



# CRUSADER

March 5, 1976



WHY ARE THESE PEOPLE SMILING?

Because they are taking part in the Northwesterner's Bicentennial Concert tonight and tomorrow night at 8:00 pm.

They think it will be worth \$1.00 per student or \$1.50 for anyone else, and they invite you to join in their way of thinking.

## And the race is on!

Elections are coming up soon at NNC. Nominating speeches for the candidates of the five open positions in Executive Council, (President Executive Vice President, Social Vice President, Business Manager, and Secretary) begin Monday, March 8th in convocation and will be concluded Wednesday 10th also in convocation. The elections will be held Friday, March 12th.

The sign-ups for the council positions are still open until 6:00 this evening. They're located upstairs in the Student Center on the Executive Vice - President's office window. As of Wednesday morning, four had signed up for the presidential office. The other four positions were still entirely open. The presidential candidates as of Wednesday

were Doug Slaymaker, Jon Harris, Gary Bennet, and Sam Hunter.

Several criteria are required to be eligible to run. All candidates must be upper division students with a 2.3 or higher GPA, who have attended school here at least 2 consecutive terms immediately prior to taking office. The only other requirements to run is a signed statement submitted to the present Executive Council by the candidate professing his/her personal relationship to Jesus Christ and his/her commitment to the goals and ideals of NNC.

The Senate and Class Officer elections will be held two weeks after the Executive Council elections. All officers will assume duty April 7th.

## ASNNC Leaders Hold Retreat

In a four and a half hour midwinter retreat held at Boise's Rodeway Inn last Saturday over 20 ASNNC and class officers discussed pertinent school business with faculty and Administrative representatives.

The retreat, originally scheduled for January, was an open forum for question and brought to light several issues for which school leaders sought answers.

Beginning the program of discussion, College President Dr. Kenneth Pearsall outlined his views of the present campus situation and talked of proposed plans for preparation for the arrival of a 1977 academic accreditation committee. Speaking in terms of the present campus mood, Pearsall explained his faith in the "team spirit" which had become prevalent in the administration over the past three years. Citing the NNC basketball team as an example, he expressed a wish that the same "spirit of caring" could prevail over other campus activities.

In another area, Pearsall outlined proposed plans for NNC's preparation for academic accreditation in 1977. The plans include, the hiring of a special assistant for Academic Dean, Dr. Gilbert Ford to allow him to devote full time study to the college's academic system, the hiring of a full time professional consultant to work with all six sections of NNC's constituency to "take a hard look at ourselves," the suggestions for possible plans concerning married student housing and the need for other improvements in the physical facilities on campus (including plans for a new baseball diamond, four new tennis courts and the upgrading of parking facilities for Montgomery Fieldhouse.) President Pearsall also unveiled information concerning two newly writ-

ten handbooks for the Faculty and Staff and called the March meeting of the College's Board of Regents "crucial" for the proposed plans and their passage.

Student leaders then turned the discussion to the responsibilities ASNNC Student Government actually had in pertinent decision making. It was stated that in the last freshman class election a low percentage of the College's largest class voted.

Leaders attributed this to the growing attitude that students felt they didn't have a truly responsible hand in decision making and that student officers and the student senate were seen as merely a "token".

Pointing out the need for greater communication between student officers and the student body, leaders cited the problem of a fear among the students con-

cont. pg. 9

## Dancing students to be reprimanded

In an unpublicized move to punish students who violated those no-dancing rules of the college, the Crusader has learned that 35 NNC students will receive letters of reprimand from disciplinary officials.

Among those students were two Varsity Basketball players and a high ranking ASNNC officer.

The Disciplinary officials, Dean of Women Genevieve Anderson, Dean of Men Lyle Robinson, Vice-president of Student Affairs Dr. Irving Laird and College President Dr. Kenneth Pearsall, decided to send formal letters of warning and reprimand to those students involved after meeting with each student and discussing their participation in the rule violation.

Sources report that President Pearsall was in favor of much stronger disciplinary measures, including campus probation. Dr. Irving Laird denied the allegation that the upcoming Basketball play-off game with Linfield College had anything to do with the decision not to place those involved on campus probation.

Most of those 35 students were accused of attending the night club-like establishment of Breakers West in Boise, which provides live music and alcoholic beverages for its customers. Only those involved in violation of the college's no-dancing rule have been reprimanded and no evidence of the drinking of liquor or the use of illegal drugs by those students has been uncovered.

The formal letters of reprimand and warning, which, according to Crusader sources, contain "strong language", have yet to be sent to those 35 students involved. At press time no appeals of the decision by the accused students have been made to either the Student Life Executive Committee or the ASNNC Judicial Board.

## INSIDE

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Sad, but true, Basketball season is over. p. 11

# Satisfaction Reorganization Proposed

Whereas: Operation Satisfaction has no guidelines, and; whereas the director has expressed the problem of management in the present program, and; whereas the ASNNC is responsible for Operation Satisfaction, be it resolved: that an ad hoc committee be established...

So runs a portion of ASNNC Senate Bill 761-4, entitled, "Operation Satisfaction," and passed March 2, 1976.

A plea made one week ago by present Operation Satisfaction director, Connie Helt, prompted the action. "Because of the special peo-

ple involved on the receiving end of Op. Sat., I felt we had to do something. Under the present system too many of them are getting hurt as bad as or worse than they were in the first place. If we don't reorganize solidly, we should drop it completely, because we are hurting more than helping," the director said in a recent interview.

And just how do things stand now? Everything seems tenuous about the ten year old organization except for two things--every year a director is appointed, and, every year money is appropriated.

"Each year, things boil down to 'who, what, and how' the director is going to direct, and how he will use the money for these purposes--this leaves far too much responsibility for one, or even two persons," Connie explained.

Operation Satisfaction is an ASNNC administered, student volunteer organization with one apparent goal: serving the community.

"This is an admirable goal for anybody and a necessary one for the people of NNC to prevent us from becoming ingrown spiritually, psychologically and humanly, but there are a lot of different ways to serve a community," the director explained.

Ms. Helt also tried to enumerate a few of the specific problems with in the present structure:

1. There are many needs in the community and each year the director decides which ones he thinks are the most important. As a result of this there are few constant goals or purposes. The director is left to set these also.
2. There are no specific procedures listed for the recruiting or screening of volunteers. [Primarily, because there are no set requirement or expectations for volunteers, except, any that might be decided upon by the director.]
3. The director, [sometimes with help from the agency where he obtains information about the individuals needing special attention] also sets down what the volunteers will do and how they will do it.

There are some secondary problems which remain consistent from year to year, however the program is set up, such as, transportation

# the NOT-SO-DIVINE COMEDY

by Dante Allergy

(This tale relates how Dante erred far from the truth and how he was brought back into the fold again by divine providence and how he escaped the snares of Ennency.)

On my bumbling bomb through this vale of tears, I wandered from the right and true path and woke to find myself lost in a dark forest from which I could not escape. Almost in despair, I cried out for succor--and suddenly one appeared. Before my very eyes, descending from heaven on gossomar wings strumming "Count Your Many Blessings" on a golden harp, was the wily spirit of St. Orton the Orthodox. After coming to rest on the earth, he addressed me in a squeaky voice which hinted of the ludicrous.

"You louse, you! I've been sent by the Man upstairs to rescue your miserable soul and set it back upon the strait and narrow way. But, as a penance for your naughty sins, it has been decreed that you shall journey with me to the underworld, to the shadow-realm of Ennency, and there purge your wretched soul of its dross. You ready to go, bub?"

I nodded hesitantly and was immediately whisked away. I found myself and my saintly sidekick standing before the forbidding gate of Ennency, a mounstrously massive edifice of Dark Age architecture with the inscription "THE JOKE'S ON YOU" carved across the top. Gathered around it were scores of wild-eyed young souls clamoring to gain admittance. Puzzled by this strange sight, I asked St. Orton for an explanation.

"They are under the spell of Recruiter," he said, "the keeper of the gate. With the aide of his sevant, Pamphlet, he conjures up false visions of heaven-on-earth and sugar plums in their heads, and thereby lures the innocent to their doom. They're

just sitting ducks for his final snare, the giant sticky web in which he traps them."

I shuddered with dread, but my companion quickly added: "You need not fear, though, for as long as you are with me, you are under the protection of the Holy Order of the Quixotic Knights of Kansas City. Those boys carry a lot of weight at Ennency, believe me!"

Relieved by those good tidings, I and the saint passed through the gate and entered the dread dark realm. As we walked about, my heavenly friend told me about the place. "We are in the first level of Ennency. Each level has its own special guardian, one of Ken's Glory Boys as we call them (or the KGB for short). Mammon is the guardian here; and if you don't watch out, he and hisimps will really give you the business!"

The words were hardly out of his mouth when suddenly I saw a horde of tiny warty-looking creatures shaped like adding machines swarm hungrily towards us, all the while chanting "tuition and fees, board and room, pound of flesh!" Terrified, I tried to hide behind one of Orton's wings, but he calmly produced a small bag of coins from his pocket. The little drooling warts stopped dead in their tracks and shouted with diabolic glee, "M-o-n-n-e-e-y!" Orton tossed the bag into their midst and they set upon it like piranahs devouring their helpless victims.

"Their avarice is insatiable," St. Orton said. "They lie in wait for some poor soul still under the deluding spell of Recruiter to happen by. When one does, the ambush him and strip him of all his possessions before he even knows what hit him. You lucky that you managed to escape with the shirt on your back!"

He continued. "We'll now leave the first level and descent to the next where even greater horrors await!"

## LE MONDE by Susan Ratcliff

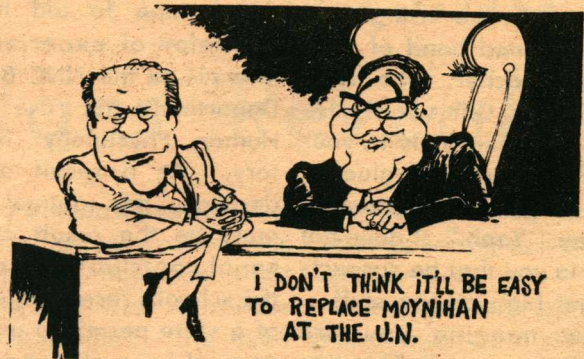
In all the discussion in the international political realm on the topic of the Third World, it seems rare to find a definitive statemen of the exact nature of the Third World. Either the politicians and newsmen presume widespread knowledge of the term, or they themselves use it loosely to cover a nebulous region inhabited by who-knows-what peoples. In either case, for those of us inclined to confusion upon hearing about a Third World, a little defining is in order.

In the late 1950's, it became popular in political circles to speak of three "worlds". The First World refered to the Western industrialized nations, mainly the United States, western Europe, and Japan. The Second World was comprised of the Eastern socialist, or soviet, bloc. All the remaining countries were in a fashion dumped into the category of the Third World. Since these remaining nations were for the most part rather inarticulate in international forums, no protest was made about the label. However, beginning in the 1960's and incresingly so in the 1970's, many of these nations have insisted upon using their voices ever more loudly. This has necessitated a second, closer look at the nations of the Third World.

The United Nations lists 47 of its member nations as "Developing Countries", a

designation based primarily on economic considerations. Almost all of these countries can be considered in the Third World, but the fact that the list includes such diverse nations as India and Bolivia indicates the difficulty that arises in attempting to characterize the entire group.

Perhpas the major breakdown in the Third World today hinges on power--actual and verbal. While some Third World members of the Organization of Petroleum Exporting Countries (OPEC), do actually wield economic power of sanctions upon the First and Second Worlds, there are other nations, such as Ghana, who conceive their power to be greater than it actually is. The 1970's have been unique in the way in which the more powerful, developed nations respond to power in the Third World. Fear, hostility, and reprisal have characterized some of this response, but the important fact is that there has been a response at all. The First and Second Worlds no longer ignore the opinion of the other nations, especially in the arena of the United Nations. When the Third World speaks in unison, which is becoming more and more frequent, their voices have the weight of authority. Whether or not the responsibility to accompany that authority will be present remains to be seen.

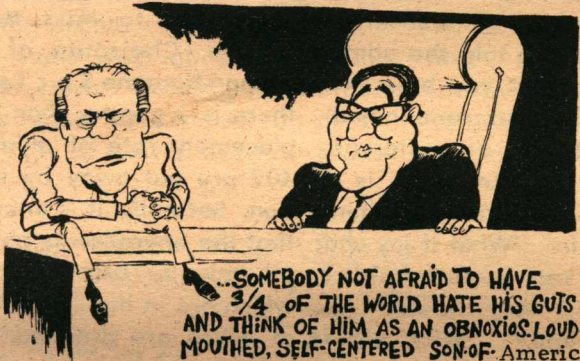


I DON'T THINK IT'LL BE EASY TO REPLACE MOYNIHAN AT THE U.N.



SACK MINNESOTA DAILY

...WE NEED A GUTSY, SPUNKY AMBASSADOR--A REAL TIGER WHO LIKES TO TALK AND TALK TOUGH.....



...SOMEBODY NOT AFRAID TO HAVE 3/4 OF THE WORLD HATE HIS GUTS AND THINK OF HIM AS AN OBNOXIOUS, LOUD-MOUTHED, SELF-CENTERED SON-OF-America



HENRY! GET ME HOWARD COSELL ON THE PHONE!

# EDITORIAL

It is not an easy task to criticize the disciplinary methods or means by which they are put into effect by those of our campus in a position to do so. Nor is it equally easy to question certain rules by which this institution has stood for years. However, it is the duty of this newspaper to inform the inhabitants of the campus community of practices that are not in accordance with those rules and those who enforce them.

Shortly before second term's trite vacation, 35 students, mostly lower division, were called into the Deans' offices to discuss a matter of alleged violations of the No-dancing rule of, not only Northwest Nazarene College, but of the Church of the Nazarene.

As I said, it is not an easy task to debate the relevancy of a rule forbidding dancing, be it the ball-room or dance-hall style. I will leave that job to those future District Superintendants and General Assembly delegates, who, while graduating from an atmosphere of reason and constructive questioning provided--supposedly--by our college, may not be altogether qualified to discuss such matters, but are, nonetheless, delegates and superintendants.

The question I should like to raise is whether students' rights have been violated in connection with the method of gathering information about the alleged rule violation and the subsequent punishment of those students involved.

Point of fact: The 1975-76 Crusader Handbook outlines several general policies under which is the statement: "Dancing is not allowed." It is the ninth policy in a list of 13 which begins with the policy of no drinking, smoking or use of illegal drugs. This first policy outlines to the reader clearly what the consequences will be if any inhabitant of the NNC campus community violates it. Which is, "suspension or dismissal from college."

The policy of "dancing is not allowed" does not outline the consequences. Which, (when one reads the present Bill of Rights and Responsibilities, under section three, paragraph 12, which says: All members of the campus have a right to know in advance the range of penalties for violation of campus regulations. Definition of adequate cause for separation from the campus should be clearly formulated and made public.) may be in violation of such policies. For smoking and drinking it is clearly stated, for dancing it is not stated at all.

Point of fact: Those 35 students involved in the alleged violation of the no-dancing rule have received formal letters of reprimand. This measure is defined in the Crusader Handbook (pg 55 & 56) as disciplinary action for a Major Infraction. Yet, in the same Handbook, under the heading of Policies, there is little or no distinction between major or minor infractions.

Policy number nine, "dancing is not allowed", is followed by the policy that "NNC does not approve of attendance at movie theaters", and this is followed by the policy of "the use of playing cards (such as those used for poker, etc.) is not approved by NNC. Gambling is prohibited". None of these policies are defined as major or minor infractions when violated. Yet it is rare that one hears of an NNC student receiving a formal letter of reprimand for attending a movie theater or having a deck of pinocle cards in his or her possession. And all policies are supposedly consistent

with Christian principles or the Manual of the Church of the Nazarene.

Point of fact: During the investigation of the alleged rule violation none of the students interviewed were told of their right to counsel before any questioning began.

Although those in a position of determining disciplinary actions and questioning the students involved contend that they did tell the students of their rights to counsel, but not in a "formal way", none of the students interviewed remember being told of that right.

Also, none of the students interviewed remember being told the charges against them, the consequences of an admission of guilt to those charges and the alternatives involved in the judicial procedure concerning the charges. They were not told of their right to be entitled to a hearing on the matter before either the Student Life Executive Committee or the ASNNC Judicial Board.

Sources report that those students involved, when questioned, were merely told that those in authority had received "bad reports" concerning the students' involvement in dancing. None of those involved remember being informed of their rights to appeal any decision and the right to meet their accuser before an open hearing.

Point of fact: The Crusader Handbook, under the heading of Judicial Processes (pg. 53) and the sub-heading of Procedures, (section three) outlines the "Procedures for Questioning and Investigation" as, "At the time of questioning, a student shall be notified of his rights to counsel before questioning proceeds."

Although those in a position of determining disciplinary actions and questioning the students were informed of this in an informal way and that the spirit of the judicial process was followed, none of the students interviewed remember being informed. Therefore, it would seem that student rights--in accordance with the Crusader Handbook--have been violated.

The question of why these students' rights were violated now arises. One would assume that it was far from malicious in intent. It then must be assumed that those in a position of investigation either did not understand the students' need to know these rights.

Although those in a position of determining disciplinary actions and questioning the students involved felt justified in "following the spirit" of the judicial process, it would seem that this was not enough. The students needed to know, formally, what their rights were, before any investigation began. Apparently they did not.

Although those in a position of determining disciplinary actions and questioning the students involved felt that their motive was "essentially not one of judicial but one to help the students", a formal letter of reprimand can hardly be considered anything but judicial.

It is not expected that any of those students involved will, upon reading this, appeal the decision of those in authority. Nor is it expected that new investigation, including a redress for the previously violated rights, will be initiated.

It is expected, however, that the question of dancing will take its place among topic discussions to be debated by those future District Superintendants and General Assembly delegates, who, though they may think otherwise, will just talk.

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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# Letters to the editor

## Busy Work and Memorization 209

Dear Editor:

I address this to you because it is customary to begin a letter to the *Crusader* in this fashion. I am aware that you have nothing to do with the reason behind this article; I only hope that those who are guilty may somehow, by a fluke or an act of God, pick up a copy of the *Crusader* and read what I have to say.

I, having been called a member of the "Silent Majority" by one of my friends, am not accustomed to voicing my opinions and gripes to the world. This issue, however, burns me so badly that I am compelled to "spill my guts," as it were, on page four.

It all begins at the end of second term when, as I am wont to do at the end of every term, I take time to evaluate what I have just learned. I realize that I am required to take many classes in college outside my field and scope of interest which will be of little benefit to me except for the ten points I may be able to pick up on College Bowl as a result of some obscure fact I just happen to remember. That, however, is not the issue. I do not worry about the worth of some of these classes because I realize that I have to take them and that so does everyone else. It's kind of like chapel.

The difficulty comes when I begin to evaluate a certain class that is part of my supporting major. Not wanting to cause the teacher further humiliation and grief,

I shall not drop names nor the class title. It will be weeding out these inconsistencies in our "Sagebrush referred to hereafter by a more appropriate title: "Busy Work and Memorization 209."

As I began to evaluate my learning experience in this class I was taken with the horrid realization that I had paid \$120 and spent 30 plus hours and learned absolutely nothing!

The class' designated subject matter posed no problem, as I have a great appreciation for it. The difficulty arose from the manner in which the subject matter was conveyed. Memorization has never

been too difficult for me and I found no problem at first. As the class continued, however, I began to ask myself, "Why? What value is this?" I found myself experiencing the frustrations that any creative rational mind would experience in a similar situation. I would have questioned the validity of this class in high school, but here it is in college!

Admittedly, my own frustrations with a certain class and a certain teacher are hardly significant material for the *Crusader*, but when I began to think about it further I realized that this was not the only pseudo-class on campus. How many students in the last sixty-three years at NNC have never taken the time and breath to *anathematize* some worthless class they have taken? How many precious summer earnings have been squandered on worthless teachers and classes? Granted, there are some excellent professors here, and it seems that they are gone too soon when they leave, but we also have too many (one is too many) who are not worth a tinker's dam. These stay around for years and years. Why?

"Northwest Nazarene College is an institution whose purpose is the development of Christian character within the philosophy and framework of genuine scholarship."

These lines from the NNC catalogue seem somewhat foreign to many students as they drag their way to "Busy Work and Memorization 209." How can anyone relate the words "genuine scholarship" to such a class? That's absurd! What is worse is that somehow this manages to get by at NNC not for a term, but for twenty years and two generations of students.

What will it take to begin weeding out these inconsistencies in our "Sagebrush College?" Students all over the country who have felt these same frustrations are beginning to sue their respective colleges and universities because they are making them pay up to \$300 for classes of no value. Is this what we need at NNC?

Perhaps it's time we at NNC stopped seeking to be first in the Kingdom by trying to spark the "Great North-west Revival" and started patching up our own absurdities.

Rick McCarty

## Emotion or Sentimentality

To the Editor:

People who so readily puport not to be responding to emotionalism, are often those who, in reality, do respond merely to the emtional aspects of a situation. Case in point: Ann Kiemal received the well deserved u n d i v i d e d attention of her audience, and a standing ovation, supposedly for the significance of her message. Though Dr. Willard Taylor's approach was very scholarly his message varied little from that of Ann's. But how differently we responded to two such similar messages. Dr. Taylor received little attention (those all around me were busily studying and talking), neither did he receive a standing ovation, only a five-second r o u n d of applause. This leads me to think that the response to Ann was one of emotionalism and not one due to her message; and this leads me to question the depth of that response.

Teckla Smith

## Double Stepping

To the Editor:

Re: Double Standards

Why can't we see "Where The Boys Are" but can watch a suggestive, mini-skirted high school drill team? Is it because an administrator's daughter is on the team?

Sandy Burkhart  
Cindy Maybury  
Jamie Sturmer

## The Junior High Shuffle

To the Editor:

Remember junior high? Well, imagine you're in the eighth grade. You and a friend are pushing through the vast floodwaters of humanity standing between yourselves and the doorway to your third period class. An enigmatic aroma drifts up from the art department. You wrinkle your nose and

say to your friend, "I smell glue." Suddenly, your arm is twisted in the vise-grip of the concerned hand of your science teacher, who is a born-again Christian. He whispers menacingly in your ear, "Do you smell glue?" With a pained expression you say, "Yeah." It does not occur to you that he suspects you get high on the stuff.

Now imagine you are attending a small Christian liberal arts college with the initials of NNC. You are well acquainted with the Nazarene Manual. All the General and Special Rules you have kept from your youth up. You go to class and hear some mumbled words, "Prohibition . . . The administration doesn't care if you lie, they just care if you dance . . . if you really wanted to hurt someone, you could tell the administration you saw the person out dancing." Later, you learn that a "Concerned" student has told the administration that you have committed a Nazarene no-no. The idea is preposterous. Your first impusle is to guffaw uproariously. Then it soaks in. "What if my character was questionable? What if they wouldn't believe me? Why would anyone tell this outrageous lie about me?"

Do you find these stories hard to believe? So do I. But both incidents happened to me. The misguided zeal of these people brings to mind the patriotism of McCarthy's anti-Communist activities, the fervor of the Salem witch hunters, the righteousness of the Phari-sees who would not allow those who were entering the Kingdom to go in. Forgive me for getting carried away.

We hear a lot about love at NNC. Some of it sounds rather corny. But since love is a popular subject, let's think seriously about it. Little does the Humane Charity rejoice in iniquity, sure. But charity rejoices in the truth. Do we have the facts straight? Are we more concerned about the reputation of our school than the reputation of a weaker brother? Instead of pulling motes from each other's eyes, let's start pulling sinners from the flames. If the shoe fits, swear at it. I choose to remain, as my accuser, anonymous.

name withheld

## Humane or Not Humane ?

To the Editor:

Recently at a monthly board meeting, the Nampa

Humane Society firmly decided that it was not within their scope to aid in the provision of experimental animals to the NNC Biology Department for use in a Human Physiology laboratory. As a result of this decision, any animal used must be the result of personal contribution despite the school's recent aquisition of a state permit to use live animals for such experimentation.

The reason for this decision apparently centers on the "inhumane" or unreasonable purpose behind the animal's death. In reality, it is a failure to understand the true nature and importance of the experimental process in concern for Human welfare.

It is intended that all animals used are those that are unwanted and would be put to death, regardless. According to Miss Helen Wilson, Chairman of the Nampa Humane Society, there is a greater than 60% placement rate of animals--402 are put away by injection. Secondly, it is intended that the operation is observed only by those students which are in the class, many of which are pre-med, pre-dental or pre-veterinary students.

The animal is anesthetized by injection and heart, respiration, and blood pressure are carefully monitored. Any sign of consciousness would be noted and more anesthetic would be administered. After experimentation, the animal is simply given an overdose and falls asleep. Here, there is a reason for the death of an animal. The interval between unconsciousness and death is prolonged for a very useful purpose--the study of physiology, the life functions of living systems.

Little does the Humane Society realize the number of human lives htat have been saved beginning in the laboratory with "man's best friend." Every new drug is thoroughly tested on live animals before it goes to the market to benefit people.

Humane? Is putting the welfare of a poor, helpless animal on the street ahead of the life of a girl dying of cancer, Humane? No, perhaps a bit inhuman, though. A rude awakening is yet to come when the Nampa Humane Society, realizes that the dog is truly "man's best friend"--and in more ways than one!

Dennis Trepanier

Editor's note:

The local humane society is the Canyon County Pet Haven and serves both Nampa and Caldwell. Miss Helen Wilson is the President.

# New Housing Plans Revealed

by Brenda Thompson

Early this year action was taken on an important need of the Northwest Nazarene College campus. The need was for better housing for the married students of the college. A recommendation was subsequently made by the Administration to the Board of Regents to phase out the present V e t v i l l e housing and provide new and better facilities.

An Ad Hoc committee composed of students, administrators, and r e g e n t s studied the recommendation, recognized the need and decided to go ahead with the project.

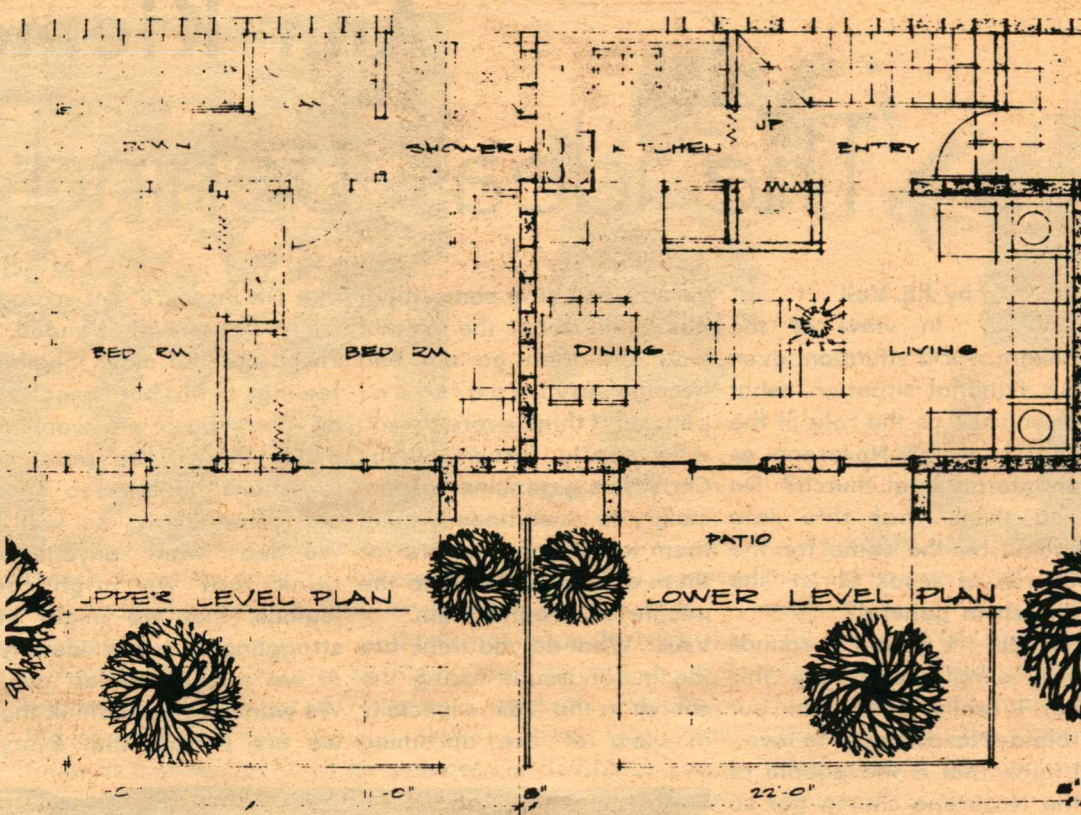
Once the decision to tackle the problem was made, help came from all sides. Architectural planning services were contributed by the firm of Lewis Keyes.

J.U.B. Engineers, Inc. donated the engineering surveys that were needed.

The apartments will consist of six 4-apartment units plus laundry and storage facilities. They will be two-story townhouses. The exterior of the building will be a masonry construction of textured block. These blocks will be provided at a minimal cost thanks to the help of Louis Hoffman of the Western Block Company.

Each furnished two-bedroom apartment will be all-electric and carpeted. Due to the added expense that would be involved, air-conditioning will not be included.

The new facility will be located north of Colorado Street, southwest of the present Vetville. As this property is located across



Seen above is the interior floor plan of the planned Married student housing. The

apartments will also be open to single students. They will be completed sometime next fall.

the Elijah Drain from Vetville, a bridge will probably be constructed to connect it with the rest of the campus. The area will also be landscaped.

According to Dr. Howard Miller, coordinator of the project, the total expense of the project is estimated to be between \$375,00 and \$400,000.

Although priority will be given to married couples, single students will also be eligible for the housing. Wes Maggard, Director of Housing, states that 18 of the 24 units will be for married students, leaving the six remaining apartments for single students.

Difinite prices for the accomendations have not yet been determined. Tentatively, the cost for each single student will be comparable to the price of on-campus housing. For married students there will be an increase in price from that of Vetville, but will approximately the same as similar housing facilities in the area.

Policies for the building are also still in the planning stage. However, requirements for single occupants will be the same as the present ones for off-campus housing. The single student will have to be at least 21 years of age or have lived 3 years in the dorm.

The housing will be available to the continuing student year round, including summer break.

Construction and financing arrangements are to be finalized at the Board of Regents meeting to be held next week, on Thursday and Friday, March 11 and 12.

Dr. Irving Laird commented that even though there are many more decisions to

be made, the Administration is very excited about the whole project. Besides providing married students with better facilities, it will also help to relieve the pressure on the dorms.

Howard Miller summarized that "the goal of the project is to build good quality, low maintenance housing at the lowest practi-

cal cost. Rental costs will be set a the minimum necessary amount to meet the cost of construction and maintenance."

Twenty single students and 18 married couples have already applied for the new housing. Any interested students should apply at the Student Affairs Office in the Administration Building.

## Legal entry or 'deans warrant?'

In some cases, search warrants are issued if another student, faculty member of staff member suspects that stolen property is in a student's dorm room. At Lehigh University in Pennsylvania, the person with the complaint must obtain a "dean's warrant" which gives them the right to enter and search a student's room and seize the stolen property if they find it.

The Delaware attorney general's office has begun an investigation into the search and seizure policies at the University of Delaware where dean's warrants are available when someone has "reasonable cause" to believe University rules have been broken. Attorney General Richard Wier said he thinks the dean's warrant is a "blanket warrent (which may not comport with the Fourth Amendment."

Since vioaltions of university rules which would require a search would also probably violate civil law, Wier said, a dean's search might constitute an inappropriate enforcement of the law.

At the University of North Dakota, dorm resident assistants and head residents can go to the Personnel Dean for written permission to enter a student's room if they think a "serious violation of university or housing regulations is taking place within

The housing contract at Northeast Missouri State University specifies that University officials reserve the right "to enter a student's room when probable cause has been established." The director of safety and security at the Missouri school claimed that "discretion is used at all times when entering a student's room" but probable cause seems to be interpreted loosely.

An example of probable cause, according to the security officer, would be an unidentified telephone caller reporting a stolen television in a specific room. More generally, the university can enter a student's dorm room for the purpose of determining if the general "order and security" has been violated.

Some legal observers doubt the legality of the internal search warrants even though the Michigan court advised the plaintiff in the case to explore the possibility of using university warrants for searches. An associate professor of law at the University of North Dakota said he was "quite skeptical that the university could or should implement a system of internal authorization "based on the Michigan court's opinion. "The whole tenor of the opinion is against administrative officials serving in such a position," he said.

## Loans Stopped for Third Term

Students hoping to find financial help through the Nampa Fellowship Credit Union third term were met with somewhat of a surprise as they were told there would be fewer loans granted.

The loan program, initiated at the beginning of first term for the first time this year, ran into several snags and has been temporarily discontinued.

According to Credit Union Manager, Bob Moore, the loans were "too small and the overhead too great" to justify continuing the present policy. Under the loan program, students could borrow money at the beginning of each term and repay that debt through out the term in three monthly installments, at only 1% annual interest.

Moore explained that the program wasn't worthwhile since the low interest rates and the relatively small amount of money borrowed by each student didn't allow the Credit Union to "break even" on the loans.

Dr. Howard Miller, Vice-president in charge of Financial Affiars, expressed his disappointment in the discontinuation of the program. "I was quite disappointed

that it didn't work," he said, "But, the Financial aid committee is working on a new program and we are doing things that we normally wouldn't do to keep the students who need financial help here."

Financial Aid director John Anderson went further to explain the steps the college is taking. These include accepthing post-dated checks, promises of students' or their parents' tax refunds and granting additional loans to special cases.

Although the program was discontinued for the majority of students, Moore has made arrangements for loans to be issued to students who are members of the Nazarene Church and reside on the Idaho-Oregon district of the Church of the Nazarene.

Also, Moore explained that plans are in the making for a new loan program to go into effect in the Fall. Under the new policy, loans would be granted at the beginning of the year for the entire three terms. Which, he explained, would allow the students a longer period of repayment and eliminate the low interest rate, which would eliminate the low overhead cost of making short term loans.

# Ann Kiemel:

## The ideas behind the person

by J.E. Vail

VAIL: In view of the current world situation, even our national situation, what do you see as the role of the Church of the Nazarene as an international church? Do you think that this role should be the same for the Church of Jesus Christ, the Church in general?

KIEMEL: I guess it sounds very simplified to say this but I really think that our role as Nazarenes is to love. I think that if the people of the Nazarene church got so caught up with people and people's needs rather than numbers, or statistics, I think our church would not be able to comprehend our growth and our power in the world.

I just go back to saying that what the world really needs is for people to care for people where they live. Sometimes, I think, as a church, we want to decide what people's needs are and then meet them rather than really finding out what their needs are from their perspective and reaching out to them in that place. I think the Nazarene church has grown tremendously in terms of that philosophy. Laymen are really being in touch with God and are really being excited about a living relationship with Jesus Christ and they are out to do something about life and about people.

Even though I don't have to agree with all of the things that go on in the church, some of the political struggle, some of the pull towards a legalistic kind of life, I think that the Church of the Nazarene has come a long, long way and I think that more and more we're in touch with the things that really matter to God.

VAIL: Do you think it is a Christian's responsibility to change his world?

KIEMEL: I really do. You take somebody, for instance, recently I heard where the President of Uganda spoke in front of a banquet in Washington and for an entire hour he talked about Buddha. And I thought, of all the Christians, say, in the Nazarene world of the Evangelical world, how many of us would spend an entire hour talking to anybody about Jesus Christ. Or how many of us in our evangelical community really love and care for people outside of the hour on Sunday morning when we smile and shake hands at church, or sit next to someone in a chapel

service and sing some glorious hymn about the love of God and then go out and become very impersonal people? I think every person who really knows Jesus Christ has a genuine responsibility to everybody around them to love and to care for them and to be Jesus to the people all around them.

VAIL: What do you think are the major issues facing the church in the '70s, especially in view of the upcoming

like I'm insecure, I'm scared, I'm jealous, I'm offended. These are the most tangible feelings of life but, somehow as Christians, we want to evade them. We want, as Christians, to look so good and come across so well. We don't want anyone to think that we might be jealous, that we might be struggling with our identity, or we might feel left out. We want people to think that we are poised, that every-

want to love and want to be Jesus in our world. We want to be in touch with that.

I think, too, that at General Assemblies, it's so difficult because there are so many different people coming from so many different frames of reference. With all these people from different backgrounds, it's inevitable that you're going to get caught up in some very unimportant issues. I guess what I really wish the church

to people like you and me. What am I going to do about it? You know, there are some things that can be done and there are some things that just can't be done. I guess that's why I believe that there's only one thing that will really change people's lives. That is far more important than the hunger in their stomachs. But then there is no way that I can look at a child in the ghetto and say God loves you. He'll say, "God loves me?" Are you kidding me? Do you see my dad beat me up every night? Do you see the house I live in? And you tell me God is love? I don't buy that." That child will never understand that God is love until I am love to that child. I must laugh with him, play ball and eat ice cream with him. I must find out if he has a dad, if he's got pictures on the walls of his room even if he has a room. You know, until I really get involved in his life and become love to him, that child will never believe that God is love. I must be God to him.

Can the world be changed in terms of hunger? Yes. In terms of poverty? Yes. How? One person at a time.

How much effort am I willing to give? How much love and care and time and gut-level sacrifice am I willing to give where I live? And how much are you willing to give? It has to be on a one-to-one basis.

It's foolish to say that we've really been successful in all this but I just think life is a growth process. I think it takes time for a denomination or for people as individuals to really grow and to really learn. I mean, we're smacked with millions of people dying of hunger and poverty but we're just worlds or one person and it takes time to really absorb and understand what's happened and what we can do about it. VAIL: Where do you see the colleges fitting into this sphere of the church and the role they could or should be playing as far as changing the world for the better?

KIEMEL: I just think that when you're a college student, you're at the very prime time in your life to really find out who you are and where you're coming from. I think the colleges' responsibility is to try and create an honest feeling on campus so that kids can work through their rebellions, their resentments,



General Assembly?

KIEMEL: I don't know. If I were to tell you what one of the major issues in my own life is, it would be the issue of superficiality, and I don't know if that's what you mean. I just think that in the Christian world, most of our relationships are very superficial. "Hi, how are you?" "I'm fine," and I'm not fine at all but you're already ten feet ahead of me before I can tell you how I really am, I would tell you how I really feel, except I know you really don't care, so why take the time?

I think we're too afraid to take the time to confront each other with our real, genuine feelings because, somehow, our concept of love is too weak and small to believe that we can be honest with each other and tangible with each other, to confront each other with those really human feelings

thing is under control, but that's not real.

In terms of a General Assembly, I guess I just wish that we would be able to shed the issues that are not really important issues.

VAIL: Such as?

KIEMEL: Well, it's hard for me to say this for I'm sure I would be criticized. And, see, I'm not really sure about some of my feelings. I think numbers are important because they represent people. I don't think they are so important that pastors have to be pressured to almost lie in order to give good end-of-the-year reports, to try and impress everybody, to feel under bondage and such pressure to produce that they're nearly sick trying to keep up with everybody else and look good. I wish we could just completely lose touch with that and just realize that we are people who need each other and

would get into is the Lordship of Jesus Christ and the power that the Holy Spirit can bring into our lives that excludes judgement.

VAIL: Do you think that we, as a church, are evading the major issues such as world hunger or crime? Do you think we're shying away from these important issues or are we facing them, trying to give answers to our hungry world?

KIEMEL: I think that the church is really trying. Again, I guess that's why I so believe in the power of persons. I think that it doesn't matter who is in charge of a denomination. Whatever happens in that church structure is a result of the individuals that are a part of it.

I think we can say a lot about our denomination and our lack of responsibility in terms of world hunger. But then I guess it just goes back



their confusion, their hatreds, their insecurities; so they can come to grips with who they are as people, come to grips with where God is going to live in their lives, what place he is going to have and just become real people with some kind of solid foundation that will allow them to move into all the avenues in life and function with poise and courage and conviction and heart and with a sense of fervor for what they really believe. I think that's the most important.

I think that professors need to believe in college kids as people. Professors need to allow them to vent their feelings, to work through their confusions, to try to come to grips with their humanity. Sometimes that's a very hard thing to do. But I think that professors and administrators need to allow students to really seek and search and find out who God is and who they are and really try and get in touch with that in the four years or whatever, so that when they move out into the world they have some touch with all of those things in their lives and nothing outside is going to shake them in terms of that foundation. I think that's the most important thing of all. Then they move into the world and it doesn't matter where they go or what they do, they've got something to hang onto and they know to some extent what they want and who they are and where God is in their lives. That's powerful.

VAIL: Do you think we're succeeding?

KIEMEL: Not always. In a lot of ways, no. I think, probably, our biggest failure is not allowing college students to be human beings. We kind of forget that God allows us to be human beings, and sometimes as we get older, we forget all the cross-ups one has to go through to really come to grips with his or her own hang-ups and struggles. I know, as Dean of Women at ENC, I've gotten angry because somebody doesn't agree with me, but that does not make them wrong. It

means that we are two human beings who are both trying to discover life and in the process, we may both have very different ideas. What we really need to do is just to allow each other the room to search and seek and grow and discover and fail and get up and go on.

When a student comes to me on a disciplinary measure, I can honestly say that I'm never really hung-up on what this student has done. I don't care what it is, but the key issue to me is why did he do that? I mean, is he doing it to be obnoxious? Is he doing it out of human failure or is he doing it because he's really mixed up and trying to find some kind of identity or mixed up or scared or really depressed? Why? I never want the why to demoralize my decision but the why always helps me decide what I'm going to do in that particular situation.

Now there are times I have to send students home because I know they're not about to change and they don't give a rip about it and they don't care about really finding themselves or really being in touch with what the campus believes in. I don't make a judgement on them, I just say I'm sorry but you can't function on this campus. There are a lot of campuses you can function on so you'd better go find one of those.

I think that there are always marvelous people on a Christian campus that are honest themselves and are willing to let students be people. I really think that it's the minority of people on a Christian campus who

refuse to allow kids to be real and work through their struggles.

Again, I think we are so geared to be influenced by the constituency that sometimes as a professor or as an administrator, we're put in a terribly awkward position. You relate to what the constituency feels and you want to have a real Christian balance on campus and yet you're right where the kids are. You've kind of crawled inside their lives and you know what they're struggling over and you've watched them, you've seen them you've cried with them and you've ached with them. You realize that life is not always cut and dried, black and white. Life is not always simple, it's complicated at times and it takes a lot of love and sometimes a lot of time and forgiveness and care to help people find themselves. So you're thrown into the middle of trying to give a kid room to grow and trying to keep this Christian spirit in the eyes of the constituency. Sometimes that's not always easy.

VAIL: Do you think it's possible for a liberal arts college, in the classical sense of free inquiry and free expression of ideas, to also be a Christian college?

KIEMEL: Yes, I do because I think that having Jesus as the controlling, moving force on a campus or in a liberal arts program can never bind or hinder or narrow one's perspective on life or science or the arts in any way. I think that Jesus Christ is the force that creates a real, honest balance. He helps you to see things in a proper

perspective on life or science or the arts in any way.

I think that Jesus Christ is the force that creates a real, honest balance. He helps you to see things in a proper perspective and helps you to really separate what is truth and what isn't and what is valuable and what isn't. I think only Jesus Christ can create this very free, honest balance in a liberal arts program and makes it a far healthier program than to exclude God. To leave God out is to leave out the real power force we have in life. Whether we're dealing with the sciences or with the humanities, I think the whole Christian force of God is love and why only helps us to have a healthy perspective. It gives us the freedom to agree or disagree on things. It gives us the freedom to listen and to absorb and to learn and to reject some things and to accept others.

I think God creates a balance in our lives if we allow him to. I think Christians who are unbalanced in their perspective on life—that has nothing to do with God. It has everything to do with their own personal hang-ups and feelings and struggles that they have never honestly dealt with. I say that God doesn't make me crazy. I make me crazy, you know? God doesn't make me overworked, I second overwork me. I mean, some Christians have crazy ideas but God has nothing to do with that. It's just that they've never been honest to really confront those issues in their lives and work through them. They just keep pouring God on top of

their problems and hang-ups.

VAIL: Should we emphasize one aspect of our combination of liberal arts and Christian over the other? What should be our main emphasis?

KIEMEL: Well, the whole emphasis of my life is Jesus Christ. I think there is nothing in my life that has priority over Jesus Christ. But I don't think that in a college community, we have to sacrifice one for the other. I think Jesus Christ created in us minds and I think that it is his will that we should be open, that we should learn, that we should be creative, that we should absorb all that is possible for us to learn in life. I don't think that Jesus Christ would want us to be deprived of any learning experience that would be positive to our growth. I just don't think that we sacrifice one for the other.

I think that Jesus has got to be the controlling force in every Christian's life and if I were to say that to be a good student or to be a success in the world or to impress people or be a great speaker was more important to me than Jesus Christ, that I would be very wrong. But I don't think that Jesus asks me to become dumb, you know, to put my studies in second place and put my craving for knowledge and creativity way down below somewhere so that I can make sure that nothing can crowd Jesus out of my life. I think that there's so much in our lives for Jesus to be the ruling force and then

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# Ann Kiemel cont.

for us to absorb all the creative forces of life along with him. I don't think there's any competition.

VAIL: Do you feel that there's a place on our campus for the critical examination and the critical discussion of administrative policies, say, by students with administrators?

KIEMEL: Yes, I do. When I first went to ENC five years ago, I was probably one of the youngest deans in the country and I had a lot of criticism. I learned not only to live with criticism, I learned that some of that criticism was valid. I've learned a lot from students and I've learned the power of allowing people to disagree with me realizing that I don't have all the answers. It doesn't matter if I'm thirty years old and the student is eighteen, sometimes I kind of get off key, I mean, I have something to learn from them. Even if what I believe is really what I'm into, I just think that everybody has the right to critically study the ideas and the feelings and the forces on campus. I think the difference is whether or not the students are willing to do it with open minds.

I think administrators, who are real people and honest people, should be willing to be confronted and questioned and even sometimes disagree with. But I think the students need to realize that in their process of trying to find what's real for them, they need to have open minds, too, and realize that maybe the administrator has something for them to learn. Again, we are all in the same growth process.

I think it's very hard, sometimes, when you get into that kind of setting, it seems like somebody always tends to feel threatened. You know, their authority is being usurped, their authority is being questioned. I really don't feel that way. I just don't think that everybody is going to agree with me regardless. If you put a hundred of the finest Christians in the same room, they're going to disagree strongly on some issues. Does that mean that somebody has to be right and someone wrong? I don't think so. I just think we will all feel differently about some things and that's all right. There has got to be room for individual expression and feelings.

I do think that it's very fair and only right that a student has the right to question and search. But I also think that its only fair that the student

realize that there are absolutes and there are negotiables on a college campus.

There are just so many negotiable issues that administrators can deal with.

I think when you become an administrator, you realize that, wow, it's not nearly as easy as it looks to be from the other side of the desk. I mean, it's much harder than people realize until they get there.

I just think that it takes a lot of love and a lot of understanding and as long as both sides are willing to be open and learn and don't feel like you have to come to absolutes in terms of answers in all their discussion. I think that free discussion is so healthy and to take that away produces a very unhealthy atmosphere.

VAIL: Do you feel that the administration has the right or even the duty to sometimes suspend the free expression of opinion if they feel that it "threatens the institution"?

KIEMEL: Yes, I guess I do. If it threatens the institution, I guess it must be something pretty heavy, although I can think of very few things that would threaten the institution. I think a lot of people don't see the institution as powerful and strong as I do. I see the institution of God's church as an incredible, powerful, strong force that can withstand open, honest criticism and still go on with its power intact. I think if this criticism really begins to threaten the power of the institution, it must be something that is very... what is the word I want to use. Well, it's hard for us to talk without using something-- can you give me a tangible example?

VAIL: Well, for instance, on this campus last year, there was quite a big debate about dorm hours and the necessity or not having them. Dr. Pearsall suspended all discussion of the matter, not perhaps because he felt it threatened the institution, but just said there would be no more discussion of the matter. Something of that nature. Do you feel that the administration has the right to say that, on a certain subject, we will not discuss it any further?

KIEMEL: Well, I don't know what to say about that. I think that students need to think... you see, I don't know Dr. Pearsall that well. I guess my feeling is, I know, even on our campus and we have probably the most liberal dorm hours of any campus, I think we have dorm hours because of security problems. Locking the

dorms and being in touch with who's in and who's out is really a security measure for us.

I think there are some things that are absolutes, that are not negotiable and I think that, probably, Dr. Pearsall's response was that we can tangle about this for the next three years but this is something that the constituency and the trustees believe strongly about and it's not a negotiable. So, I mean, why just waste months and hours and effort and energy and struggle over something that is just not a negotiable? See, I don't know what his reason was for doing that.

I have never told a student he could not discuss something. I can't remember any situation on our campus where we've done that. Maybe Dr. Pearsall had no power to change it. Maybe he had no power to make it a negotiable issue. Also, you and I would have to be in his position to know how much tolerance you can have with that kind of pressure on both ends and yet, he was trapped. I know that in the Nazarene perspective, dorm hours is simply not a negotiable issue.

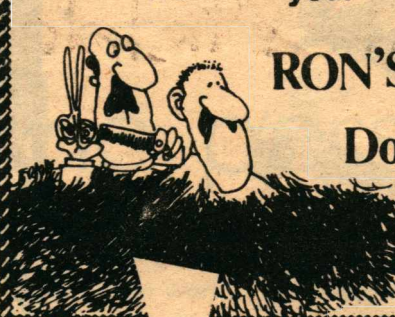
VAIL: Well, who is to decide whether or not that something is actually "threatening the institution?" Couldn't this be used just to clamp down on anything and couldn't this effectively destroy free expression on campus?

KIEMEL: I think nothing can destroy the free expression of an individual if that person really wants to be a free person. I think one of the problems students have is that they get caught up in issues that I just don't think are powerful issues. I mean, for me if I really want to be creative and expressive about the things I feel about life, I want to pick something that is potent, that really has value to my life. To me, personally, dorm hours is kind of a powerless thing. I mean, if I have to be in at eleven o'clock or I can stay out until three o'clock, that's not going to change my life, that's not going to cramp my lifestyle.

When you talk about creative expression, I think there's whales of room for creative expression. I just think that students need to be creative on really potent issues like personhood, ideas about God and life and relationships, things that can make a difference on our lives. Dorms aren't going to do anything to anybody. They might even add disci-

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# Retreat Yields Questions

cerning their "m o o d of questioning" and how that "conflict and emphasis" is important to rounding out the students' life. Administrative representatives expressed a concern about the lack of the developing process in the students' lives, especially their concern that "the gym wasn't being used as it should."

Administrative representatives also spoke of the responsibilities the student members of the several student-faculty committees had and added that those members "probably had a stronger voice than the student senate." Again they expressed their confidence in the professional consultant's study to be during the next school year and hoped that it would clear up the matter of the students senate's responsibility in decision making.

The discussion then turned to academic and several student senate members expressed their alarm over the "Bench List" statistics of first and second term. According to independently compiled statistics presented at the meeting, two-thirds of the student body are lower division and, of those two-thirds, 211 were on the bench list first term, 219 were on the list second term and 90 of those students were "repeaters."

Questions concerning NNC's admission standards and academic health, such as, what kind of students the school is looking for and what should be done about the students on the "Bench List", were voiced. Concerns about the "ethics" of taking a student's money when that student's grades were poor and suggestions on how to evaluate NNC's academic standards were also aired.

The point that NNC's advertising brochures might not be altogether truthful brought comments on the "misleading" nature of recruitment in general. It was pointed out that the photos in the brochure were of a misleading nature since they portrayed scenes foreign to the majority of NNC students. The point that academics wasn't adequately

stressed in the brochure and that to attend a Nazarene school was seen as "almost your christian duty" brought the response from Administrative representatives that they "felt clear" in providing the present brochure for recruitment.

The students in charge of Prospective Student Day stated that those upper classmen contacted to help with the activities refused to participate "because they don't want to give a false picture of NNC to prospective students."

Other areas of concern centered on changing the academic calendar. Administrative representatives explained that they knew there were several problems with the present calendar but they were unable to take any action on them at the present time. "If we weren't involved in the accreditation for 1977," they said, however, "we'd drop it right now."

Topics also discussed included the possible departmentalizing of several ASNNC offices, a forum discussion on little known rules of the college, the question of movies on campus and the clarification of problems surrounding the Dorm Visitation program which was discontinued last year.

## Op. Sat. cont.

for the volunteers, "keeping tabs" on the volunteers and deciding which things would best assist a volunteers in a given situation, whether it be advice, gas money, a big hug, or a swift kick in the pants.

The bill, sponsored by senior Senator, Ken Schmidt, provides for a committee of five voting members to work up a suggested set of guidelines in the form of a resolution. This resolution would be acted upon by the Senate.

The five members of the committee have already been selected. They are Mr. Warren Taylor, principal of Lakeview Elementary, Senators Sandra Burkhart and Steve Smylie, and former Operation Satisfaction volunteer, Stewart Mackey. Ms. Helt is the fifth member of the committee, by virtue of her office. The director stated that consultants would also be called upon and that any other suggestions from any other sources would be welcome.

The resolution must be presented officially to the Senate by March 16, in order for the Senate to set definite changes before next year.

## Ann Kiemel cont.

pline to our lives. Anyway, they're not going to cramp anyone's life. I just don't think they're a key issue. VAIL: Do you think that as an administration comes under more fire over an issue, they are justified in taking whatever steps they feel are justified in taking whatever steps they feel are necessary, perhaps to quench criticism, to tone it down. For instance, threatening the withdrawal of scholarships if people continue to express their opinions?

KIEMEL: I guess that's not the way I'd do it, but that's me. See, my whole approach to life is confrontation. If at ENC I have a whole bunch of students that are very critical about something I'm doing, my response isn't to say that if you don't agree with me or if you don't go along with me 'I'm going to take something away

from you. My response is to go and say, you know, you and I really aren't seeing eye to eye and this bothers me. We're both operating at opposite ends of the continuum but we're supposed to be adults so let's sit down and confront each other with what we really feel and let's resolve something. I would never threaten to take anything away from anybody. I mean, I just don't think that achieves anything but that's just my style. Everybody does their own thing. VAIL: What do you think should be the student's position or input in the decision making process of the college? Does the student body, per se, have a place in helping run the school or in helping make decisions?

KIEMEL: I think they have a definite place. What I think students need to realize, I can say now only because I've been through the whole

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# Omartian: For the "God Weary"

by Rick Johnson

"It's quality and not message that has kept Christian music off the top forty. There just hasn't been that much good stuff put out by Christians yet."

This statement made by Chuck Girard sums up an opinion held by many optimistic Christian musicians. It is their belief that if they can come up with the quality, there is nothing to keep them from success. They point to the multitude of philosophies being expounded from the AM soap-box. To their way of thinking, if the medium accepts and encourages prophets of pacifism, Hare Krishna, and Bahai, there should be room for them to sing about Jesus.

But for some reason, or for no good reason at all, experience fails to bear them out. They have met innumerable difficulties, not the least of which has been the Christian community's antipathy to anyone who would "sell out" to the world in order to reach it. A case that comes to mind is the tragedy and shame of Jesus '74, a three day gathering on a dairy farm near Mercer, Pennsylvania. Larry Norman and Randy Matthews were scheduled to appear, among others, but the audience was less than enthusiastic about them. One reporter from a Midwest Jesus paper, asked if he planned to interview Norman, declared, "no. Our's is a Christian paper." Norman, however, was well received.

Randy Matthews, whose appearance was to be a prelude to a tour with the Nitty Gritty Dirt Band, was not so fortunate. Thousands of Christian young people walked out on his performance in protest to his "worldly beat" though they approved of the message. Climaxing the disgrace, the promoters literally pulled the plug on Matthews' sound equipment in the middle of one of his songs.

The festival was saved, though, when Pat Boone made an unannounced visit.

But, obviously, failure of Christians to support their musicians is insufficient to explain the lack of secular success for these crusaders. There must be other reasons. Perhaps American teenagers are tired of hear-

ing about God. Maybe they are afraid of sermons. Maybe it just isn't "cool". And maybe Christians have not come up with the quality. Was Larry Norman's best seller with People ("I Love You") better than anything he's done since he became a Christian? Was McGurie better B.C.? Or Stookey? Was Love Song's overseas popularity due to lack of taste or to public ignorance of their stand?

Austin Roberts ("Something's Wrong With Me", "Rocky") is one who has hit the charts twice since becoming a Christian. Possibly, his success might be related to his avoidance of religious issues in his music. So where is the witness? What good is the soapbox?

But we hope this time to be proved wrong. One possibility remains to show us once more whether it is lack of quality that defeats us. His name is Michael Omartian. **Billboard** call his first album, "White Horse", "the most notable of what could be considered religious rock albums." They go on to state, "Omartian is one of the most in-demand keyboard musicians / producers/arrangers on the West Coast . . . Omartian's LP, because of its excellent workmanship and subtleness of lyrics, has been successful in garnering considerable FM airplay in spite of its religious undertones."

**High Fidelity** went even farther, calling Omartian "one of those people who covers every corner" and his "new album for Dunhill an integrated tour de force, thoroughly grounded in skills but still more intuitive than intellectual. This is rock and roll at its classiest . . . I have heard him called the best of the new breed, and this is true. It's doubtful he thinks of himself as a breed at all, but rather as someone who has little choice but to go ahead with all his talents as the doors open. Godspeed."

In the past Omartian has done studio work for the best in Christian rock. His secular work has included producing the top-ten hit, "Theme from S.W.A.T." for Rhythm Heritage.

Michael Omartian is clearly a man to watch.

Just a thought, with AT40 as it is, perhaps the real problem with Christian Rock is it has too much quality...

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# Close, but no Cigar

It has been eight years since an NNC team went to the NAIA District II playoffs. And although unwanted, the Crusaders made a point of being there.

Playing the districts top team, Linfield, NNC gave the Wildcats more than the 14-11 won-loss record could have indicated. But Linfield pulled a 75-73 victory, and went on to win by nine in the championship game against Oregon Institute of Technology.

Terry Layton, head basketball mentor stated the team that adjusts to the refereeing is the team that will win. The players had troubles, as NNC fouled out starters Rommie Lewis, Darl Bruner, and Fritz Jenkins. Ed Weidenbach was being careful throughout the second half because of four first half whistles.

"In the NAIA, you need to adjust to the officials quickly or not win," continued Layton. "But because we didn't, we had three sitting."

Under pressure from press buildup and natures ailments (pre-game toothache and week long illness), Rommie Lewis was slowed down somewhat. He ended the game with four points, but teammates Rich Hills, Joe Martinez, Jenkins and Weidenbach provided the scoring bulk. Martinez led the team with 13, and others had 12 apiece. Verne Ward came off the bench to provide nine points and rebounding strength, and senior center Darl Bruner added nine also.

One turning point in the playoff game came when a Linfield guard was hurt during playing time. He had to be removed from the game, and a substitute replaced him to shoot the free throws. "According to the rules, one tick of the clock must occur before they can replace the substitute, which did not, and action taken should be a technical foul," explained Coach Layton. "The free throw plus possession would have changed momentum to our side. As it was, they shot the free throw and changed players without the loss of the time, so momentum remained with the Linfield team."

Rebounding in the game was close, the 'cats collecting 47, while NNC gathered 40.

For Joe Martinez, Ken Reed, Ken Wesche, Darl Bruner and Doug Wilson, it was their last game played for the Crusaders. The graduating seniors have been mainstays in the total team outlook all season long. Joe

finishes with the best percentage scorer record at NNC, and captain this year. Wesche is NNC's best percentage free throw shooter.

"We played together as a group," explained head men for Layton. "Our rebounding defense, and quick adaptation to my coaching philosophy were main reasons for the winning. But more importantly, everyone could do certain things of usefulness to all the team. The leadership through Joe and Rich in different areas also contributed to a team togetherness."

Season ending stats leaders were; scoring, Lewis 15.5 p.p.g., Bruner 12.3, Weidenbach 10.2 and Hills 9.3. Rebounding; Lewis 8.3 p.g., Bruner 7.6, Weidenbach 6.3, Jenkins 4.4. Lewis came close to breaking Martinez's record of shooting, hitting 52.14% Joes mark stands at 52.4%.

Four starters will be returning next year, and NNC with all probabilities, will be back at the playoffs, unwanted, over the cries of some far off athletic director with unfulfilled fantasies.

## Baseball Begins

This Saturday the 1976 baseball season begins as NNC travels to Walla Walla to take on Whitman in a 1:00p.m. doubleheader. Coach Wally Nye is very optimistic about this year's season. The team will play a total of 40 games, competing against such teams as Washington State, Gonzaga and Oregon State in a Round Robin Tournament at the end of March.

Last weeks' snow forced the team indoors but has not dampened the team spirit. The team is excited about starting and wants to win these first two games. Remember, March 13, NNC will be playing in a doubleheader against C of I, with the team's first home game March 19 against C of I also.

This years team members are: Gene Bartaloba, Bob Denham, Al Franks, John Meyer, Doug Tweedy, Steve Woodworth, Keith Workman, Bruce Wasson and Grady Zickefoose as returning members.

Gary Fields, Bruce Forrest, Dennis Beebe, Phil Harden and Randy Fry, all transfers, along with Freshmen Garth Hess, Jim Herman, Lennie Spooner, Vern Lee and Tim Christianson round out the squad.

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# Ann Kiemel: Giving answers

process, is that there is no way of denying that experience teaches you a lot of things. A college student can't always be in touch with why some things are felt and done because they have not lived five or ten years out of the college setting. When you're a college student, you're more confident about all the answers of life than any other time. And I think that college students have a vital place in making decisions. I really do. I think they need to be heard and I think I have a lot to learn from them.

**VAIL:** Why would you recommend one of our Nazarene colleges to anyone, either a Nazarene or a non-Nazarene?

**KIEMEL:** Probably for several reasons. Number one: I think that all of the education and all the head knowledge is very secondary to a person's relationships in life. I can not tell you hardly one thing I learned here in terms of my classes. I really can't. If you were to give me an

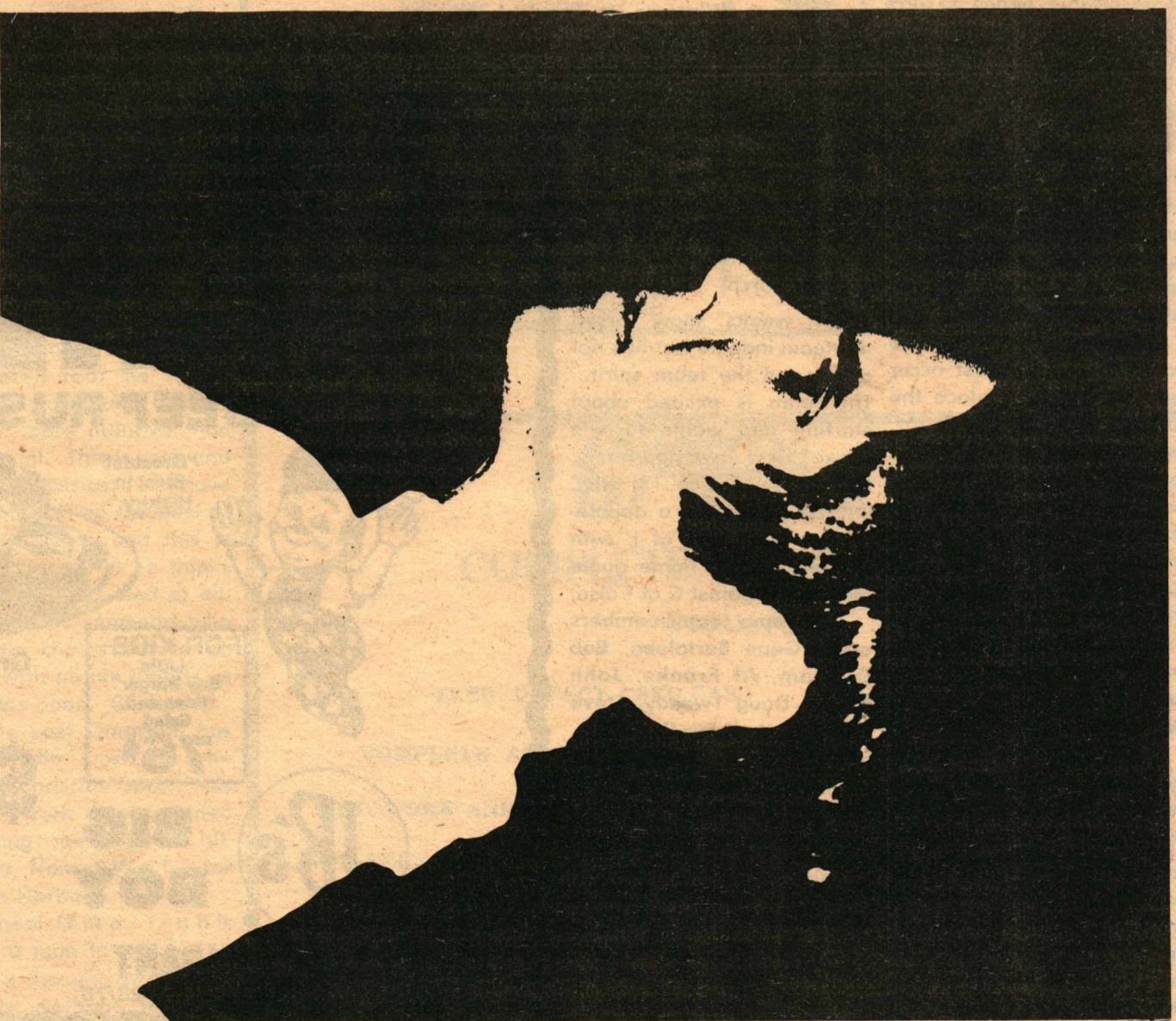
exam I don't know how I would do but I can tell you about people who cared for me. I can tell you about Miss Wilson who believed in me, who treated me like a person who had value when all of my life I felt like I never really had value. I can tell you about relationships and experiences that changed my life and that have lasted all the years since I have graduated.

Besides that, I do not think anything at all can give a person a sense of well being like a relationship with Jesus Christ. I think one of our colleges can'T BUT HELP EXPOSE A PERSON TO THE potential that a relationship with Jesus Christ can bring. I think of so many of the chapel services. I can't even remember who the speaker was or what he said but I can remember one morning singing "my stubborn will at last I yielded/would be thine and thine alone" and that struck home. It was a tangible, changing experience that would not

happen on a secular campus.

You combine professors who really know Jesus and so are far more in touch with people, they're really tuned in, they're not indifferent. Now I know not every professor is a people person but I think every professor who is a genuine Christian really cares about people and tries, in some way, to be fair and understanding.

The relationships, the care, the exposure to God, all of those things create an atmosphere for a person that a secular university cannot create. I have never had strong convictions that if you, as a nineteen year old Christian don't go to a Nazarene school, your whole life is down the drain. I think God certainly needs some strong, dynamic Christians on university campuses and I'm not against that. I do think that a year or two or four years on a Christian, liberal arts campus is a very, very positive and powerful experience. It brings you things that nothing else can.



## Talking with a World-changer

an interview with Ann Kiemel  
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