglevie's sermon in the all-campus devotional

Wednesday night was drawn from an exceptionally inspirational text: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Timothy 1:7). Despite the overriding sense of despair and gloom that pervades society today, the Christian has a grand and glorious hope for the future. Not only has he the power to die courageously, but also a much more precious commodity--the power to live victoriously.

In today's chapel service Dan Ketchum articulated on internal security. Using Galatians 6:2-8 for his text, he explained that eternal security can only be obtained internally and is not dependent on external appearances. A Christian can base his internal security on three unshakeable pillars--genuine unity with his Christian brethren, in-depth involvement in the tasks that are set before him, and believing on the name of the Lord Jesus Christ.



Student Preaching Mission was the feature of this week's chapel services. Pictured is Marshall Hickman, speaker in Wednesday's service.

Journalism chiefs chosen

Elected recently for editor positions by the 1972-73 Publications Board were Randy Craker and Cindy Ulrich.

Craker, a pre-seminary student from Zillah, Wash., will be Crusader editor. He has worked with newspapers for six years and was this year's Crusader Sports Editor. He will be a senior.

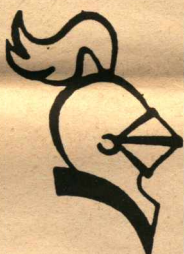
Miss Ulrich, who is from Las Vegas, plans to make journalism her career. She was copy writer for the 1971-72 Oasis. She will be a sophomore next year.

THE CRUSADER

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The Crusader serves as the tool of no faction of the college community--students, faculty, administration, alumni, constituency, or the college itself. Views expressed are those of the author and not necessarily those of the college or the Crusader.

Helen G. Wilson, advisor, without the responsibility of prior censorship.



TAKING CARE OF Business

CHRISTIAN CONTEMPORARIES

C.C.'s will be holding a two hour concert in the music auditorium at BSC tonight at 8pm.

CMA BREAKFAST

Annual CMA breakfast will be tomorrow morning at 8am. Rev. Harold Sanner will be the speaker. Election of 1972-73 officers will be held.

TRISHA POHL RECITAL

Trish Pohl, student of Mr. Lubiens will be giving her senior recital Tuesday, May 23, at 8:15 in the Science Lecture Hall. No admission charge.

MEN'S RESIDENCE HALL SIGN-UP

New residents to Mangum (new sophomores) or to Oxford (new juniors or seniors): Tuesday, May 23, 7-10pm.

ALL SCHOOL PICNIC

College picnic will be held at Julia Davis Park in Boise next Saturday, May 27. Transportation to be provided.

Reins relaxed on dorm hours

On-campus housing arrangements for college women will be changed next year, Mrs. Joanne Willis, Dean of Women, announced today.

Sophomore, junior, and senior women may live either in Culver or Dooley Halls. Morrison will remain the Freshmen Women's Residence Hall. Hours will be uniform in all residence halls with late privileges being determined by academic classification.

Dorm hours for all women will be 11pm Sunday through Thursday; however, residence halls will lock at 10:30 for purposes of security and efficiency

in maintaining regular dorm activities. Late privileges will be determined according to academic classification regardless of the residence hall in which a woman is housed.

Dorms will close at midnight Friday and Saturday nights. Dorm hours for freshmen will be midnight Friday night with three hours of late minutes per term. Dorm hours for sophomores will be 12:30 Friday night with five hours late minutes per term. For juniors and seniors dorm hours will be 1am Friday night with 10 hours of late minutes per

term. Saturday night dorm hours will be midnight for all classes.

Room sign-up for next year will begin Monday. The times are as follows:

Those women who would like to keep their present rooms in Culver or Dooley, Monday, 1:30-3:30; Senior women ('72-'73), Monday, 3:30-5:00; Junior women ('72-'73), Tuesday, 1:30-3:30; Sophomore women ('72-'73), Tuesday, 3:30-5:00.

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Concert Choir to feature guest

The 90-voice College Choir directed by Prof. Marvin Stallop, will present its Spring Concert Friday, May 26, at 8:15pm. in the Science Lecture Hall.

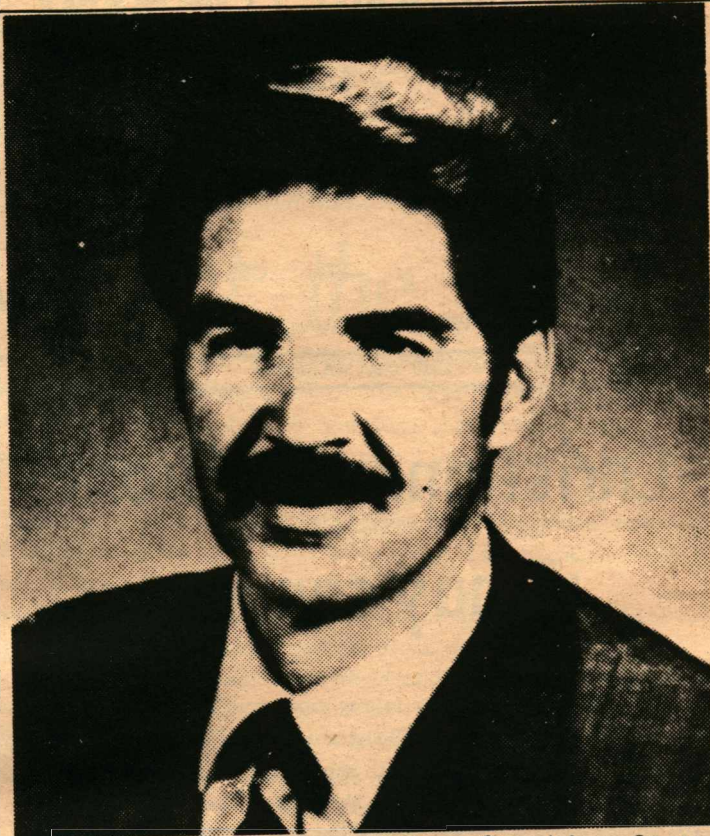
An exciting feature will be guest conductor Dr. Douglas McEwen. Dr. McEwen is presently director of choral music at Arizona State University. He obtained his master's degree from Indiana University, and his doctorate from the University of Northern Colorado. His extensive background of experience includes teaching in public schools and at the college level in California, three years as choral director at the University of Northern Colorado, and six years directing at the University of New Mexico at Albuquerque.

In wide demand as a choral clinician, Dr. McEwen has conducted 16 all-state choirs and numerous festivals across the U. S. He was guest conductor with the Minneapolis Symphony and was assistant director of the Meadowbrook Choral Institute in 1969. He toured the Middle East and Europe as assistant conductor and soloist with the Roger Wagner Chorale. The College Concert Choir is looking forward to some very rewarding hours of practice with him before the concert.

Friday's concert offers a range of musical experience: Mozart's classic "Missa Brevis in D," accompanied by the string orchestra, two moving selections from Brahms, "Requiem," with a guest soloist, and Vaughn Williams' jubilant "O Clap Your

Hands," featuring the brass choir. Secular, fun numbers include a playful "GaVotte for Bach," and "The Lees of Old Virginia" from the award-winning musical "1776." Among the contemporary sounds is a number featuring a solo by Mr. Mark Hill, a junior student of oboe at the University of New Mexico.

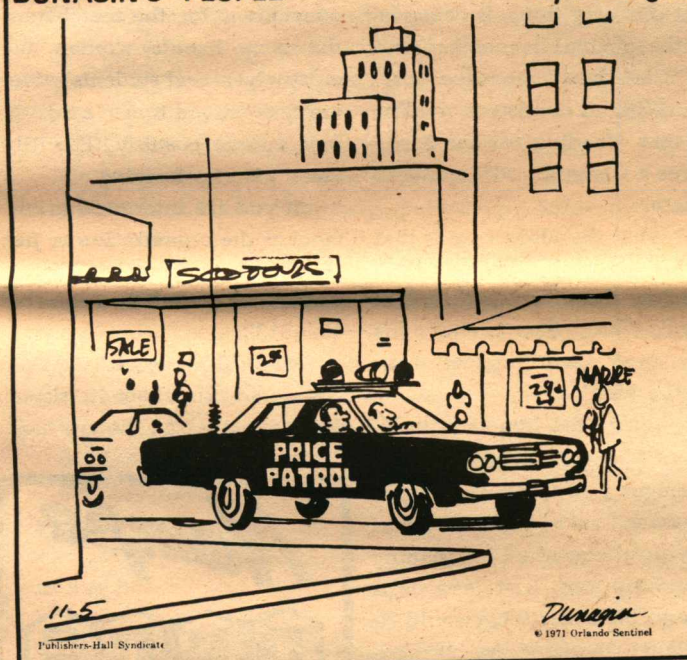
Admission is \$1 for adults and 75¢ for students. Tickets may be obtained at the NNC Bookstore. McEwen's presence promises to make the concert an outstandingly expressive and moving performance. His musicianship and sensitive interpretation draws the very best from any choir, and has earned him the well-deserved devotion of all who have sung under his direction.



Dr. Douglas McEwen, noted conductor from Arizona State University, will be directing the College Concert Choir.

DUNAGIN'S PEOPLE

by Dunagin



Christian Contemporaries to perform at BSC tonight

by LINDA McMAHAN

Within the lives of thirty-four college students, Christ is being revealed in a ministry of song. These young people call themselves the Christian Contemporaries. Mike Fix, their director, provides the artistic taste and musical excellence, while Christ provides the love, desire, and testimony important to make C.C.'s an experience in the Holy Spirit. First Church of the Nazarene in Nampa is the home church of the choir.

During its past two years of

service, the Christian Contemporaries have strived to minister to people of all walks of life. This goal has been reached by their opportunities to sing in community and church affairs in Nevada, California, Oregon, Washington and Idaho.

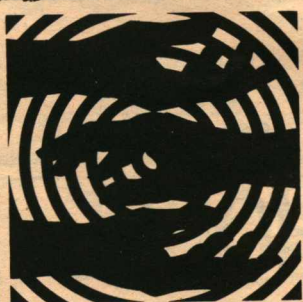
Of these chances to share Christ in a more personal way, Fix believes the greatest and most challenging is the scheduled performance at Boise State College. The concert date is tonight, May 19, at 8 p.m.

The two hour presentation has primarily been planned for the BSC students, but all who wish to come are invited to attend. It will be held in the Music Auditorium on the campus in Boise.

Fix said that the Christian

Contemporaries are the first musical group from NNC to be able to go to BSC in this way. The earnest prayer of each member of C.C.'s is that Christ will be uplifted and that His presence will be revealed through testimony and song, he said.

Accompanists are Bev Zuercher on the piano, Randy Hayes on the drums, Bruce Moore on the bass guitar, and Terry Irish on the flute. A brass group has been organized by George Turner and includes Phil McIntire, Marle Rickard, and Randy Rodes on trombones and Bill Mattei on the trumpet. The choir has just finished cutting their second record which can be purchased from any member or through contact with the church.

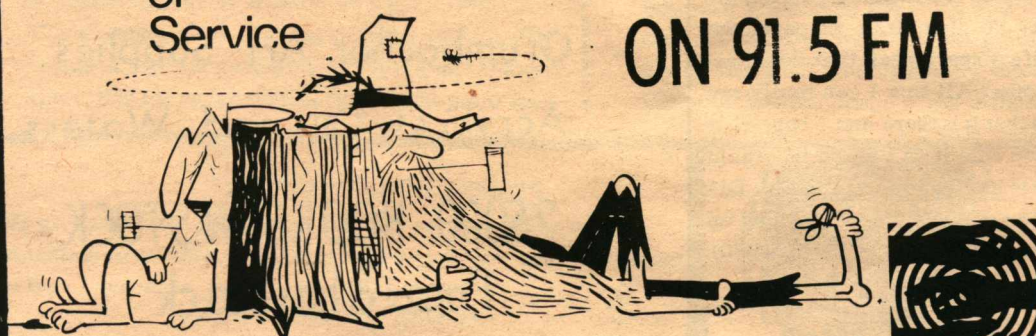


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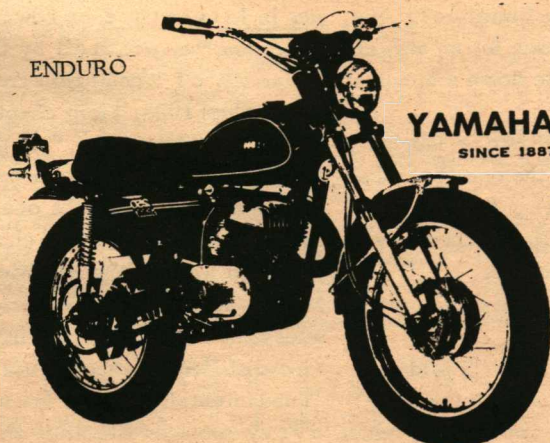


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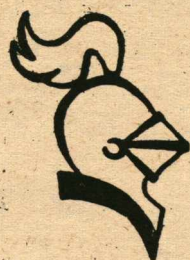


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OPINION AND COMMENT

VOL. XXXI NO. 20



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THE CRUSADER

May 19, 1972

Christians: to whom it may concern

To whom it may concern:

We've been sitting here in our room tonight, talking about many things, particularly Christianity and God. Neither of us are Christians, but we are both really searching for a meaning to life. We think maybe God is the answer and that Jesus is the way. But we can't accept Christianity due to the many questions we have. Too many things just don't fit.

We thought that since this is a "Christian" college there would be people, particularly students who care about the spiritual life of those around them. Wouldn't these "Christians" care enough to reach out to those around them?

It seems no one reaches out to us or tries to help us in our search. Is this the way it's supposed to be? Only one of us has had someone concerned enough to reach out to her and try to help. The other one hasn't had a soul try.

We feel that none of the "Christians" in this school give a rip about us or others like us. Isn't Christianity all about love, or have we got it all messed up? Hey, out there, does anybody care???

Names withheld

DUNAGIN'S PEOPLE

by Dunagin



ADAM'S RIB



by JENNIFER KRIEGH

The Adam's Rib Collective is a group of Christian women interested in human liberation. ARC has no collective in New York City. It has no communal farm in Southern California for women only. It has no militant sisterhood in Washington, D.C. ARC is here, at NNC.

The group has been in existence for over six months. Its goals are to inform people about Women's Liberation, to help solve current problems concerning discrimination against women on campus, and to raise the poor attitude that women have of themselves and of the women around them. Separate consciousness-raising groups are now beginning to break away from the mother group.

Each of these meetings will take place when and where it is convenient for the members of the group. Faculty women, faculty wives, and students' wives are encouraged to attend. A men's group (possibly "The Ribettes") is also forming.

If you are interested in any facet of the organization or just simply have questions, don't hesitate to call Rib Central at 466-5132.

If you disagree with our ideas come and talk about it, sisters, for it is you that we are most concerned about.



SWORD

by WENDELL SMITH

"Those killed by the sword are far better off than those who die of slow starvation."

Lamentations 4:9

(Living Bible)

In the book of Revelation, the Lord speaks to the church at Laodicea saying, "...because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth." It seems quite shocking to think that outright "cold" sinners are better off than "lukewarm" believers.

What we find happening today in Christendom is the slow starvation of multitudes of

"Christians" who by their own choice are starving themselves of spiritual food. This food, so necessary to spiritual life, is the Word of God.

What person in his right mind would willingly deprive his body of food for days and weeks and even months? And yet this very thing is occurring in the spiritual lives of thousands of "Christians" across the world.

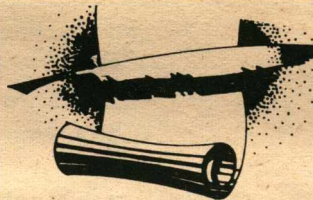
Without consistent reading of and "feeding" on the Scriptures a Christian will starve to death.

What the Bible says is that one is better off to perish quickly under the piercing Sword of God's Word, than to starve his life away due to neglect of the Word.

Behind the Iron Curtain today, thousands of Christians who "hunger and thirst after righteousness" are being deprived of the privilege of even reading the Scriptures. But Jesus calls them "blessed." What would He call us? We who starve ourselves in the midst of plenty may one day find ourselves dried spittle from the mouth of a just God.

And Jesus said, "...to whom much is given, of him will much be required."

WRITER'S CRAMP



BY ROY MULLEN

The other day while sitting in the Inn, during lunch, I overheard two people talking about some sort of exam they had taken. The conversation went something like this:

He: "What did you think of that test?"

She: Boisterous laughter. "A real pit!"

He: "What about those dumb questions on literature?" And, without waiting for an answer, "I just wrote down a bunch of junk."

She: "Yeh!" More laughter. "How about the one that asked if you got any lasting moral value from life for the study of literature? Ha, Ha, Ha!"

He: "What did you say?" getting louder.

She: Louder still. "I told 'em, 'Nothing! Absolutely nothing!' I don't see any lasting values for life in what literature I studied." And as they parted, one to her table and the other to his milk machine, I felt very sad and confused and said--nothing. What could I say?

At that time I was unable to

put into words the deep emotions I felt at such flippant thoughts and attitudes. Even now I doubt that I would be able to say how literature and books have given me a richer, more complete life with so much more potential.

Fortunately, while doing some research in the library, I ran across a small but fascinating book about literature: Values in Literature by Edward Wagenknecht, printed by the University of Washington Press in (get this) 1928. From chapter I, "What is Literature," to the final three words, the above conversation bounces off the ocean of ignorance like so much chattering of apes by the seashore. Mr. Wagenknecht's definition goes something like this: "Art is the distilled essence of life." "Fundamentally, I believe, every piece of literature that has been written has proceeded from the desire of the writer to communicate life-experience." It must be saturated with "personality," "passion," "beauty," and "sincerity."

lived have recorded their best thoughts for us to share." And we flippantly ignore the vast experience that we can gain through their minds and thoughts. "...the great function of Literature is the enrichment of life, and this is in itself abundantly sufficient to justify it in claiming human attention." But beyond this it is possible to finish a piece of literature and know that "...you have caught hold for a moment of the fingers of God."

How can I convince you to read--no, experience this book? To saturate yourself in it? To glean from its pages the life experiences that could be yours? All that I can really say is that it is there and I hope that you find it as I found it. Again it is Values in Literature by Edward Wagenknecht, found on our library shelves under 801 W12.

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The Christian life in a liberal arts setting or You daren't have one without the other

BY GAYMON BENNETT

Here you are in college leading a double life. By day a mild-mannered Christian witness with one forefinger raised; by night a daring reader of secular literature, ever watchful for the insidious influence of worldly knowledge.

If you really believe that, read on. If you don't, the reading is optional.

There are those who sincerely believe that at man's fall God capitulated and Satan took control of the world, and that the Christian exists in the marginal DMZ of the church, waging continuously a kind of one-man battle against evil without artillery support, which leaves him little or no time to do else but narrowly interpreted religious activities. This conception of the Christian in the world, however, ignores Christ's redemption of man and the Holy Spirit at work in the world, as it does the rather obvious fact that spring and morning and oceans and symphonies all redound to the Creator's glory.

And the feeling that Satan controls the world, and thus man and his mind, implying that knowledge is evil (or at least suspect) is nothing new. In 1605 Francis Bacon summed up religious attacks on the pursuit of knowledge in this way:

Knowledge hath in it something of the serpent, and therefore when it entereth into a man, it makes him swell. Knowledge puffeth up. Solomon gives a censure. . . that he that increaseth knowledge, increaseth anxiety. . . Saint Paul gives a Caveat, that we be not spoiled through vain Philosophy. . . experience demonstrates how learned men have been arch heretics, how learned times have been inclined to Atheism, and how the contemplation of second causes doth derogate from our dependence upon God, who is the first cause.

Understandably, people who hold this view of knowledge are not likely to spend much time or energy pursuing it.

ALMOST SUBTLE ANTI-LIBERAL ARTS ATTITUDE

A twentieth century modification of this attitude may be expressed in a Christian college in some almost subtle ways. Dante may be studied to demonstrate the areas of his work that seem to the professor to be unscriptural or anti-scriptural. Descartes may be introduced only to be refuted. Thus the student may be convinced that human knowledge is negative, and worse, antithetical to Christianity; that the works of men deserve scorn, or at least their study is a waste of time when one could do better studying purely religious truths.

Virginia Mollenkott in her profound little red book *Adamant and Stone Chips* offers a case for illustration. Jim Elliot (at the time of this statement in his freshman year at Wheaton College) wrote:

The acquisition of academic knowledge (the "pride of life") is a wearing process and I wonder now if it is all worth while. The shiny paint laid

on by curiosity's hand has worn off. What thing better can a man know than the love of Christ, which passes knowledge? Oh to be reveling in the knowledge of Him, rather than wallowing in the quagmire of inscrutable philosophy.

His professor and friend, Dr. Mollenkott responds:

How unfortunate that no one showed Jim Elliot as a freshman what he later learned in a non-academic environment: that the knowledge of Christ is strengthened and deepened by observing His relevance to human philosophies and works of art.

And I might add, that nowhere in the Bible are we advised not to seek knowledge, but on the contrary, we are encouraged to seek it.

Two errors inhere in this attitude. The first error is that our lives must or may be fragmented with religious activities in one compartment and the routine of living and learning in the other (an idea not only illogical, but dangerous for the Christian). The second error is that such subjects as literature are a waste of time (or in the extreme, are anti-Christian).

A "SINGLE EYE" - A UNIFIED VISION

About the first error, Matthew writes:

For where your treasure is there shall your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness (Matt. 6:21-23).

Matthew goes on to state that no man can serve two masters, yet that is exactly what young Jim Elliot was trying to do when he approached knowledge with a fragmented point of view. Had he assumed a unified vision, realizing that "every good and every perfect gift is from above," he would not only have eliminated the conflict, but would have seen that we can please and glorify God in everything we do. We must affirm John Wesley's statement posted in the foyer of Williams Hall: "Let us unite these two, so long divided: learning and vital piety."

ESSENTIAL SPIRITUALITY OF LITERATURE

Let me rebut the second error by stating that literature (as well as the other arts) is spiritual both in its creation and its consumption. Moreover the language of our greatest literature has been inspired or influenced by the King James Bible. And to deny the value of literature for the Christian is to overlook a wealth of spiritual insight available nowhere else.

Donald Whittle writes in *Christianity and the Arts*: It is a fact that modern literature is often preoccupied with religious concerns--not just in the work of the acknowledged Christian writers such as Eliot, Greene, and others, but in some of the most influential authors who are not to be thought of as professing any formal religious allegiance. Indeed we can find the basic and ultimate questions concerning man and his predicament more powerfully and illuminatingly discussed by non-Christian writers than by the orthodox believers,

including the theologians. Ours is an age of anxiety, in which men have been forced to raise fundamental questions about human existence, and the literature of our age inevitably tends towards religious concerns.

Steinbeck's *East of Eden* is an allegorical treatment of the Biblical Eden story. The often irreverent Carl Sandburg writes:

I ask you to come through and show me where you're pouring out the blood of your life.

I've been to this suburb of Jerusalem they call Golgotha, where they nailed Him, and I know if the story is straight it was real blood ran from His hands and the nail-holes, and it was real blood spurted in red drops where the spear of the Roman soldier rammed in between the ribs of this Jesus of Nazareth.

And Saul Bellow in his best-selling novel *Herzog* declares:

With the religious, the love of suffering is a form of gratitude to experience or an opportunity to experience evil and change it into good. They believe the spiritual cycle can and will be completed in a man's lifetime and he will somehow make use of his suffering, if only in the last moments of his life, when the mercy of God will reward him with a vision of truth, and he will die transfigured.

William R. Mueller in his book *The Prophetic Voice in Modern Fiction* reminds us that:

Few of us would choose to live in Kafka's world or in Faulkner's, but if we in fact do live in a world of frustration and violence far removed from the Garden of Eden or the covers of the *Saturday Evening Post*, it is well that we know it. One can hardly reach a cherished destination if he does not know his point of departure. Our point of departure, I suspect, is most accurately chronicled by our novelists; our destination is the divine-human encounter which is our salvation. The novelist will not save us, but he may well bring us to the knowledge that we are in need of salvation.

It should (but may not) be obvious that literary study is valuable to the Christian. With a knowledge of so-called (and misnamed) secular literature, the Christian witness may more effectively and artfully (and I think there should be a Psalm entreating us to praise the Lord artfully) share his belief with others. How else can he know the ideas that have moved mankind: where else can he see the vision of greatness?

BY ALL MEANS SAVE SOME

Paul declares in I Corinthians 9:22: "I am made all things to all men, that I might by all means save some." He could be all things because he had the requisite knowledge. The half-literate Christian is only half as effective as he might be. The unschooled are not the only people in the world waiting to know what makes you an effective liver of life in the Spirit. Can you share Christ without a stammer?

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Chicano movement cry: "Viva la raza"

by PATRICIA ROYBAL

It would be impossible to fully define or explain a movement that is in the making. But if a few key factors can be reviewed, we will be better able to understand, more likely to appreciate, and less likely to dismiss or ignore La Raza.

I choose to view the Chicano movement as cultural-cultural in the sense that it involves the total human experience. It cannot be isolated in the strikes of the farm workers, the activism of La Raza Unida politics, or in the educational revolution heralding bilingual programs. It is a movement combining many forces in an effort to define itself. Drawing

fully "American" status. As in any population, La Raza hosts a diversity of life styles, goals, and dialects. But La Raza is all Chicano. It seeks to include even those who would divorce themselves from their heritage. And diversity can be a creative force, the Chicano movement being doubly effective because of it.

LA FAMILIA

Perhaps more than to any other factor, the movement owes its life to la familia. Although many Chicano youth have criticized their parents, grandparents, and great grandparents for putting up with Anglo (white American) dominance, prejudice,

selves. Although many Chicanos are merely token Catholics, the Church makes itself felt in the home hierarchy and social behavior.

Unlike other foreigners (the Germans, Irish, Basques, Italian, etc.) many who in order to be accepted by the white majority gave their native language a back seat, along with any dress or life style that made them more conspicuous and thus not quite "American," the Chicano clings to his language and life style. It provides a conquering refuge from the growing sneer of racial prejudice dating from the days of the war with Mexico and "el peon" (pronounced pe-OWN, not PE-on).

CHICANISMO

The power of brotherhood and the solidarity of la familia have both sprung from and created a philosophy of life termed "Chicanismo." It is the tick in the clock, the wick in the candle, the light for La Raza.

A basic misunderstanding between Anglos and Chicanos has arisen from an ignorance of "Chicanismo." Anglo society cannot understand why the Chicano won't "pull himself up by his bootstraps." In the land of the American Dream, anyone can who wants to bad enough.

Unfortunately, one of the primary values of American society is that of material gain. Materialists come to view their own self-worth externally, and material gain becomes a measuring stick for self-esteem. "Who am I?" is answered in material terms (I own this and such, I make so much money) and soon becomes subtly converted to "What am I good for?" This implies that a person may not be good in and of himself. Western capitalism and competition is foremost in our social structure.

But the Chicano is neither western nor competitive. He does not "pull himself up by his bootstraps" because his self-esteem is measured by his inner worth, not in possessions or dollars and cents. He is not competitive because his society is

made up of brothers. This does not mean the Chicano is content in poverty or disinterested in realizing his full potential. But it does mean he will not scrap his language and life style for a new car or a better house.

Our western competitive society has given birth to a philosophy that views self, others, and the environment as means for personal gain. Few if any American people, institutions, or resources have escaped exploitation. Survival of the fittest and every man for himself have been aptly nicknamed a "rat race."

But the bond of brotherhood among Chicanos, nurtured by the extended family system, has

given the Chicano a feeling of comradeship that he rarely betrays. To use one's fellows or deny one's kinship to La Raza is crime of the worst kind. Chicanos who do have been tagged "vendido." Translated literally it means "sold."

To "pull himself up by his bootstraps" and succeed according to Anglo standards would mean adopting materialism and "rat race" competition. The Chicano does not view that kind of success a fit substitute for La Raza.

"YA BASTA"

Revolt from past prejudices and injustice, empowered (continued on facing page)



strength from its past and gaining momentum from its present, La Raza seeks to stabilize its identity and establish Aztlan.

LA RAZA

The movement is first the people. "Chicano" is an old term which has gained new meaning. Derived from the prefix "Chi" of Chihuahua (a central state of Mexico) and the suffix "cano" of Mexicano, "Chicano" was used informally by Mexicans to identify themselves. It has since been used with increasing frequency and popularity by the Mexican-American population and lacks the negative connotations that developed with "Mexican," "Mexican-American," and "Spanish-American" identifications (too often "Mexican" was shortened to "Mex" and gave way to such endearing terms as "Spic," "Wap," and "Greaser"). "Chicano" fits La Raza well. Although racially most Chicanos are "Mestizo" (Indian-Spanish) and were once Mexican citizens, they are not truly Mexican now, nor have they ever achieved a

and poverty, it is la familia that has kept La Raza alive. An extended family system (grandparents, aunts, uncles, cousins living with or in close proximity to each other) supports a deep loyalty to and a sense of brotherhood for fellow Chicanos. English has no place in la familia. Spanish is native, natural, and warm. Roast and potatoes take last place in a menu favoring flour tortillas and chili con carne y frijoles. Children are a focal point in family life. Smothered in love and catered to by all, more children only mean more love, and more of la familia. Traditionally Catholic candles and saints are as much a part of la familia as the members them-

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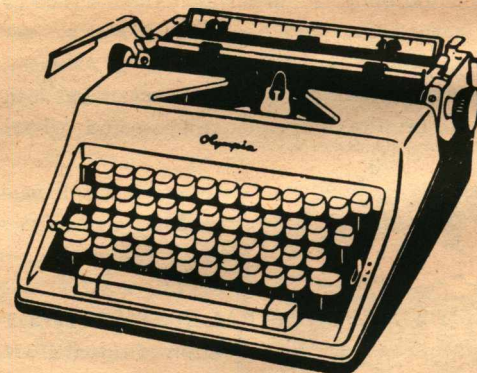
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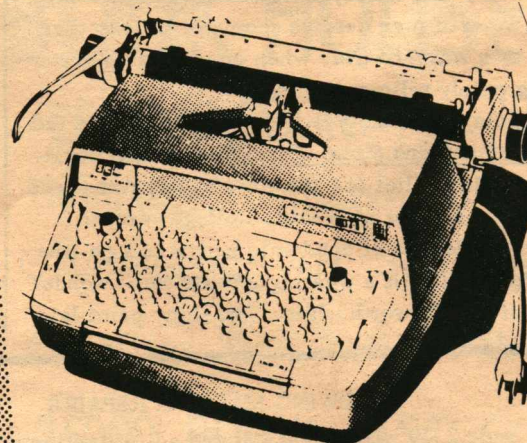
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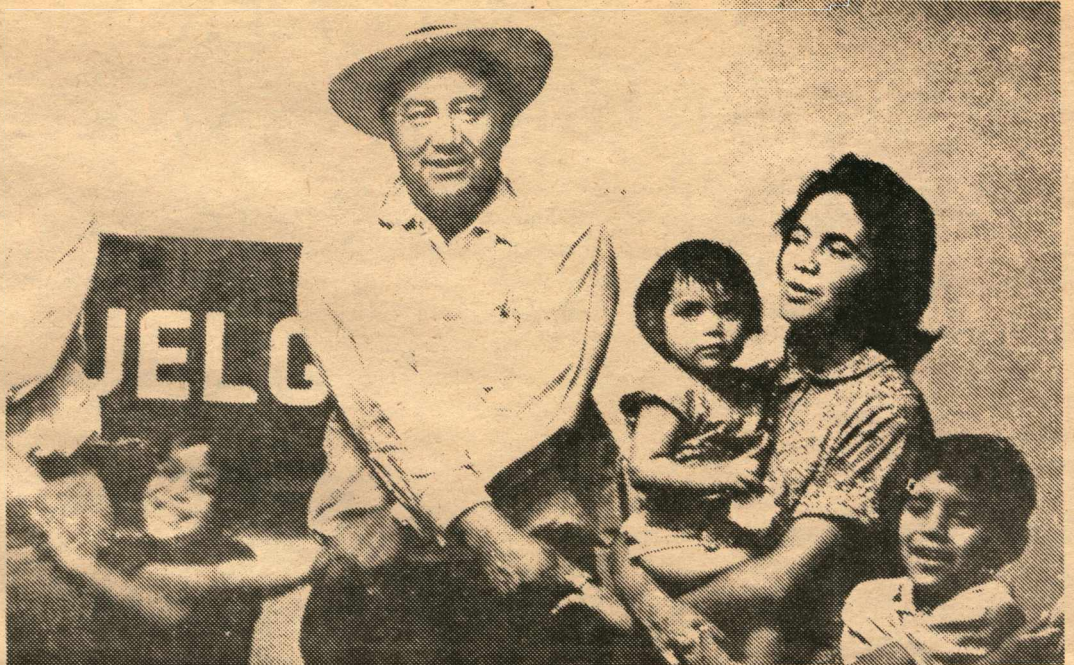
Chicano movement

by brotherhood and an increasing pride in his cultural heritage the Chicano has decided "It is enough!"

The Chicano migrant is tired of poor living conditions (communal toilets and showers, one to two room houses for families of twelve, etc.) and bare subsistence-level wages (in 1966, the average income of farm workers in California was about one-fifth that of workers in the automobile and steel industries, even though their work was just as difficult and the end product more important to society than that of any other group of laborers). Ironically, in a country where those who "work hard" are commended and indeed must have sterling characters, few other segments

of American society are as despised as the migrant.

From the plight of the migrant rises the cry of "Huelga!" and the National Farm Workers Association. Founded in 1962 by a few hundred farm worker families and under the leadership of Cesar Chavez, NFWA first made itself heard in 1965 in the Delano, California grape strike. Having since gained union status FWA won a victory for not only the Chicano farm worker but all farm workers caught in the vicious cycle of migrant labor. NFWA is now striving to unionize all farm labor to insure fair wages and working conditions. The Union carries far more implications than can be discussed here. Whether or not the Union will succeed in meeting the



needs of all farm workers remains to be seen. But the migrant has made himself heard and is quickening the pace of the movement.

The urban Chicano is tired of the barrio (neighborhood or slum) and social institutions which are geared to the Anglo value system and goal orientations. Despite the fact that the Chicano has a different life style, speaks a different language, and adheres to a philosophy of life counter to the philosophy of the dominant society, the schools expect him to perform at the same level as the Anglo. The school offers goals foreign to "Chicanismo" and subtly

shames the Chicano youth because he is Chicano. When children register for school their names are more often than not changed from Jose to Joe, Maria to Mary. Instead of recognizing and utilizing a Chicano's bilingual abilities, the school criticizes his poor English.

La Raza is no longer waiting for the system to change. Because of increased representation in public offices and pressure from La Raza, many schools in the Southwest, especially California, are adopting bilingual curriculums. The philosophy behind the bilingual program does not make the Chicano isolated; rather the program seeks

to urge both Anglo and Chicano to share lingual and cultural heritages. Bilingual education also seeks to undo some of the damage done to the Chicano in past years by providing classes in their literature, art, history, etc.

Chicano Studies, a complete curriculum geared to La Raza (its history, art, literature, music, philosophy, etc.) has been implemented in several universities across the US. Providing the Chicano with an education in a Chicanismo environment insures an equal education along with an increased sense of pride in La Raza. Chicanos educated in their own environment will more than likely return to the barrio to build the community. Many Chicanos hope eventually to implement a Chicano Studies program from kindergarten to high school.

The growing victory in education for the Chicano is made sweeter by the fact that it is his own. La Raza moves the migrant and now begins to educate its children.

AZTLAN

The Chicano movement is La Raza. La Raza moves to end prejudice and poverty, shame and denial. La Raza seeks to establish Aztlan. Aztlan is a real enough place. It is an Indian name to designate what is now the Western United States. For many Chicanos, Aztlan is a physical territory to be recaptured. But increasingly, Aztlan is becoming a spiritual territory. Aztlan is wherever La Raza is. When a Chicano says he is from Aztlan, he not only knows where he comes from, he knows who he is.

"VIVA LA RAZA"

This by no means exhausts the scope of the Chicano movement. I do not pretend to know its boundaries. At best, I have been too brief. But the cry of the people, "Viva La Raza!" cannot be ignored. It is too late to stop our ears, shut our eyes, and turn our backs. The people cry; they will be heard.

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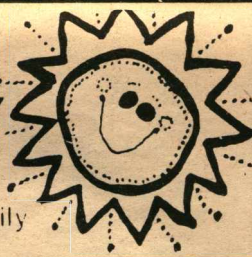
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Track duo excels in district finals

Dick Huling ran his best 880 yet, Gary Jeans also had a lifetime best in the 440 and Roger Schmidt pole-vaulted 13-7, only an inch below his season high. These were some of the fine performances turned in by our NNC track team at last Saturday's NAI A District 2 track championships.

Huling's 1:54.1 half-mile was not only his best ever but it was also a new school record, besting Wally Moore's 1:55.7 of 1969. Only NAI A indoor 880 champ Bruce Vogel of OCE was able to outrun Dick for the title.

Jeans had to run a 51.2, only two-tenths off his former best, to qualify for the finals of the quarter and then clocked a 50.8 in the final to nab sixth

place in a tough field. Gary is only a freshman and looks to surpass the school mark of 49.4 in the future.

Our mile relay team had a poor race for them but still managed to gain a fifth place finish to round out NNC's scoring.

The team probably missed gaining extra points when triple-jumper Steve Wolfe came down with a sudden appendectomy and missed the meet. Steve vows he'll come back stronger than ever next year, however.

None of our athletes will be attending the Nationals in Billings, Mont. this year but that could very well change in the next year or two.

NNC came away with its second straight District Golf Championship last weekend when Freshman Tim Westerberg fired a 148 to win top honors in the tourney.

Following in the steps of Lon Barnhouse who took the title a year ago, Westerberg will be heading to New Mexico to compete in the national tourney.

A consistent performer, Tim won six of his seven individual matches this season and ended in a tie in the other. He, along with Rick Hartwig, who also made the trip to District, were the mainstays on the varsity golf team this season.

District golf champion
Tim Westerberg.



FOOTBALL

Men

Several months ago the Crusaders sports staff decided, due to popular demand, to present the guys with an opportunity to play spring football. After two weeks of action interest is running high and there has been some good football in Crusader stadium.

Playing Tuesday and Thursday evenings, plus afternoon games on Monday and Saturday, the five squads have displayed some good quality football.

Here are the standings through the games of Tuesday.

Bulls 2-0-1
Po-Peellers 2-1-0

Vikings 2-1-0
Gophers 1-3-0
Broncos 0-2-0

Powderpuff

An added feature of the spring football program is the first annual powder-puff football game. The game will be played next Tuesday evening, May 23, at 6:30.

The girls who signed up for the game have been divided for the big contest:

The Pacers
Diane Schell Capt.
Laurel Tracy
Judy Solmon
Kathy Meier

Edie McDaniel
Debbie Borgens
Anna Coxen
Connie Stolpp
Shelley Jensen
Kathy Slonaker
Barb Sandquist
The Bullets
Amy Copple Capt.
Gwen Arnett
Brenda Bell
Nancy Weigelt
Denise Dalton
Arlette Childs
Sue Belzer
Debbie Baughman
Coni Odelberg
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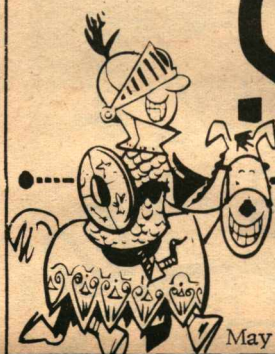
The NNC women netters completed the 1972 sports season as NNC's only unbeaten team. Winning six consecutive matches besides taking the state-wide women's tournament in Pocatello three weeks ago, the women easily outdid all of their opponents in winning every match easily.

Paced by Karen Fritsch and Judy Chadwick, the top two women competitors who came away with eight victories apiece, the women's team lost only three individual matches while turning in forty victories. Ten girls competed in singles matches while three doubles teams posted perfect records in winning all fifteen chances.

The top doubles team saw Sandy Vail and Candy Cramer combine to take 10 matches.

This weekend Fritsch, Chadwick, Vail, and Kramer will be representing NNC in the district competition at Monmouth.

SPORTS



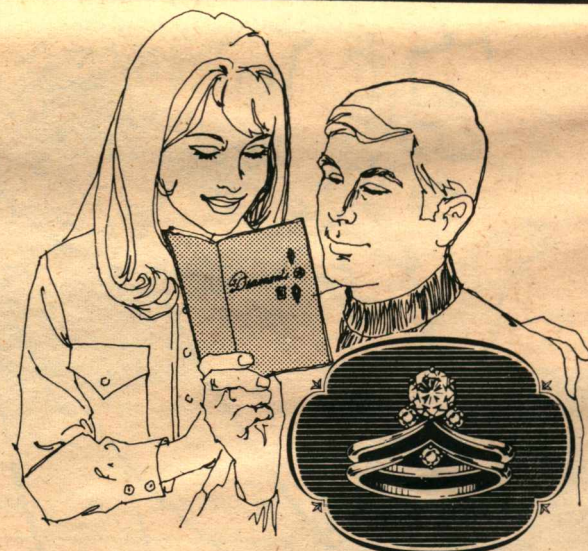
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Louie Durocher



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