

The Daily Tar Heel

Opinions of The Daily Tar Heel are expressed on its editorial page. All unsigned editorials are the opinions of the editor and the staff. Letters and columns represent only the opinions of the individual contributors.

Tom Gooding, Editor
Saturday, December 5, 1970

Awards of the week

Office Takeover of the Week Award—To Student Body President Tommy Bello for coming out of hibernation to walk into the DTH office, ask if he could use the phone, proceed to order a staffer off of the line, call home and say, "Hello, Mom. I'll be home in a little bit."

So What's New Award of the Week—Sen. Robert Dole, R-Kan., speaking on the Senate floor, said the senate should set aside a "presidential hour" every day to hear from "those senators who think they are president, those senators who think they should have been president, those senators who think they want to be president and those senators who are ready to settle for being vice-president."

"I've Got You Covered" Award of the Week—To Chapel Hill Mayor Howard Lee and Tempe, Ariz., Mayor Dale Shumway who have bet blankets on the outcome of the UNC-Arizona State Peach Bowl contest. Lee has wagered a powder-blue UNC blanket against Shumway's genuine Sun Devil Navajo blanket.

Letter to Santa Claus of the Week Award—To the following letter which was found on the DTH bulletin board: "Dear Santa, I think it would be most beneficial if you would please bring Frank Parrish some new underwear. Things have been getting pretty 'testy' lately, and I don't think I can take the status quo any longer. Please bring anything else that you think suitable for a semi-nude ex-jock. Thank you and your eight tiny reindeer ever so much, Santa. You

are making the world just a little bit nicer to live in. Sincerely, The dude's woman."

The "You can fool some of the People Some of the Time..." Award of the Week—To King Nyle I and the members of the Invisible University of North Carolina who turned out 2,000 strong for Wednesday's coronation of "The Supreme Ruler of the Universe and Super Egotistical Triple Decker Cheeseburger (with bacon, lettuce and tomato)."

Poor Timing of the Week Award—To Dr. John Martz of the Political Science department who, just one day after 2,000 people turned out for the above-mentioned coronation, fired Nyle Frank as a Political Science 41 instructor.

Feedback of the Week Award—To the response to Wednesday's editorial entitled, "Need a course?" Students have offered only positive comments. The faculty has been equally negative (Guess the truth hurts.)

Uppy Young American of the Week Award—To 19-year-old Deborah Jean Sweet who, in accepting a Young American Medal from President Richard M. Nixon, said, "I find it very hard to believe in your sincerity in giving an award for service until you get us out of the war."

Award of the Week Award—To DTH staffer Evans Witt who won the intramural wrestling trophy with only one actual match. He managed to have all of his opponents in preliminary rounds forfeit.

Season Tickets of the Week Award—Again to Student Body President Tommy Bello, son of ACC official Lou Bello, who manages to get seats to all Carolina Cougar games in Raleigh right behind a fan who continually shouts at the ref: "Jeez, you're as bad as Bello."

Be Glad to oblige you Award of the Week—To the campus cop who told the Faculty Council, "If you take my gun, you can take my badge."

Disclaimer of the Week Award—To Conservative Party legislator Robert Grady who said the other day, "I am definitely not running...for student body secretary."

Freak of the Week Award—King Nyle I of the Invisible Kingdom of America has locks on this award until further notice.

Tony Lentz

New technology ruining mankind

The catastrophe of this war has proved the sensitivity of the system of modern civilization evolved in the course of centuries. Now we know that we do not live in an earthquake-proof structure. The build-up of negative impulses, each reinforcing the other, can inexorably shake to pieces the complicated apparatus of the modern world. There is no halting this process by will alone. The danger is that the automatism of progress will depersonalize man further and withdraw more and more of his self-responsibility.

The centuries are strewn with the wreckage of men who listened to the powerful siren-song of the ancient Greeks' most unspeakable sin...hubris.

The wise men of Athens structured their most familiar maxims to constantly remind themselves that they were human, that they too made mistakes.

The Seven Wise Men of the Delphic Oracle warned men that they should be careful to take "meden agan," nothing in excess.

This striving for balance in human nature, the search for truth and reason, formed a cornerstone in the foundation of civilization.

History is filthy with examples of men who have fallen prey to the self-glory of power. Alexander won the world with military might and lost his own life when total success left him totally alone.

Napoleon spent his last years wondering why the siren lied to him, wrecking his life on the shore of Elba.

And Hitler spoke quietly near the end of taking Germany with him when he died.

The siren's song of self-righteousness can be heard today, the clear notes echoing through a planet dark with fear and drunk with nuclear power.

The richest nation on earth sits watching its color TV as the world's best-trained army pounds rag-tag guerrillas for "national honor."

Smaller nations in other continents follow the example, supporting or encouraging the invasion of even smaller countries to "protect national interests."

Bristling missiles and economic

elbow-twisting buy votes in the world-wide assembly dedicated to the preservation of "peace."

The siren's song has deafened the ears of each human being to the cries of hungry women and children.

"The best thing we can do for them," the GI said at My Lai, "is put them out of their misery."

Women die in the streets of our cities while we who "don't want to get involved" stand silently and watch. A nation of children perish in Biafra while the free world amortizes their murder for tomorrow's car pool gasoline.

"The young ones," an old ghetto black sighs. "They all turn to drinking, dope or

wine. The only way they get out of here is to go to jail."

And the leaders with the power to burn our one-way tickets to destruction seem all the more anxious to steer our vessel toward the rocky shore.

Nations build expressways to the future with propagation and pollution in either direction. Air conditioners eat fresh air and spew out electric generator smoke. It's either no trees or no tissue paper to squeeze in the grocery store.

The most powerful man in America climbs to the top of his limousine to exploit his powerless opposition in a proud display of political savoir-faire, the "V" for victory held high overhead as

unthinking rebels throw eggs right in his hands.

And millions starve in Pakistan for want of helicopters while hundreds of American choppers invade North Vietnam in the search for "peace" through victory.

No one knows how long the cracked foundation of civilization can carry the weight of technology's "new morality" of power.

But it does seem ironic that the story of civilization may end with an atomic period because mankind forgot the basic principles outlined in the introduction.

Ken Ripley

Soul food: Christ the difference

"I want to be a Christian," he said a while back. "But I'm afraid that when I do nothing will happen."

After thinking it over, he decided to become a Christian, and today, though struggling like the rest of us to make sense out of a sometimes senseless world, he's convinced he made the right choice.

But the big question, though, is one that others ask: what difference does it make to be a Christian?

Being a Christian means a lot of things to many people. For many, being a Christian consists of adopting a certain kind of pious behavior where the good Christian is one who reads the Bible, prays a lot, and goes to church without fail each week. For some, the Gospel message seems to serve as a kind of "cure-all" to all their problems, pain, worry, and suffering. Still others try to "use" Christianity. Being a Christian then becomes the road to success, respectability, even wealth.

"I joined the local church," a businessman admitted in a small group discussion, "to get to know the people in my community—people who might end up my customers."

A good deal of the problem comes in because the label "Christian" has become so diffuse and universally applied, it can mean almost anything. Unfortunately,

the label has become so misapplied, it means almost nothing, and can lead either to blatant hypocrisy or despair and disillusionment.

For instance, those people who use Christianity for their own selfish purposes—be it prestige, money, or whatever—may succeed in getting what they want, but they have missed what it means to be a real "Christian." Such people would be shocked by Paul's description of his Christian life.

"For I think that God has exhibited us apostles as last of all," Paul writes, "like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless..."

"We have become, and are now, as the refuse of the world, the offscouring of all things."

The Bible's description of what it means to live as a Christian also shows clearly that being a Christian is not a magic panacea for problems. Christians, as much as anyone, can be hurt, disappointed, worried and grieved.

It takes courage to be a Christian. It isn't easy, and is often painful, for the Christian who tries to live his life

according to God's standards rather than men's. Christians are still persecuted for their faith. Where being the "light of the world" once means being tied to a bonfire stake, it now can mean ridicule, even hatred, towards someone who says and acts like he is a "follower of Christ."

If there's anything that being a Christian is not, it's merely living a bunch of rules and maintaining some form of outward behavior. John, in his first letter, removed this option when he wrote, "Little children, let us not love in word or speech but in deed and truth." James is even more clear. He emphasizes that behavior is not faith, but an expression of faith. "Show me your faith apart from your works," he challenges, "and I by my works will show you my faith."

But the biggest problem with such "surface Christianity" as many practice it, is not merely that it's not Christian. It makes no difference in the way we live. Whether a person is just taking advantage of the label "Christian" or just living the "outward form of religion," he remains untouched by the real power of the Gospel. Surface Christianity, at best, is empty.

The early apostles were known as "these men who have turned the world upside down." The power of the Gospel message is the way it can turn our lives upside down. To say that God breaks down man's spiritual alienation through Jesus Christ is only half of a Christian's hope. The other half of the "Good News" is that God works in an individual's life to help him grow, change, mature—as a Christian and as a man. The process of growing as a Christian is in every way the process of "being conformed to the image" of Jesus Christ.

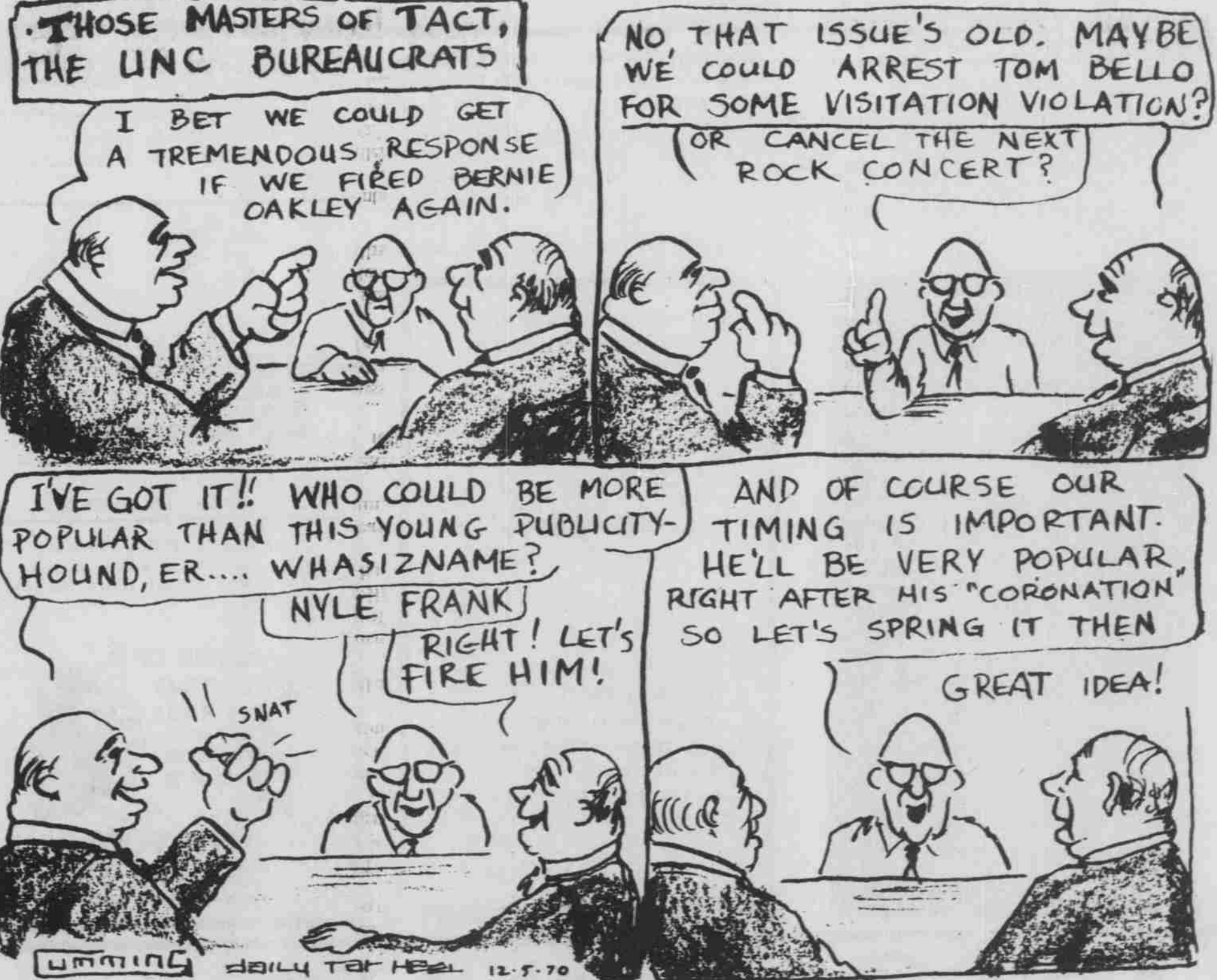
The person who becomes a Christian finds his life has been completely changed. "Therefore, if anyone is in Christ he is a new creation," the Bible says. "The old has passed away; behold, the new has come." In his letter to the Ephesians, Paul writes, "Be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness."

Christian growth is radical, but not necessarily overnight. Often growth is slow and tortuous, as old values are stripped away and new ones take hold. Change in a Christian's life is also not automatic. Christians grow only if they let themselves be changed. But to the person who sets out to "follow Christ" the results are fantastic.

"But the fruit of the Spirit," the Bible says, "is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law."

Jesus Christ can change lives. In a world where so much human misery, there is hope for the person who allows himself to become a "new creation." And in the lives of these Christians, there is hope for the world. To clean up the world, we first must begin to clean up ourselves.

Being a Christian does make a difference. If you let it.



The Daily Tar Heel

78 Years of Editorial Freedom

Tom Gooding, Editor

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Letters to the editor

United States not really committed to poor nations

To The Editor: The heart of America is always touched in an emergency situation. Examples of this are Biafra and quite recently, the cyclone disaster in East Pakistan. But it seems that Americans, being crisis oriented, are spurred to action only in such emergencies. We do not really plan comprehensively for the future, and we certainly do not sit back for a minute to evaluate the future consequences of our actions.

It is definitely right that Americans should give in these emergency situations. In thinking of such disasters, though, the question of poor countries and poor people everywhere comes to mind. So we give them money and special food and medical supplies in an emergency to tide them over until things are back to normal. But what is a normal life for

these people—subsistence farming, lack of education, malnutrition, overpopulation, un- or underemployment.

This type of situation can be reflected in other spontaneous acts of American generosity. We have sponsored medical teams, with the best of intentions to travel through Africa and India vaccinating every child in sight. The result is less mortality in young children and greater increase in population. Without evaluating the consequences of this program we were able to save lives in their early years so that they could grow up to find overpopulation and malnutrition. We simply postponed and agonized death for many.

Our foreign aid also reflects our lack of real concern for poor peoples. We tie our aid so that the recipients have to use it to buy more expensive American

products, making each aid dollar less valuable and helpful. So much of our aid is military or strategy oriented, ignoring the problems of global poverty. We might find immediate security in military aid, but in the long run we are creating a more troubled world by letting poverty fester.

We discriminate against poor nations just as we discriminate against the poor in this country—witness the Mills Trade Act—it does both. By imposing quotas on textiles it hurts industries in poor nations like Indonesia and Korea. At home it reduces competition by reducing the percentage of cheaper foreign goods on the market. This raises prices and hurts American poor.

I suggest that we examine our commitment to the poor of the world. Do we help only in emergencies such as

Biafras and natural disasters, or do we make a continual commitment to help the poor improve the quality of their lives, before one day we are confronted by the insurmountable emergencies of mass unemployment, unparalleled social unrest, and mass starvation?

Bill Brieger
410 Morrison

Rec. Department does have purpose

To The Editor: The dubious reasons you mentioned for the establishment of the Recreation

Administration Department can be found in medical reports on the treatment and rehabilitation of patients, psychological journals and the Warren Commission Report.

I am surprised that you are so obviously unfamiliar with the latter since you so often and verbosely express your concern for poor blacks and other suppressed peoples.

Your friends defended you by saying that the article was written with "tongue and cheek." I would recommend that your "funny" articles should reflect more than complete ignorance of the subject—or is it beneath your ability to take "crypt" Rec. courses. The department is more than Rec. 73!

Lisa Webb
P.O. Box 344

Writer questions

Frank coronation

To The Editor: Anyone who has gone to such lengths to promote himself as has Nyle Frank perhaps deserves a bit of our attention. But this I cannot give—my support for Nyle Frank in his pose as King of the Universe; for I, as was my father before me, am staunchly anti-royalist. Let the monarch be warned that I and many others of a like mind are seriously considering secession from his domain.

W. R. Taylor
37 Old West