

A Tribute To Dr. Mac Webb

by Stephen Hauge

Last year on a chilly autumn day I slipped into the Student Center avoiding a windy afternoon. As I walked by the Inn I noticed two of my sisters conversing with a faculty member. Since I was looking for them I proceeded to take a seat at their table. Right away I began to take notice of the facial structure of this stranger, a very good looking man with rough features, probably had some disagreements with the looks of his nose. As I listened intently to their conversation I noticed he was blinking rapidly as tears welled up in his eyes. He began to stumble for words until he finally paused. He apologized. He was relating a story about his son winning a race for his dying grandparent never before taking first in school competition. The Grandparent died shortly afterwards. I was moved at this man's sensitivity, openness and gentleness. This man is Mac Webb. Northwest Nazarene College lost a great man, a total human being. Mac resigned last month to further his interest in private practice as a psychologist in Nampa. These following remarks are of Faculty and students who knew and appreciated him.



I first met Mac Webb when he came to NNC as a student. He was well-liked by both faculty members and students and was highly respected as a "man's man". In addition to his studies he directed a boxing program for boys at the Salvation Army gym. One of my first memories of Mac was seeing him accompany a group of his boys to the altar in College Church where he led them to Christ. The boys loved him and knew that he really cared for them.

Later it was my privilege to work with Dr. Webb when he was Dean of Men and I was Dean of Women. We didn't always agree on methods but we were one in principle: each NNC student is an individual whose welfare is more important than technicalities. Our offices were adjacent and I often saw Mrs. Webb and the boys when they came to walk home with Mac after school, etc. I was and still am impressed with the Christian wholeness (holiness) of this little family. The love that fills their home is beautiful to see.

Both Dr. and Mrs. Webb are highly respected in our area and their workshops in such churches as the Cathedral of the Rockies, Southside Boulevard Methodist Church etc., have won new friends for NNC as well as respect for the work we are doing.

I am sorry to see Dr. Webb give up teaching for private counseling but am happy to learn that he has consented to be a guest speaker in various classes from time to time. He has something to say which students should hear.

Helen Wilson

Mac Webb is one of my closest friends. During the four years that I have known him I have come to appreciate his deep commitment to Christ and his unique contribution to the faculty, students, and other people who know him. Mac's thoughtful views of man's struggle to relate to himself, others, and to God have been a source of inspiration and stimulation to me. He will be missed on our campus. I am pleased that Mac is nearby and feel certain that he will make a great contribution in his private practice. I am looking forward to having him participate in some of my classes and I was very pleased when he indicated a willingness to do this.

Mac has a keen appreciation for being who was created in the image of God. There is a tendency in our age to see man in a diminished sense—unlike the account of the blind man in the 8th chapter of Mark who saw men inaccurately. I feel that Mac is one who encourages us to look at man through new eyes.

Ben Sherril

In retrospect I look at Mac Webb as one of the best teachers I've ever had. His Qualities could be simply defined in one word: Real. He is the type of Christian that lives each day to the fullest. Because of his love and concern for his students, coupled with his unconditioned acceptance of them, he opened himself up to hurt. As we develop as Christians we find that real giving of self

sometimes means we're going to be hurt. I've seen Mac hurt, but more than that, I didn't see the love and concern stop, ever.

In the class room I was forced to open my mind to things that I ordinarily would not make discussions on. I am more of a person today because Mac Allowed me to look into his experiences.

It's sad that someone who gave so much, received so little thanks. Thanks Mac.

Steve Strikler

Dr. Mac Webb brought to NNC an insightful, progressive and stimulating approach to the psychology of the individual. His views of human experiences and interactions reflect a warm, understanding person as well as the educated, experienced clinical psychologist. My students have often commented to me favorably on the value of Dr. Webb's courses.

Dr. Webb is a close friend. We have had many pleasant times together socially in which we have often re-fought our battles with the US Army. I am especially grateful for the friend, Mac Webb, who is a warm, responsive person and a counselor of great skill. I shall miss our infrequent meetings on campus but our friendship will continue on other grounds. I wish him all success as he moves into full time counseling.

E. Owens

Some men invest their lives building things, others building people. Mac Webb is one of the

latter. There are many dimensions to the person whom I know as "Mac": a scholar who is intensely alive in his field; a fighter who is not afraid to stand for what he believes to be true even though it may not be popular; and yet a gentle and tender person expressing himself in his love for children, in his warmth, understanding and acceptance of others as important because they are God's wonderful creation in His image.

Mac is a very dear friend of mine who has constantly challenged my thinking and caused me to dig deeply into the meaning and depths of the Life with Christ in this world of 'yes-men', people like Mac are rare. I regret his leaving NNC because the academic community has lost some of the catalyst that makes it function as it should.

Arthur M. Inel

When I think of my four years at NNC my thoughts go immediately to the Mac Webb family. I can remember how my skepticism gave way to excitement after taking Mac's class on Child Psych, and being exposed to his logical reasoning behind his philosophy on the family unit. I would have to say that, outside of the individual members of my family, Mac Webb has been one of the most positive influential people in my life to date. And so, I would like to say publicly

Dear Mac,

Thank you for helping me to take a good look at the rationale behind my opinions, ideas, and beliefs. Thank you for being a

warm, sensitive and accepting human being.

Knowing you, LaDonna and your boys, has added much to my life. It has truly been a growing experience for me. Your contribution to NNC is irreplaceable.

Stephanie Hauge

My association with Mac Webb goes back to the Spring of 1963 when I was visiting NNC as a prospective faculty member and Mac was in his first year of teaching at NNC. I was impressed by the warm and open spirit displayed by both Mac and LaDonna in making me feel accepted and valued during what was an extremely anxious and busy week-end. That spirit of caring for others, really caring, reaching out to others, has been a prime quality that has stood over the ensuing years.

I have had the opportunity to observe Mac develop both professionally and spiritually over the years. In his Christian experience, he has become one of those rare persons who actually comes to live the principles that most Christians only talk about. His Christ-like concern for the "good" in others has many times caused him to deliberately accept the risk of being misunderstood by many of his contemporaries. His devotion to God was not evidenced by the reciting of stock religious phrases, but in his day-to-day interaction with family, students, clients and colleagues. In reality, he has truly injected the essential values which Christ sought for each of us to understand.

In leaving NNC to open a full-time private practice, he leaves a large vacancy to be filled, especially from the standpoint of "quality of person." This "quality of person" is well respected in the professional community as evidenced by his appointment by Gov. Andrus to a three year term on the Idaho State Board of Psychologist Examiners, serving as the Chairman of the Ethics Committee of the Idaho Psychological Association, being President (with LaDonna) of the Canyon County Mental Health Association, and being one of the few psychologists in Idaho to be certified for private practice by the National Register of Psychologists.

While I regret losing a valued member of the psychology faculty, I am confident that the Lord leads each of us and Dr. Webb will be making a positive contribution to NNC and the Treasure Valley for many years to come.

Dene Simpson

Yes, Mac Webb will be missed at NNC and our prayers will be with him. My only regret is that the recognition he has been honored with since resigning is this article, which is a small comparison to thirteen years of service and dedication towards this campus. On behalf of myself and the Whole College, "Mac Webb we love you and wish you lots of luck."

Eternal Beings

by Steve Strickler

"Born 1925. Bborn 1945. Died

f I related to you some of the 1969." Then in big block letters experiences Gd had to put me was the word, "TRNSFEBD"! That through to bring me to my knees is what you are already if you are and asking Jesus to take control a christian! TRNSFEBD. I stopped of my life, more than likely you running and began to think of would suspect I had just finished what that actually meant. As the reading something from Mark thoughts started converging on Twain. For that reason I won't my mind I was moved to tears. expose those details.

That one word, 'transferred'— I would suffice to say that Gd, What Jesus did through His at least, had a rough outline of obedience to Gd as He died on what He wants to do with our that cross for me. I was no longer lives. At best He has a totally one person who lived in the midst committed person who is inade- of billions of others with the same quate apart from Gd's grace and aimless follies throughout history. hindiwork. Our responsibility as I am an eternal being! Why? totally committed christians is not Because, "I am crucified with to have dreams of great suc- rist: nevertheless I live; yet not cesses and goals. More than this I but rist liveth in me: and the we shouldn't idealize our success life I now live in the fresh I live by as Gd's purpose for our lives; the faith of the Son of Gd, who His purpose may be something love me, and gave Himself for drastically different from that. me." (Galatians 2:20). "For me Somehow we get the idea that to live is rist. And to die is Gd is leading us to a desired or gain." (Phillipians 1:21). "And I predestined end; He is not. count all things but loss for the "What we call the process, Gd excellency of the knowledge of calls the end." Gd's purpose for rist Jesus My brd: for whom I my life is that I be committed to have suffered the loss of all Him and depend on Him for power things, and do not count them but and strength right now, in the dung that I may win rist." present tense. As Oswald (Phillipians 3:8). "Neither count I Gambers says, "f I can stay in my life dear unto myself, so that I the middle of the turmoil calm and might finish my course with joy. unperplexed, that's the end of the And the ministry, which I have purpose of Gd. God is not received of the brd Jesus, to working toward a particular fin- testify the Gospel of the Grace of ish; His end is the process..." Gd" (Acts 20:24).

How then, must we respond to "My sould waits in silence for our process being Gd's end? N God only; from Him is my OBEDENE! We must do as Gd salvation. He only is my rock and leads us; as He leads through our my salvation, my stronghold; I thoughts, friends, His Word, and shall not be greatly shaken." coincidence. We are free from (Balsms 2:1,2). "And I give that point on. "We have nothing eternal life to them; and they to do with the afterwards of shall never perish. And no one obedience; we become wrong shall snatch them out of my when we think of the after-Father's hand. My Father who has given them to me, is greater

"Gd's end is to enable me to than all; and no one else is able see that He can walk on the chaos to snatch them out of the Father's of my life just now. f we have a hand." (John 10:28-29).

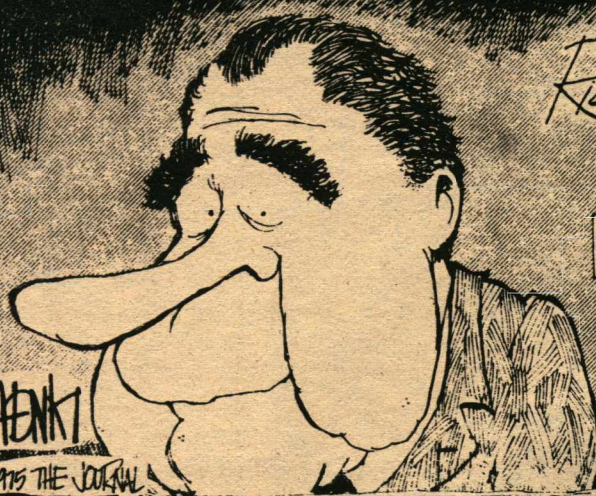
further end in view, we do not What more needs to be said? pay sufficient attention to the All we must do is be totally immediate present; if we realize committed. "Truly, truly, I say to that obedience is the end, then you, if anyone keeps my words he each moment as it comes is shall never see death." (John precious." (Oswald Gambers.) 8:5).

How then should I view my life? That's my heritage. I hope I know you life as what you are! f yours is the same. Gd loves you you have rist in your heart and and I love you. are totally committed right now, you are an **Eternal being**.

This point was driven home to me last summer. I had a two-mile course I ran each morning before work. I worked rather early so often it would still be dark outside. The course was just about one-tenth of a mile short of two miles. So on the second lap I would run through a cemetery close by to make up the two miles. One morning as I was running through the cemetery I glanced at a rather large tombstone. The sun was just rising and it was a beautiful morning. I was feeling especially close to Gd because of a good time of prayer and reading of the Word that morning. As I gazed at the huge stone I read these words,



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Richard M. Johnson

13c

Your Post Office Says
'Merry Christmas.'

Correspondence

Term Education

To the Editor:

"Does anybody really know what time it is? Does anybody really care?" (Chicago) Does NNC know what time it is? More important—does this school care? Does anybody care? I care. But I have a terrible sinking feeling that this school is trying to sabotage my education and manipulate me with a grueling, unrealistic calendar schedule that would frustrate and exhaust anyone. I am writing this letter because I don't think the school realizes what it is doing and how many, many students feel the same as I feel.

It is time for someone to re-evaluate our present calendar year. It is no disgrace to evaluate soon after a new program has been put into practice. In fact, it is the mark of a progressive people striving for the best situation possible. If we are going to start school the end of August we should go back to the semester system. As it stands now, the agricultural families lose help just at harvest time.

Another thought: Our tri-term schedule is now arranged so that it is practically impossible to transfer to any other school in the middle of the year no matter what the reason might be. The students who are attending NNC are here because they want to be and nothing will spoil a good recruiting program more than to start manipulating as if you are afraid that given the chance the student will hurry off to another

school. Also, we students are majority of men and women being manipulated into staying at between the ages of 19 and 23, school over "breaks" because of whether in college or not, make lack of time to go home, so the decision of who to marry students end up spending more during this time. Of course its oney for short excursions. okay to remain single until later in

f NNC is going to stay with a life or for one's whole life, but it tri-term calendar year, let's go should be equally permissible (even for a female student at back to the old, sane schedule NNC) to decide to share you shole with authentic breaks between terms. With the few days life with the person you love between terms and Thanksgiving without being labeled as a dropped tantalizingly before us, nonintellectual, uneducated, in- no one is at their best and most complete person. are not at all eager to get right in and hit the ole' books for a brand new quarter. In fact, the depression and oppression is enough for an outbreak of withdrawals to occur.

So, NNC let's take a look at our methods of self-preservation. We want to keep the students we have and not alienate the ones who are here. Let's let this Kingdom College take a closer look at itself and move on in its betterment programs.

Ann Bittleston

More Mrs.

To the Editor:

There are several things that disturbed me about the letter to the editor entitled "MRS. or Not MRS.?"

To begin with, although I'm two individuals, each unique, sure there are those NNC women who are "chomping at the bits" with each other. It is not the end for a husband and could care less of the self-expression and growth about getting an education, its that one experiences while single, disgusting to see this image but is a new avenue of self-stamped on the majority of expression with plenty of room women at NNC. for growth.

It is a fact that across the nation (not just at NNC) the

Marriage is more than "worrying about feeding the 'hubby' or cleaning up the baby's mess." I'm afraid the writer to who I am responding has a very low concept of the male in the marriage relationship. He is portrayed as being concerned only with being fed and kept comfortable, and with having an attractive wife

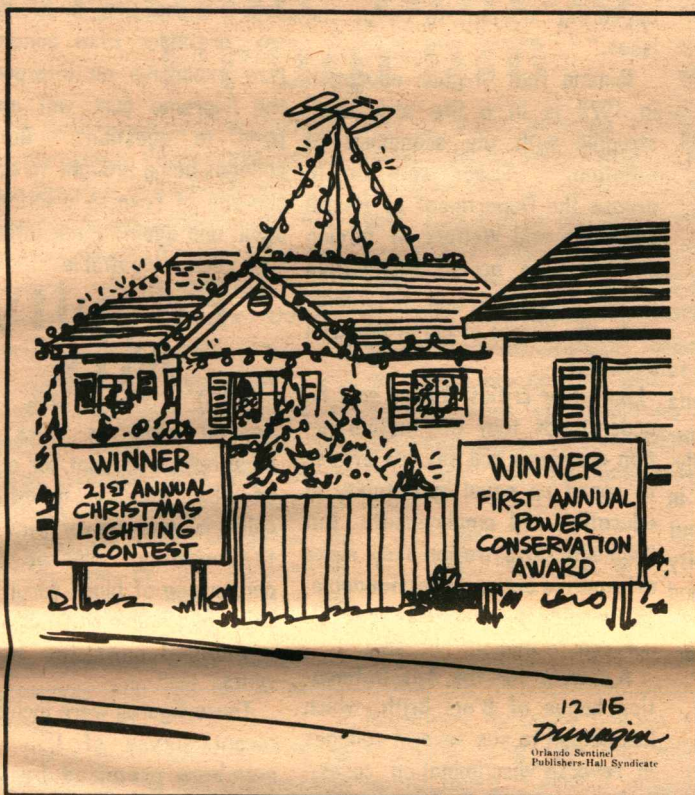
Let it be made very clear that any man who is mature enough for marriage loves his wife because of who she is as a person and desires that she be a complete, fulfilled person. Even after marriage you are still someone, a unique person—its still okay to "take up space in this world" because of who you are. This is the beauty of marriage:

To begin with, although I'm two individuals, each unique, sharing every part of themselves for a husband and could care less of the self-expression and growth about getting an education, its that one experiences while single, disgusting to see this image but is a new avenue of self-stamped on the majority of expression with plenty of room women at NNC. for growth.

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DUNAGIN'S PEOPLE

by Dunagin



The CRUSADER is published weekly during the school year except during finals week and holidays by the Associated students of Northwest Nazarene College. Views expressed are those of the author and not necessarily those of the college, the Associated Students or the Crusader.

Letters to the editor are welcome and must be typed and bear a legible signature. Names may be withheld upon request. The Crusader reserves the right to withhold any letter it views as outside the bounds of good taste.

Miss Helen G. Wilson is the Crusader advisor without the responsibility of prior censorship.

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COMMENTARY

NNC may be getting a new Bill of Rights. You should be concerned.

A revised Bill of Rights, originating from NNC's Board of Directors, is being studied this afternoon by an Ad Hoc committee. The fact that the committee is meeting is not, in itself, particularly alarming. Cause for concern, though, is the nature and possible end results of the meeting.

The committee, which, according to Dr. Pearsall, will include two regents, two alumni, two faculty, two administrators and two students, was appointed by the Board of Directors.

This committee is the only opportunity that the faculty and students will have to voice their opinions concerning this issue. Even then, their capacity is restricted to that of advisors. The committee has no power to change the recommendation but can only suggest revisions. The Board of Regents must ultimately approve the revision and need not implement or consider the suggestions of the committee.

In addition to the committee's decided lack of power, the manner in which the members were chosen is also questionable. All were appointed by the body that drew up the revision. To draw a true cross-section of the represented interests, a logical and correct way would have been to pick committee members through an election process.

Another puzzling aspect is the amount of secrecy surrounding the revision process.

The fact that the Bill of Rights was to be re-written came to the knowledge of the CRUSADER by accident and through a mix-up in communication between the Administration and student government leaders.

When asked about the revision, Dr. Laird declined to comment. Dr. Pearsall, although he discussed the reasoning behind the proposed revision and its historical background, also had nothing to say about the recommendation's content, claiming there was no news.

The inaccessibility of the recommendation is another point of interest. Copies are unavailable to the general public and as of yesterday afternoon, one faculty member on the committee had not even seen the proposed revision.

How can intelligent decisions and recommendations be made on so short a notice? Would it not help the committee members to be able to study the recommendations? Doesn't it seem logical that open public discussion by the whole community would be an advantageous and an effective way for the committee members and the Board of Regents to find out mass opinion? Evidently not.

Even more puzzling is the reasoning of the Board of Directors in proposing such a change. According to Dr. Pearsall, the mood for change began when the school's constitution was re-written last year. (How many of you students and faculty members were aware that NNC had a new constitution?

Copies are available through Dr. Pearsall only. If there are other sources, I am unaware of them.)

(The Board of Directors felt that the present Bill of Rights was not geared towards a 'Christian' college but rather was secular in nature). Also taken into consideration was the new rulings concerning Title IX (sex discrimination) and the scheduled visits of accreditation teams in 1977.

The changes needed to comply with Title IX are understandable and minor and the Board's reasoning would appear sound if I had never read the present Bill of Rights. The proposed revision is no more "Christian" in nature than the one we're operating under now. The revised version is certainly more "Nazarene" than the 1971 edition. Perhaps that was also a purpose of the re-write.

It is imperative that the committee examine carefully the sections from the present bill that are missing in the new one. Especially important are paragraphs dealing with the definition of freedom of the press and mention of the Publications Board and its constitution; sections pertaining to the question of *loco parentis*; parts dealing with institutional censorship and the right to free intellectual pursuits; as well as the rights of community members to hold public meetings, post notices and engage in peaceful demonstrations.

We urge careful consideration of these matters in the committee's study and recommendations.

Dr. Pearsall is quoted in an article found in the November 28 edition of the CRUSADER as saying that "this Bill of Rights is not only for students. This is a Bill of Rights for faculty. This is a Bill of Rights for administrators. This is a Bill of Rights for staff. It involves everybody that's in the college community." The truth of that statement must bring to each one of us, regardless of our position in the NNC community, an awareness and a concern for the events that are taking place on our campus. We have the right to know and we must make it evident to those who feel otherwise, that we will not be denied that right.

One method of public review could be in the way of a public hearing or an Issues and Answers convocation after copies have been made available to the community for study. Regardless of the means, something of this nature should and must take place. The CRUSADER will sponsor any such meeting at the earliest convenient time if administrative cooperation can be obtained.

I do not feel the request for public access to the proposed revision, to make possible a time of healthy community discussion, is asking too much. In fact, I believe it is a necessity if the Board of Regents wishes to have any community support for a new Bill of Rights.

Dr. Pearsall, in voicing his opinion concerning the proposed revisions, characterized the recommendation as "no big deal." I must disagree.

J.E. Vail



He angered some of us with his talk of racial trouble. Others were saddened to hear of the plight of the "less fortunate." Many more confused as to his real point. But, most were open to his opinions. The last reaction he wanted was to be thought of as threatening.

One imagines everywhere Dr. Sergio Franco speaks he will be greeted by differing reactions. He can see how we, a predominately White school, could be angered by his talk of racial strife.

"This is 1975," we tell ourselves, "The Negroes have all the freedoms they want. This isn't 1965." But men like Dr. Sergio Franco will keep coming, their speeches disturbing our harmony of thought.

"How can we talk of racial trouble when there hasn't been a race riot for so many years," we tell ourselves. Sociologists will be quick to tell us that the same elements of hatred, fear and discrimination terrorized Detroit, burned Watts, destroyed

Newark and left countless dead still exist in America today. And this is 1975.

What Dr. Sergio Franco failed to clarify is that the words 'discrimination' and 'prejudice' have taken on more meaning in these past few years. Discrimination is no longer the active hatred of the minorities. It has now become the tool of politicians. It is molded into words that find their way onto the page of a point of legislation and is then hurled as a weapon at a nation, an age group and a sex.

Prejudice is no longer the room forbidden to those of the minorities or the subtle patronization of another race when forced to obey laws.

Prejudice is now a state of mind. A way of thinking, a way of teaching. It is used more effectively than Napalm. It can render more cultures useless than any weapon on earth.

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Reverse Discrimination

by Allan Rabinowitz

(CPS) In California, a white male who claims that he was kept out of medical school while a minority student of lesser ability was accepted is suing the University of California. In Kansas, a white male who complains that he was denied a university job solely because it was reserved for a minority or woman is suing the University of Kansas. In New York and Minnesota, similar suits have been filed.

As the job market tightens across the country, and the competition to get into medical and other professional schools turns vicious, white males are challenging university affirmative action and racial quota programs with charges of "reverse discrimination."

Using the fourteenth amendment of the Constitution of the United States—the same amendment used to initiate civil rights programs and legislation—white males claim that they are suffering sole because of their race and sex.

The controversy first reached the public eye when Marcos DeFunis, Jr. filed suit in 1971 charging that he was refused admission to the University of Washington Law School while 38 minority group applicants who had worse academic records than he did were accepted. DeFunis was admitted to the law school when a superior court ruled in his favor. The Washington State Supreme Court reversed the decision but allowed DeFunis to remain in school pending an appeal to the US Supreme Court.

Since DeFunis was a third-year law student on the verge of graduating when the case finally reached the Supreme Court, that court ruled the case moot, explaining that DeFunis would graduate no matter what the outcome. Neither side was pleased with the decision.

Cases similar to the DeFunis case are bound to reach the Supreme Court again. A Superior Court judge ruled in a case brought against the University of California (US) that the quota system for minority admissions at the Davis Medical School was unconstitutional. An attorney for UC which has appealed to the state Supreme Court, said "it can be pretty safely assumed that who ever loses will appeal to the United States Supreme Court."

The controversy of reverse

discrimination is complicated because "it is not between good guys and bad guys, but between very sophisticated parties who differ about what, in the effort to achieve a very pressing and very difficult end, we may rightly use as a means," according to Carl Cohen, an American Civil Liberties Union (AC) national director.

Critics of racial quotas claim that the Constitution is clear in prohibiting discrimination on the basis of sex or color. Sen. John Tower (R-TX) cited Title VII of the 1964 Civil Rights Act as clearly outlawing the refusal to hire someone on the basis of color or sex, and attacked the Supreme Court for appearing "content to dodge the issue."

Claiming that "higher education in 1975 is in a life and death struggle with the economics of inflation," Tower went on to accuse the Department of Health Education and Welfare of forcing campuses to accept affirmative action guidelines and timetables under the threat of harsh financial penalties.

Like other critics, Tower said he understands that affirmative action programs are sincere efforts to speed up equal opportunity in education and employment. But "while this frustration may make affirmative action understandable, it does not thereby make it legal, nor constitutional," he said.

A lawyer for the Anti-Defamation League of B'nai B'rith, which has helped to sue several colleges in reverse discrimination cases—including the DeFunis case—also emphasized that efforts should be made to assure equal opportunity for minorities, but that this should consist of education and remedial training "at a lower level."

Dr. James P. Grier, an associate professor of psychiatry at Yale and president of the Black Psychiatrists of America, claims that black children are often not given motivation to strive for achievement, and suffer psychological harm which may affect their later performance.

When of the AD also pointed out that the Washington State Supreme Court ruled in the DeFunis case that all racial classifications are not unconstitutional. When claims that the court ruled racial

classifications unconstitutional only when they brand a particular racial group as inferior. A preferential admissions policy does not stigmatize minorities and does not have malicious intent, according to Chen, since its aim is to bring races together rather than separate them.

While the arguments in support of racial quota systems involve sociology, economics, psychology and the politics of the last 25 years, the grounds for charging reverse discrimination stand on much simpler legal grounds.

The Constitution states that no one will be discriminated against on the basis of color and sex, but it does not specify what color or sex, or under what conditions. How expansive an interpretation the Supreme Court will make is open to question. But with colleges being brought to court on charges of reverse discrimination again and again, some interpretation seems inevitable.

Faculty Mix

(CPS) While 11% of the general public is black, blacks nonetheless account for only 3 % of the faculty members at colleges and universities across the country. Moreover, the percentage of black faculty members has remained substantially unchanged over the last ten years.

These figures were included in a recent survey of US faculty members prepared by Everett Ladd and Seymour Lipset for the **Cronical of Higher Education**. The survey noted that while the number of faculty members has grown significantly in the years since World War II, "the succeeding waves of newcomers closely resemble those who came before."

In addition, Ladd and Lipset found that of the few black faculty members in the country, most remained "clustered at the less prestigious schools."

Ladd and Lipset cited social class, ethnic group culture and racial and ethnic discrimination as the "Three distinct causes" for the over and under-representation of the various ethnic and religious groups.

Letters continued

individuals the strength that comes from being realistic, knowledgeable, and complete (in the degree possible) as a person.

It is true that Jesus was single and that "He didn't give in (to marriage) just because everyone else was getting married." I find it impossible to believe that "because everyone else was getting married" is the motivation behind any successful marriage.

It's also true that Paul was single and that his desire was that others stay the same. However, we must not skip over the fact that Paul was giving special

attention to the marriage relationship in 1 Corinthians 7 because of the severe persecution at that time (verses 26-28). I think God was well aware of what He was doing when He created male and female, and when He created in us the need for the companionship of the opposite sex.

Not all will meet this need through marriage, and those that do, will (hopefully) enter the relationship only when they are mature enough and capable enough.

In light of all of the above, I see no reason to look down on those

that find the one they are to marry as incomplete persons lacking the desire to be knowledgeable, to grow intellectually, and to be effective individuals in the world today. I think it's about time we change such a faulty concept of women at NNC and replace it with a mature understanding of courtship and marriage.

Stan Rodes

Edwards Etiquette

by Dave Edwards

And God looked around at all he had made. He saw the wild flowers that bloom in the spring. He saw the multi-colored birds and heard their joyful songs. He saw the lightning and heard the thunder. He felt the rain and the wind and tossed a snowball. He went down to the brook and watched the fish playing and the deer romping in the meadow sun. He winked at a shy rabbit. But God was lonely; something was missing.

And God sat down on a tree stump. He had created another—man. Where was man? God wanted someone to talk to, but who? And God looked around at all He had made and the colors didn't seem as bright nor the songs as joyful. Then all the animals sensed that something was wrong and stopped playing. And the birds stopped singing. The flowers hung their heads in sorrow. The fish hid in the rocks and the shy rabbit became even more timid. And they waited to see what God would do.

Then God smiled. He would do something really grand for man. He sent the deer bounding through the forest and it was back in a flash with a little boy on his back. And God said, "My son, you have never been to bi

Then God smiles. He would do something really grand for man. He sent the deer bounding through the forest and it was back in a flash with a little boy on his back. And God said, "My son, you have never been to visit Man. I want you to go to Man and tell him that I love him. But you will have to born as a man and you will have to live and die as

a man before you can come back. It is not easy to be a man because there are so many of them. But you are my Son and I will help you."

And the animals gasped, the birds looked shocked, and the trees shook with fear, for they knew Man. They had seen him kill his neighbor, and burn forests. They remembered the dodo and the ivory-billed woodpecker. Man could and would destroy for little or no reason. But God calmed them. "My Son is going to bring Man to me and Man and I will be together again."

And the animals watched in eager anticipation as a baby boy was born.

[Commentary cont.]

Prejudice can be used against anyone without their knowledge. It can be used against fellow teachers whose values and thoughts don't match up to those in authority. It can be used against those of other denominations. It can be used against one whose appearance or habits clash with our own.

Prejudice is taught. No one is born with natural prejudices. No one acquired them through an improper diet. They are taught by our peers, by our books and by our environment.

Prejudice is no respecter of color or rank. It can be present in all.

We are all prejudiced against something or someone. It would be foolish to think that with one day of speeches and group meetings with such a man as Dr. Franco our prejudices and discriminations will vanish. The world around us

reeks of prejudice and discrimination. They are the Tweedle-dee and Tweedle-dum of modern society.

"What can we do about the trouble in Lebanon?" We ask in dismay, "How can we solve the problem in Northern Ireland?"

The big and final question should be: Is our college set up to provide a solution to the problems of prejudice or discrimination? Or is it a moated castle of Christianity where all who enter are sheltered from the storm of humanity?

The answers to those questions rest in the heart of every student on the campus. We would find it to our advantage to put aside our threatened Anglo values and look seriously into the problems Dr. Franco brought to light. He certainly had better basis for the destruction of the Church of the Nazarene than Pastor Don Wellman of a year ago.

(Kevin Harden)



Dr. William Shockley's Closed Doors... Racial Inferiority

by Allan Rabinowitz

The disturbances that flare up about, says Shockley, is voluntary sterilization of the genetically "disadvantaged." Although he does not specifically advocate such a program, Shockley has outlined a voluntary sterilization plan for those with IQs below 100, as well as other hereditary "disadvantages" such as diabetes, epilepsy, etc. Shockley is sure that, while his opponents have shown "a lack of faith in the power of reason and argument," he himself has consistently practiced sound and objective scientific technique, since he first presented his theory in the mid-sixties. And, he says, unless his voice is heeded, the country may face disaster: "Illegitimate, slum birth rates are lowering Negro hereditary potential for intelligence so that the result may be a form of genetic enslavement that may provoke extremes of racism with resultant misery for all our citizens."

But whatever other people think of him, William Shockley sees himself on a mission to save "the ship of civilization" from the "storm of dysgenics."

This fall, Shockley has made the rounds of universities expounding his theory of dysgenics, as he has in the past. And, also as has happened in the past, his campus visits have sparked disturbances. He has been hooted off stage and found his speaking engagements cancelled by college administrations that either did not want to provide his unpopular ideas with a forum or were frightened by the threat of disturbances.

The Shockley controversy is complicated by the freedom of speech issue involved, and by the fact that he is a well-known scientist who won the Nobel Prize for physics in 1956, for the invention of the transistor. There is no doubt that Shockley finds the controversy caused by his visits advantageous: "The first amendment has an enormously powerful corrective mechanism. If I'm prevented from speaking to 25 students at the University of Kansas, thousands of people hear about it."

On the phone, Shockley is a careful, shrewd man who may suddenly throw out his own questions such as: "Do you love all people equally?" or "Do you think man is genetically superior to an amoeba?"

Most people, he continues, "are unwilling to face the concept that among human beings there may be inferiority and superiority."

That, states Shockley, is a "thought block," a condition he seems to find in most people who disagree with his theory. And among American intellectuals he finds a "lack of intellectual integrity and objectivity" which he likens to "what went on with the German intellectuals in Hitler's time."

Shockley's critics attack his theory on the grounds that: he neglects environmental influences on intelligence; IQ tests are influenced by white culture; IQ itself is only a measure of "conceptual intelligence," neglecting "intuitive" intelligence and the influence of a person's emotions.

Attacking the "natural egalitarian lie," Shockley opposes employment quotas for blacks on the grounds that they will lead to "business decay."

Although he supports liberalized abortion laws and welfare programs, Shockley estimates that "our nobly intended welfare programs may be encouraging the births of 100 babies per day who can be reliably predicted to face lives of frustration because of low genetic IQ potential."

One step to start thinking

Minority Increase

(ES) Black enrollment in colleges is increasing, but the amount of that increase is still being argued between the US Census Bureau and a Howard University group. Government figures showing a 19% hike in black enrollments have been called "inflated" and "suspect" by the Howard University's Institute for the Study of Educational Policy.

Census figures showed that black enrollment rose by 19% between the 1973 and 1974 school years. Although the exact jump in black enrollment can't be determined because of sampling errors, census officials claim that the reported rise is large enough to make it almost certain that "the figures are inflated because they've been inflated in the past."

"I'm happy to see the figures," Tollet told the *Chronicle of Higher Education*, "but I'm skeptical. It's too good to be true."

Census data compiled from information collected in 48,000 households show that black enrollment since 1970.

The Howard University report states that the methods used in collecting that data are likely to make the black enrollment figure total of 1910.

The report questioned the reliability of answers given by black families when asked about the number of college students in their families. Black enrollment figures become inflated, the report said, "through the desire for and inadequate."

Sure that he is right, Shockley now focuses his attention on "trying to reduce human misery."

William Shockley now sees his mission to save "the ship of civilization" from the "storm of dysgenics." A bold, brave mind? Or a self-styled scientific martyr?

Wesche Heads Program

A description and explanation of the unique Cooperative Graduate Program in Elementary Education developed by Northwest Nazarene College's Teacher Education program will be included in the National Association of Elementary School Principals' convention in Atlantic City this spring.

Dr. Lilburn Wesche, Director of Teacher Education at NNC has been informed that the NAESP convention committee has requested the Garfield school unit in Boise, one of the cooperating schools in the program, and NNC make a one hour presentation to the more than 6,000 elementary principals who will be in attendance.

The program was brought to the attention of the NAESP convention planning committee by Mrs. Harriet Brnadt, Coordinator for the program at Garfield School. Although the convention format had been virtually finalized, Dave Friesen, principal of Garfield was notified that adjustments had been made because of the high interest in the NNC program.

The program previously drew national attention when the Nampa unit was included as part of the American Association of Colleges of Teacher Education convention in Chicago in 1973.

The Cooperative Graduate Program has received considerable acclaim from educators as a unique and highly effective approach to initiating the beginning teacher into the profession. First year teachers in the program are assigned to four-teacher units in nearby school districts. Support and assistance from the college and from a full time master teacher who works exclusively with the beginning teachers assigned to his or her unit provide the teacher with immediate assistance and suggestions as problems or difficulties arise.

The concept of first year support was initiated by Dr. Wesche to offset the high drop-out rate common to beginning teachers across the nation and to assure a positive first year of teaching. While typically over

half of those entering teaching leave within three years, the retention rate for teachers in the NNC Cooperative Graduate Program has been close to 90 percent. Those in the program are also involved in continuous professional development through graduate study and are within one of two terms of completing an advanced degree by completion of their first year teaching assignment.

Essay Spirit

That the first academic dean of Northwest Nazarene College was a woman is a fact not widely appreciated. And a singular woman she was. According to a Founders' Day address delivered on September 30, 1966 by Dr. Eussell V. DeLong, Dr. Winchester was one of three "chief Founders of NNC."

"In a very real sense," said Dr. DeLong, "Dr. Winchester was the founder of the scholastic ideals of Northwest Nazarene College."

Her credentials for the post here as the first academic dean were impeccable. She had a B.A. from Radcliffe College of Harvard University. She was the first woman to be granted a degree from Glasgow University when she earned the Bachelor of Divinity. Later she received the S.T.M. and S.T.D. from Pacific School of Religion.

In the spirit of the academic ideals fostered by this important founder, prize money has been offered as an encouragement to students who would like to write creatively in the fields of Biblical literature, Theology or Philosophy. Essays may be submitted to any faculty member in the division of philosophy and religion through the final day of winter term—February 19, 1976. The timing of the contest allows the contestant the benefit of Christmas vacation for preparation of his essay and thus, a better chance at the twenty-five dollars offered for first prize.

SERGIO FRANCO:

Into The Issues



Exposition

by Sergio Franco

Today
I want to hug the world
kiss the clouds
and caress the sun
in a mad explosion
of joy
and enthusiasm
and love.

Today
I want to talk with the trees
to comb the grass
and to say: "Good morning!"
to the meadowlark
in a mad explosion
of gratitude
because
I am alive
and I feel
and I am.

It's my privilege to introduce to you this morning a very outstanding and unusual person in the personage of Dr. Sergio Franco. Our speaker is from Kansas City, Mo. He is a minister, educator and author in our denomination. He was born in Mexico City and came to the USA in the mid-1940's to attend MIT. However, he met a Nazarene preacher's daughter who invited him to church and he was converted and changed plans and enrolled at Pasadena College to study for the ministry where he graduated in 1948. He pastored three churches in our denomination and then from 1959 to 1974, he served as editor of our Latin publications. He became the senior editor of all our Latin publications and he served in this area for 15 years.

In 1974 he took leave of absence from his work at the Nazarene headquarters to become the director of bilingual education for the Kansas City public schools.

He is currently serving in that position.

It's my privilege indeed to present to you a committed Christian, a committed churchman, a genuine scholar. May we welcome Dr. Sergio Franco to our campus. Thank you. Our time is so short that I will not say the usual words about being happy. We can meet in the classes and you can tell about my feelings about the campus. I'm burdened this morning with the concept of what it means to be a Christian in American society.

I'm sure that you will conclude that you have not had very many speakers like I am. I'm open. I'm candid. I am not subversive. I am not poisonous. I am not bitter.

I think that as a church we need to get out head out of the paperback and look at the issues and I think we can. I think we can and I think we have the resources and grace. We can look into the issues.

And I would disabuse your mind if you think I am interested in anthropology or sociology from my professorial viewpoint. Primarily, we are Christians. That's what I'm talking about this morning. Primarily, I want to talk about what it means to be a Christian in American society. What does it mean to be a Christian for you in American society because I am aware that American society is almost hopelessly egocentric.

I certainly have a great deal of gratitude, primarily to God—I am an indebted person. I am an indebted person and my debt to the church is on solid basis. I had the privilege of sitting under Dr. Wigelt and it has been uncanny how his teaching has come back

to me in recent years. He taught better than the both of us knew at the time.

I have a great debt to American society. This country has been good to me. It has offered me development resources. But, again, development resources that I was able to utilize because of the kind of Mexican that I am and because of the kind of Mexican my Mexican people are not. I don't know if that's riddles but I am a kind of Mexican—I spoke recently in the American Association of Teachers of English of the western area of the United States and when I finished a university professor threw the impertinent question, about which we have to be prepared. He said, "How did you become the Mexican you are?"

And I said, "Well, I had the fortune of growing up in a country, in the formative years of my life, where Life said to me, 'You're welcome' everyday." And of course, that's your privilege. That's what you have. And this has nothing to do with poverty. We're shallow, we're very marginal, we're aiming at the periphery when we say that the issue is money. The issue's never money. Poverty will not hurt you but you need to know you are at home. And I was at home.

But this country has been good to me so my observations are in the nature of constructive criticism and hoping to work within the structures for the improvements of the structures into the channel of Christian service.

We listen and we observe. As I said, your society is almost hopelessly egocentric. I am very comfortable that some of you are feeling the need to say, there's another world outside. Particularly as Nazarenes, we define society in Nazarene terms. And if you didn't know it, that out there is not a Nazarene society and we need to prepare to make my participation in that society but I need to know what's out there.

So because we feel egocentric, because we are beginning to question that our block is representative of the majority, we try to listen, we observe. We feel. But let me remind you that finally, we come back to the Word.

We always come back to the Word. We derive our concepts from the Word. We fix our anchor in the Word and so while we would go as in an image of a sailing vessel, we would go out of many ports and we would observe and we would learn and we would hear the groans and the hurt and the oppression and the injustice and it all. We would listen well. We would listen well. We would

realize that not all is well in owner. And I belong to God.

American society. But then, This is not only the beginning of somehow, we must do synthesis. Christian service, it is the We must bring it all back and sit beginning of Christian life. If you under the judgement of the Word cannot come to this point, you and gather direction and our roots have not begun. To be a Christian from the Word and then, we're is to be able to say I belong to safe.

God. He is my owner. Everything So, because of that I want to, else I want to say is predicated on instead of just reading a lecture this fact.

with which I would have been very The kind of appeal I want to comfortable but I would have make only makes sense if you do sacrificed my eye contact which I belong to God. This is where the regard as essential and because I Christian has a unique contribution in the racial confrontation in word instead of giving you a America. We are people who lecture on oppression. I can and belong to God. We should take it I'll be getting in and out of the in different ways. We should issues but I don't want to just accept the confrontation. We read a lecture because we're should ask for forgiveness. We talking about a Christian talking can take the beatings. We can to Christians about service in this draw on grace because we belong kind of a society. For a lecture, to God.

you can go to an Idaho university. Let everybody else do their But this is a special setting. This thing but we'll do our thing and is a particular setting and we just our thing is unmistakable because we belong to God. And may

Because of that, I come back to I tell you we don't belong to God a practical definition of Christian-collectively. Nobody can give ity that is found in Acts. Paul is you. You must give yourself. talking in the midst of a very Christian service begins here. dramatic moment in one of his This is the final relationship. I'm journeys along in the 27th chapter afraid many times we can say I of Acts, I believe. It's a bitter fear God. I worship God. I follow drama in the New Testament and God. I study God. Oh, but the this small ship has been caught in final word, Paul has placed it a storm and for 40 days and 40 where it belongs. Paul has thrust nights they haven't seen the at the jugular vein. I belong. He is daylight. Everybody is frightened my owner.

and panicking and in the middle of Inside, I have made the that storm, Paulup. It's tremendous. On a wooden alter at dous. It's just grand and Paul Pasedena Collage in 1946, I made stands up and gives a very the surrender. I gave him practical definition (of Christian-everything about me by my ity) that I would share with you, outside is demonstrating it and I orienting it to the realities of warn you against the tendency to American society, if you please. split. I warn you because it can Paul says, "Fellows, don't be not be done.

afraid. Nobody is going to die Some of you will want to belong because yesterday, an angel of but you will not want to serve. God came to visit me and he said You can't. And some of you are to me (and he knew his name, he trying to serve and you don't knew all about him. He knew his really belong. And you can't. social security number, his ID But inside I have made the bracelet, everything.) He said, surrender. I have signed the Paul, don't be afraid. deed. He is my owner and

And so he said, "Yesterday, an everything about this man Sergio angel of God came to me." But Franco, outside, should demonstrate it in active, glad service to "the angel of God to whom I b God who owns this needy world. along and whom I serve." And I So, this puts another perspective want to grab onto that bit of tive on life. I'm nowhere to inspired word of God to say to accumulate wealth. I'm not here you and tell you to be a Christian to accumulate degrees. I'm not must begin with the concept that here to have a ball. I'm going to you, individually, belong to God. have to redefine my success To be a Christian is to be able to through other than western standards, don't you see. I don't say to yourself, and say the truth, I, personally, belong to God. It is know how much good I'll be able not an emotional issue. It is not a to do but, I tell you that God metter of going to the alter. It is needs some of us to accept failure nothing to do with fear or, I have an owner and I want to necessarily, affiliation with the speak to you in the remianing Church of the Nazarene. minutes on what does it mean to

It means, by volition, by serve. Because of the profound understanding, by our wanting, we egocentric nature of our society, have come back to our proper we have channeled our service to

An Address

Dec. 8, 1975



mostly our own kind. If I sent a survey and I said to you what does it mean, in practical terms, to serve God, 95% of you would channel your service to your people. God help you. I just want to open your eyes. I feel for you. You're not putting it in the paper but you're really saying the only important people in the world is my people. God particularly cares for the whites. Will you, will you review that statement? You almost make me feel that you think that God is white. White and middle-class.

The exception is the missionaries. Oh, God bless those 500 creatures that we have all over the world. But this must not be the rule. I'm not talking about the few of you who will go to Chile. Oh, I must love the natives. I'm talking to you about all of you. All of you call yourselves Christian. I'm talking about what does it mean to be a Christian today in American society. Even our ministry, God help us, even our ministry hasn't seen the light. But when we talk about serving we talk where there's needs.

I told you I wasn't going to be bitter but I would have to tell you there are many who look upon me as a back-slidden minister, for some, anyway. I've had cancelled meetings. I've not come here for you to pat my back. I have a woman at home that does that. She does a very good job. But our concept of ministries, oh, for God's sake, open your eyes to the sores in your society. Never mind Chile—talk about Chicago. Never mind Bru—talk about Pittsburg. Never mind the Communist bloc—

talk about the oppression of the inner city, or your society and say to yourself what does this mean to me as a Christian trying to serve?

So you're not called to preach. O.K., say something else. I'm talking about the definition of a Christian. I am God's and I serve him. Will you soon, quickly, find your place? So some of you will go out into suburbia and be a socialite housewife. Fine, but what about the rest of you?

So to serve, to me, means to meet legitimate needs. I'm sorry, that's where I'm at. To me, it's to help children that aren't going to make it. To me, to serve God is to identify needs of God's children and do my part for them. And there have been people that say when are you getting back to the ministry. Well, I understand what they're saying and I want you to know, pray for me, because I want to get back into a structural ministry.

But I have felt in the ministry everyday, since I left headquarters. Although, you can see my peers judge me on an unprecedented basis because this is such a nothing. Here's a man that's 15 years at headquarters and suddenly he goes and takes a leave of absence. What a lark. What is he going to do? He's going to teach in the inner city, huh?

If I tell them I got mad at the boss, I got angry with General Superintendent, I got some im-sake, open your eyes to the sores in your society. Never mind Bru—talk about Chicago. Never mind Bru—talk about Pittsburg. Never mind the Communist bloc—

children, to poor white and to try to put a construct of education along Christian truths, to develop people and don't make them be pawns for politicians, that blows their minds. That is no ministry.

We have proceeded on such a Western basis, we equate success and we equate what's reasonable with what's expected. I want to go through that again. We equate what seems reasonable of our service with what's expected. I don't know that we all wouldn't.

To me, need to serve God is not to be defined by western standards or success standards or reasonable standards. To me, to serve God is to identify areas of extreme need and then go on and put in a little bit as a Christian in the name of Christ.

The bulk of us are going into traditional, comfortable, pleasant ministries but I want to remind you of the man who said this wasn't. I want to remind you of the little fellow that said this in the boat, he did not equate service with going into where he wanted to go. He was in that boat, forgive me if you please for the corny, he was in that boat by divine appointment. He was serving where God wanted him.

And of course, the trouble with most of us is that we don't even see the possibilities. We're so, you know, we're so right here. We ought to peek out, I mean. Look out. What's there? What storm so great and menacing—oh yes, we do know, we hear about the Black Panthers and we hear about all this, but no, we really don't want to relate. We want to carry on in our own little world

and those guys, they're just out there.

And, we say God bless America. Don't get mad at me. We really say God bless white America. One of these days, one of these days, you know, God is going to help us and will begin break in our awareness as developing Christians.

I can't say God bless America because the premise of that—always challenge the hidden premise. Society is bombarding us with stuff—NO! You're brainwashing me in a western society. I am a Christian. We must challenge the culture of our day with the premises of the gospel and where the people are saying God bless America, we must say God bless the world. I don't know if that's too threatening for you but we need to tear down the walls of our own development because we act as though God is exclusively or particularly ours.

We have a shock coming because as we look into the pages of the bible, and if we dare to look into the face of God, we will see one God, one loving, compassionate, just, wise God who cares for all. Now, can you really believe that? He will transform our greed into action, hammering out a life of service in accordance with the Father. God loves all people and if a precious child, blue eyed, blonde hair, middle class, he is precious, of course, and we will be guarded against any kind of a thing that would begin to turn into a negative feeling and we would regard all people. But we would do all we could for a Black child. We would identify with some Mexican young person. We would learn of the reason for his anger and his hate and his foolishness and his violence. We would wait and stand there when he spit on us. We would do it in the name of Christ.

And others, of course, have seen the light. You're studying the development of missions, J. Hudson Taylor, all the missionaries ganging up in the little cities. J. Hudson Taylor asking them but what about the others? What about the 400 or 500 Chinese in the interior. Oh no, no don't ask that question.

And what about the others? Well, what about the others? What about the others? There are 21 million blacks in the United States. And we sit out and criticize the parents of violence and crime, of prostitution. You don't know enough to judge. And I've had girls come in my office, I had an application brought in the office by an uncle with whom they have four children.

We measured our children in the project last year, that is, we

administered them a test of self-measurement and our precious children—black, and it was systemic, because the issue is not racial, the issue is not ethnic—the issue is socio-economic, the issue is oppression. And the issue is the parents of oppression, the oppressed, all kinds of oppression. And the definition of an oppressed person is "I am less than..."

The oppressed, in our midst, in their first moment of liberation from oppression, become oppressors and we haven't understood that in American society. I don't see why. The foreigners are telling us that.

Follow me please, the oppressed don't just become people. The oppressed, "I'm less than..." become oppressors... "I am more than..." And our children, our precious children, I have 690 of them, some of them are Black, some of them are Mexican, some of them are White. They're all precious. They're all significant. Every one of them is sublime. I don't know if you are compassionate. I don't know if you have been exposed enough to need to even be compassionate. I don't know if you realize that what I'm trying to tell you that we're all caught up in something and everything is well and out there is not. Everything is well. Bsh out into the inner city. Bsh out into the need. Withhold your judgments. Don't try to judge on western standards. You can't make it.

And our children said to us very significantly, when we measured them. And they said beautiful things. We measured them in reading, school and self. In kindergarten, the children come fresh from home and said school is O.K., reading is O.K. and I'm 'o.k.

Rk them up again in first grade. School is O.K., reading is O.K. and I'm O.K. But second grade comes along and the children say, well, school is O.K. reading is O.K., but I'm not O.K.

As the awareness in their active minds begins to grow, they are in a world where their culture is not respected, where there's no Blacks, no Mexicans, no respect for their culture. They begin to suspect that there's something wrong about being what I am.

I walked into a school the other day and they had an exhibition, elementary exhibition and 51% of the children are Mexican Americans and all the children were urged to put a drawing in the halls and put their name—Joe Brown. I noticed, that, although 51% of the children are Mexican-American, not one, not one had written his last name. All were Joe Brown and Max Miller and all this

[cont. on pg. 8]

'I'm open. I'm candid'

[cont. from pg. 7]

but not a Pete Martinez or a Helen Garcia. Pete. Helen. Joe. They're hiding. First grade and already hiding. I don't know.

I was in the Northwest a few weeks ago and I met this handsome young Mexican fellow, a senior and I said Joe, what are you in?

Im in special education.

Why, Joe?

Im stupid.

Oh, I don't laugh. Life is running out. 41% of the mentally retarded in the state of California are Mexican-Americans. Can't we do something about that? And cry liberation to the captives as Christians. And can we somehow disassociate ourselves from that structure of oppression and as Christians not relate it to the church, working with the church? Happy, and I warn you against bitterness and all of that. Oh no, there are resources of grace.

I appreciated Dr. Wigelt so much. He was saying to me that we put into the Word what we want to get out of the Word. We have in mind about a white God and we push it into the Bible, read into the pages of the Bible and you miss. You haven't discovered God.

Our fixed commitment to Anglo leadership. Our fixed commitment as a church to Anglo leadership. God has distributed talent. God has no favorites. God has mercifully given gifts to all of us all of us are equally unworthy but he has remembered all of us. Praise God forevermore. But not the church now. We must persist in single cultural leadership. I'm just mentioning to you leaders, items.

I took this job and oh did I have a problem, the community run. I thought the community would come and this Mexican savior that

was coming to help them on my white horse. I was the symbol of the oppression. I was a snob middle class Mexican and what did I know, you see. I would caution you to learn and to wait. Why are they like they are? And they ran up to me with obscenity and violence and "We'll get rid of you, you guy."

Well, God has helped me to get in their hearts and without any kind of weapon. Praise his name forevermore!

But in the beginning, it was fierce. I tell you it came to a time when I was afraid to answer my own phone in my own house. Of course, I wasn't prepared to curse back, to hit back. No, no, I'm a Christian.

And one lady said she was going to come to the parents meeting. You want to know how ugly it gets? She was going to come to the meeting and in public, she was going to denounce me. She would expose the shame of my life. And what she had in mind was that my oldest son, it's fairly well, known, my oldest son has had a lot of trouble. And so she would go in public and tear me and my wife apart. She would work out her anger at me, in public. You know, not even an animal does that.

I'm talking to you about problems in society that dehumanize people. Don't read about it in the books, it's real. She would do that in public?

Well, I would say thank you Mrs. Letta. Thank you for hurting me in public. Thank you for shaming me. Now, let's go on with business.

So, I went to visit her. What kind of a person does this? I am in her home—a miserable, smelly place. Oh, don't tell me she should have cleaned it. There's more to that. She had eight or

nine children and a man lying crippled on the sofa and I said to myself, don't you see Sergio? They are people that have been poor. But you say, with the help of God, with the help of schools, with the help of the system, with the help of somebody—I'm going to make it! They are people who have been, who are and who will be poor. And they're sick and needy and angry.

And so, we would go as Christians because we belong to God. We would find our place—a kindergarten teacher, a nurse—we would find our place and we would rub elbows, some of us anyway, with the sore, with the sixty million plus in American society and we would say the liberator is here, in me.

And our of that confrontation with guileless I wrote this, and with it I close. I've entitled it "Invitation Accepted."

Come to me, he said, and he meant everybody.

At first, long first, I did not hear him well

Now, at last, his words are clear.

If you have tried to find happiness in life and life in happiness and found it not—and that was me,

Come. If you have tried to fill the regal chamber of the heart with shallow viroities—things, honor, feelings—and fill it not,

and that was me,

Come.

If you have tried to meet the ugliness in life with love, the sorrow of the world with hope, the endless days and endless nights with faith and met them not—and that was me,

Come.

If you have tried to lift yourself and others from the mud at the level of reciprocal affairs—I'll be to

you as you be to me, the Barisee's responsee—and lifted not—and that was me,

Come.

It's me, it's me you invite oh Man of men, Man of all kinds.

I tried, oh how I tried to find, to fill, to meet, to lift and I could not

So now, at last, I hear your words and come.

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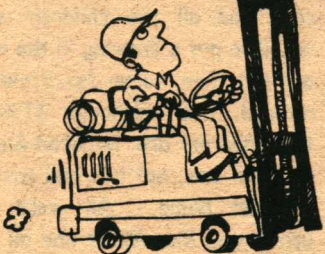


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by Allan Rubinowitz and
Joel Makower

(CPS) If you are a college senior, there is a good chance you will soon get a call from a life insurance agent. Perhaps you may not even be aware what the friendly, self-assured voice on the phone is talking about. Instead of long as you hold the policy, which the phrase "life insurance," you are usually your whole life. Every year you pay the same amount. Although this amount may be impressive and academic-sounding, like the "College Master on a similar term policy in later Program." But have no doubt, years. Most campus life insurance the man is talking about life insurance.

Whole life policies carry many complicating clauses. There is the growing, \$5 billion per year "cash value," a kind of savings business. Under pressure from a salesman, students may find of the policy. You can borrow from these funds, with interest. If you drop your policy later, you get back the cash value portion. Insurance salesmen are not all devils, and insurance is not necessarily a dirty word. But all life insurance policy is that the terms of a policy should be carefully read and understood. Don't let an agent, in his eagerness for a commission (one agent said he would lose his job if he said how much his commission was) convince you to make a snap decision. Don't be swayed by a heart-breaking story about how happy would make your parents if they discovered, upon your sudden death, that you left them money through a life insurance policy (agents sometimes use that logic).

Each year's premium is divided up. Part of it goes toward your actual protection, part of it goes to your savings account, the cash value. Though that cash value is included in the benefits given to your survivors when you die, that money could be building up What if, over that five-year period, the student has had economic trouble? The times, as we all know, are tough. RD's are generally low for young people, driving cabs. If at any time during

that five-year period that student has not been able to pay his \$265 premium, his promissory note (plus interest up to that point) automatically becomes due. Now he has another \$265—at least—slapped on him. To break through all this tangled terminology, then, here are several points to remember about campus life insurance: —If you have no one financially dependent on you, you probably don't need it. —If you do want life insurance, a "term" policy holds the least expense for someone just out of college and financially unstable, with the least tangling commitments. —A "whole life" insurance policy offers you a steady, unchanging premium for your whole life (up to 65, usually), but actually costs you more each year because of the "cash value," if the cash value were put aside in a separate savings account in a bank, it would be earning you interest. —A tempting negligible down payment may actually commit you to pay a much larger amount every year after that, plus a hefty loan—with interest—that threatens to become due as soon as you miss a regular payment. Sign a promissory note and you are asking for a long-term debt. If you want the policy but can't make the first year's payment in full, then don't sign it.

Not all insurance agents are slick and unethical. But if you are thinking about insurance, be careful. Know exactly what you are signing. Do not be pushed into anything. If you have any problems or questions, contact your state insurance commission. A very useful shopper's guide on campus life insurance is provided by Consumer News in Washington, D.C.

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Lowdown by Lodahl

"In all my experience I've never seen a crowd conduct itself in a better manner at an athletic contest. There was no booing of players or officials and the fans clapped for a good play no matter whose side the player was on."

Sound familiar? It shouldn't. Granted, those words were spoken of NNC students by the coach of a visiting basketball team. But alas, they were spoken three decades ago. If he could see us now.

"Pull your head out, ref!"
"You jerk!"
"Man, the refs really ripped us off tonight."

"YOU! YOU! YOU! YOU!..."

Yes, it's the refs who get the worst of it now. We expect the ref, who is, incidentally, merely human and by definition bound to make mistakes, to conform to our double standard. If an opposing player jabs or grabs a Crusader and the ref misses it, the player is a "dirty bum" and the official a "blind jerk." If an NNC player gets away with the same trick, we chuckle and call it "good defense."

Don't get me wrong. Basketball games are great opportunities for letting off steam and exercising lungs, and rarely do I miss such an opportunity. Just ask Alice. And yes, often I take issue with an

official's call, and am not hesitant to make my issue-taking known. But flagrant name-calling?

Even after the game, we're still not through with the referees, particularly after losing. A good case in point is last Friday's 70-65 loss to Lewis & Clark in the District 2 Tip-Off Tournament in Caldwell. Man's need for scapegoats is never more evident than after a basketball defeat, and last weekend's was no exception. To hear the general consensus, the basketball team didn't lose the game, the referees did. I beg to differ.

True, there were several questionable calls in the waning minutes, including one truly "but" call. But if NNC hadn't thrown the ball away so often earlier in the game, those calls wouldn't have mattered. Bluntly, the CRUSADER passing game was downright sloppy at times.

A closer look at the statics box is also enlightening. In actuality, NNC went to the foul line 20 times, Lewis Clark 15. If that's being "ripped off," we could use more of it. However, NNC made only 13 of its 20 free throw attempts.

Lewis and Clark made all but one. Statistics don't lie.

"There was no booing of players or officials..." Yes, if that coach could see now, we'd make a liar of him.

WEDDINGS

PORTRAITS

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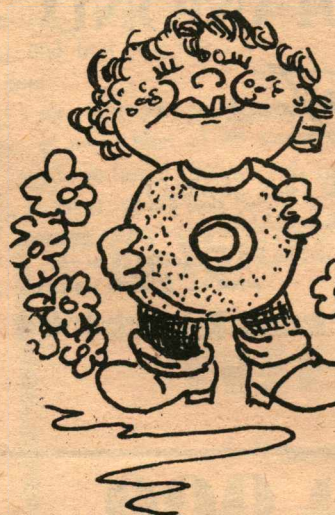
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V-Ballers Take 3rd

Bringing their season record to 23-10 win-loss, Northwest Nazarene's women's varsity volleyball team will travel to the national small college tournament held in Pocatello this weekend.

In regional competition in Portland last weekend, NNC placed third in round robin league competition after dropping their first two matches to University of Puget Sound (12-15, 15-12, 7-15) and Pacific University (15-17, 14-16). Unable to convert serves for points, NNC gave UPS a run for the match playing excellent offensive ball. In the Pacific U. Game, NNC came close in score but were outplayed in every aspect. The highlight of the match occurred in the second game when freshman Barb Knapp substituted into the service position and whipped eight serves by the awaiting Pacific team to bring NNC to 13-14. Unable to pull themselves to victory, the Crusaderettes fell in a disappointing match.

Whitworth played NNC in the third match and tell to a balanced NNC attack. In the 15-4, 15-9 effort, Judy Kornstad accounted for 8 service points and junior Sandy Wegner led in spiking and defensive play.

Saturday morning, NNC met Willamette at 8 a.m. in the deciding match to determine which team would go into the winners playoff bracket. NNC had to win the match in two games to place in the upper berth but lost a tough first game 12-15 but overcame and returned to take the next two games 15-12, 17-15. Beth Hayton led with 20 service points and Kornstad with 17 defensive plays. Myla Hodgins stepped into the spiker's position and led with 22 spikes off well-placed sets by Captain Kellmer and Hayton. Now on a winning streak, NNC took on their Caldwell rival and blasted College of Idaho off the court in a short match, 15-2, 15-7.

In the final match to determine

fifth and sixth place positions opposing Puget Sound (again), Hopkins' team capitalized on an exhausted ups team and stole the match on a super balanced attack. Luhn led in service points with 9, and Hayton and Kellmer pitched in with 6 defensive plays each. Freshmen Debbie Rutan and Carmen Dooley played an outstanding match with 8 and 7 spikes respectively.

Coach Martha Hopkins' team will be facing tough schools in Pocatello but Hopkins feels NNC has an excellent change "To do something" AT THE NATIONALS. Hopkins stated "This is the best-skilled team I've ever coached and each girl has enormous potential." In their second year of varsity play and organized league competition, NNC has reason to be proud of their volleyball team on a best-ever season.

Win Some, Lose Some

Off to one of its best starts in the last decade, the NNC basketball team rebounded from a 70-65 loss to Lewis & Clark to thrash rival College of Idaho 64-53 and take third place in the District 2 Tip-Off Tournament last weekend in Caldwell.

This Tuesday the Crusaders, now 3-1, face Warner Pacific in the Montgomery Fieldhouse, and then travel to the wilds of Montana to tangle with Grizzly College in a two-game series next weekend.

Through the Crusaders lost the tourney-opening game to eventual champion Lewis & Clark, many are they who feel it was the team's best performance thus far in the young season. NNC was dwarfed by the likes of 6-10 Rick Zimmerman and 6-6 Dick Hartung, who managed to keep Darl Bruner

away from the boards most of the evening. Zimmerman and Hartung, however, did not take into account the aggressive, leaping rebound abilities of the shorter Ed Weidenbach and Rennie Lewis, who combined for 14 rebounds. Thanks to their work on the boards, NNC came out with a slight 29-28 advantage in team rebounding.

The Crusaders, in fact, played a game of see-saw with C for 37 of the game's 40 minutes, but when it was over, C was on top. The Pioneers' scrambling full-court press caused just enough bad passes to do in the Crusaders. NNC led 51-47 with about eight minutes left, but costly turnovers gave Call the help it needed.

Weidenbach was not only an effective rebounder; he ripped the boards with 8 for 15 shooting from

the field and finished with a team high 18 points. Bruner scored 12, half on free throws, followed by Fritz Jenkins with 11 and Lewis with 10.

Saturday's consolation game with Gf was somewhat a letdown despite the victory. Neither team could penetrate or shoot effectively—both shot 36% from the field in the first period—but somehow NNC led 27-22 when the half ended.

The Goyotes came back to take a narrow 33-31 lead early in the second half, but then Lewis led a five-minute surge in which NNC outscored the hosts 15-4 to take a never-again-challenged lead. Lewis scored nine during the streak, finishing with 14 points. Rh Hills also scored 14, while Bruner and Weidenbach each contributed 10.

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