

Nuclear Complacency

Two letters in the March 26th Gateway allude to Christians and their stand on nuclear issues. Cathy Chopko states "Christianity does not promote nuclear war and senseless killing" (although not the issue here, presumably some killing makes sense!) and Mark Greenshields 'understands' that a large group of 'born-again' "Believe in nuclear disarmament." Based on many personal encounters with professed Christians, I have difficulty accepting these statements as anything more than trite, self-consoling words. Please don't be mistaken, I am aware of many folk who actively protest Canada's complicity in the American escalation of nuclear weapons. Through living the 'Word', these people demonstrate their understanding of Christ's teaching. Sadly, these 'Christians' are the exception.

Cathy, do the followers of the brand of Christianity you refer to comprehend that in not taking an active stand against Canada's complicity with the Americans on this issue that they are, in fact, promoting the very war you claim they don't promote? And Mark, As Christ would tell you were he here, believing in nuclear disarmament just doesn't cut it. Note please 1John 3:18, "My children, love must not be a matter of words or talk; it must be genuine and show itself in action."

So fellow-Christians, let's not delude ourselves with words. Regardless of how ardent our anti-nuclear beliefs, unless we act upon them our professed love is a farce, a mere symbol of our delusions. Each of us (whether Christian or otherwise) is, by the very life we've been given, obliged to live a life that affirms life — both in word and deed. Quite simply, there is not life and no love in our nuclear complacency; any person in real communion with their God knows this truth, ipso facto.

Georg Newton
Ed. Psych V

Jesus loves you — yeah, yeah, yeah

I recently read your article on Christian Rock Music with much interest. As the founder of and member of the Canadian Fellowship of Christian Musicians (CFCM), I was pleased to see the coverage of Christian Rock.

Unfortunately, there were some incorrect facts contained in the article which I would like to correct. First, Christian Rock has not been "riding the crest of the Born Again movement...since the late seventies." Paul Baker, in his book "Why Should the Devil Have All the Good Music?" chronicles the history of Christian Rock, which began as early as the late 1960's. Larry Norman released "Upon the Rock," which contained the popular song "I Wish We'd All Been Ready" in 1969 and had been doing Christian Rock for years before that. It has only been because of the evangelical thrust of the Born Again movement that Christian Rock has found some form of acceptance.

As for Christian Rock musicians "exist(ing) mainly outside organized religions," nothing could be further from the truth. Love Song and Undercover are affiliated with Calvary Chapel in Costa Mesa, CA. Steve Taylor's background as a Baptist and a youth pastor does not remove him from organized religion. Locally groups such as Silas (Salisbury United in Sherwood Park), Rainbow (Central Pentecostal Tabernacle), Arlen Salte (Executive Director of New Creation Baptist) are all strongly involved in local congregations. Be it Christian Rock, Country, Traditional, or whatever, each Christian musician realizes the need for Body fellowship. The Scriptures teach us the need for a base of operations and the local church provides that base. Anyone seriously involved in Christian music heads the words of the Bible.

Finally, "it's hard to tell boys and girls to 'renounce the world' when you're buying into that same world's music in order to get their attention." While that may seem a valid statement, there are only 12 notes in a chromatic scale and only so many ways to put those notes together to form a song. While new styles are being created, most music falls into certain categories (rock, country, classical, etc.). To accuse Christians of musical hypocrisy is a contradiction. If we can't use a

musical style because it is equated with the "world" what are we to do? If one wants to get technical, rock music is a hybrid of Gospel (which has roots in the negro spirituals of pre-Civil War United States), R & B and Country. Christian Rock is just returning to its spiritual roots. To quote the founder of the Salvation Army, General William Booth, "I would use the devil's own tune if it would stop one soul from going to hell."

I hope these comments will set the record straight on a few mistakes in an otherwise well researched and written article.

Robert White

Cruel irony

This letter is prompted by Ms. Leslie Bella's response to Mr. George Walker's criticism of the role of the President's Advisory Committee on Sexual Harassment.

As a woman who has suffered much because, in spite of all assurances to the contrary, sexual harassment is tolerated on campus, I find the implication that help to the harassed is easily available at the PACSH unacceptable.

My one contact with the PACSH was, at best, brief. In the autumn of 1983, amid a battle to regain the job from which I had been unfairly dismissed, I approached the PACSH with the complaint that my employment had been terminated because: 1) I was the chief witness in a colleague's sexual harassment complaint against an employee of the department for which both of us worked, and 2) I had showed no interest myself in having a sexual relationship with the same person. In a letter dated Sept. 24, 1983 Mrs. E.A. Solomon, Coordinator of the PACSH, tersely informed me that I did not fall within the committee's jurisdiction because I was classified as a trust employee.

Thanks to aid that I received from Student Legal Services I did win reinstatement to the position which I had previously held. However, the issue of sexual harassment was never, in any way, addressed. Thus I was left to work in the same department, under the same employee who had dismissed me in the first place. This was not pleasant but, for financial reasons and because I enjoyed the actual work that I did, I hung in there.

Then, towards the end of 1984, the on-the-job pressures escalated once again. Although for two years I had done my work well enough that my abilities had never been questioned, now, suddenly, I was reprimanded for not performing up to standards. I was given written warning that unless my work speed improved I would be either dismissed or transferred from my position. Needless to say, I was frightened and slaved to meet requirements that seemed arbitrary and were not equally enforced among the workers within the unit.

I believe that it is not coincidental that while I was having these problems the sexual harassment complaint of my colleague was finally—after two years of delays—brought to a settlement of sorts. It left the party charged with harassment exactly where he was, in a position to influence my job. It is my opinion that the persecution which I suffered was the start of a post-settlement house-cleaning operation on his part—I was at the top of his list of undesirables who have to go.

The Non-Academic Staff Association which ought to be commended for the help and support that it has given me and to the other workers in the department throughout these troubles attempted to convince the University to make the necessary changes in the department to ensure that those employees who had been involved in the case would not be retaliated against. It did succeed in gaining some concessions but two weeks ago it became very clear that any change was purely cosmetic.

Two weeks ago, on March 18, 1985, I received notice that I was being fired from my job effective immediately. The given reason for the termination was that I worked too slowly. Yet the letter of dismissal was signed by a person who had never seen me work. Neither was I provided with any proof that I was in fact slower than the other technicians in the unit.

In the light of the above I find it hard to understand how anyone can argue with the statement that university employees have no meaningful protector from reprisals for having been involved in a complaint of sexual harassment. From where I stand—in the unemployment line—comments such as the ones found in Ms. Bella's letter reverberate with cruel irony—the PACSH was certainly of no value to me.

Name Withheld by Request

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EASTER LIBRARY HOURS

Friday April 5 — Monday April 8, 1985

CAMERON/RUTHERFORD NORTH & SOUTH	GOOD FRI.	SATURDAY	SUNDAY	EASTER MON
Building Open	0900-2400	1000-2400	1000-2400	0900-2400
Circulation	0900-1645	1000-1645	1200-1945	0900-2145
Borrowing only	to 2330	to 2330	to 2330	to 2330
Reserve Room	1000-1645	1000-1645	1200-1645	1200-1645
Reference Services (HSS, Science)	No Service	1000-1700	1200-1700	No Service
Government Publications	Closed	1000-1700	Closed	1000-1700
Library Information (Cameron)	Closed	1000-1700	1000-1700	No Service
Fines/Library Cards	Closed	Closed	Closed	Closed
Photoduplication (Cameron)	Closed	Closed	Closed	Closed
Interlibrary Loans (Cameron)	Closed	Closed	Closed	Closed
Bruce Peel Special Collections (Rutherford South)	Closed	Closed	Closed	Closed
Study Hall (Rutherford South)	0700-0100	0700-0100	0700-0200	0700-0200
H.T. COUTTS (EDUCATION)				
Building/Circulation/Reserve	0900-1645	0900-1645	1200-1745	0900-1645
Education Reference	No Service	1200-1645	1200-1700	No Service
Curriculum Reference	No Service	0900-1645	1200-1700	No Service
JOHN W. SCOTT (HEALTH SCIENCES)				
Building Open	0900-2200	1000-2100	1200-2400	0900-2400
Circulation/Reserve	0900-1700	1000-1700	1200-1600	0900-1700
Reference Services	No Service	No Service	No Service	No Service
Media Service	1300-1700	Closed	Closed	1300-1700
Photoduplication	Closed	Closed	Closed	Closed
JOHN A. WEIR MEMORIAL (LAW)				
	0830-2200	0830-2200	1200-2400	0830-2400
COMPUTING SCIENCE R.R.				
	Closed	Closed	Closed	Closed
MATHEMATICS				
	Closed	Closed	Closed	Closed
MUSIC RESOURCES CENTRE				
	Closed	1000-1730	Closed	Closed
PHYSICAL SCIENCE				
	Closed	Closed	Closed	Closed
FACULTE SAINT JEAN				
	Closed	1300-1700	1300-1700	1200-2200
WINSPEAR LIBRARY (Business)				
	0830-1700*	1200-1800	1200-1800	0830-2215

UNIVERSITY OF ALBERTA • WINTER SESSION 1984/85

EXTENDED LIBRARY HOURS: Examination Period

Friday April 5 — Monday April 8, 1985

CAMERON/RUTHERFORD NORTH & SOUTH	MON.-THURS.	FRIDAY	SATURDAY	SUNDAY
Building Open	0745-0100	0745-0100	0900-0100	0900-0100
Circulation	0745-2200	0745-1745	1000-1645	1000-1945
Borrowing only	to 0030	to 0030	to 0030	to 0030
Reserve Room (Cameron)	0745-2100	0745-1730	1000-1645*	1200-1645
Reference Services (Science, HSS)	0830-2130	0830-1800	1000-1700	1200-1700
Government Publications (Cameron)	0830-2130	0830-1700	1000-1700	1200-1700
Library Information (Cameron)	0800-2100	0800-1800	1200-1700	1200-1700
Fines/Library Cards (Cameron)	0800-1700	0800-1700	Closed	Closed
Photoduplication (Cameron)	0830-1200	0800-1200	Closed	Closed
	1300-1630	1300-1630		
Interlibrary Loans (Cameron)	0830-1630	0830-1630	Closed	Closed
Bruce Peel Special Collections (Rutherford South)	to April 21	0830-1800	0830-1700	1200-1700
	April 22-27	0830-1630	0830-1630	Closed
Study Hall (Rutherford South)	0700-0200	0700-0100	0700-0100	0900-0200
H.T. COUTTS (EDUCATION)				
Building	0745-2300	0745-2300	0900-1800	1200-2300
Circulation/Reserve	0745-2200	0745-1745	0900-1645	1200-1745
Education Reference	0800-2130	0800-1700	1200-1645	1200-1700
Curriculum Reference	0800-2130	0800-1700	0900-1645	1200-1700
JOHN W. SCOTT (HEALTH SCIENCES)				
Building Open	0745-2400	0745-2200	1000-2100	1200-2400
Circulation/Reserve	0745-2130	0745-1800	1000-1700	1200-1600
Reference Services	0900-2130	0900-1700	No Service	No Service
Media Service	0900-2000	0900-1700	1300-1600	Closed
Photoduplication	0830-1200	0830-1200	Closed	Closed
JOHN A. WEIR MEMORIAL (LAW)				
	0745-2400	0745-2200	0830-2200	1200-2400
COMPUTING SCIENCE R.R.				
	0900-1200	0900-1200	1200-1700	1200-1700
	1300-2100	1300-1700		
MATHEMATICS				
	0900-1200	0900-1200	Closed	Closed
	1300-1700	1300-1700		
MUSIC RESOURCES CENTRE				
	April 9-14	0830-1730	0830-1730	1000-1730
		1830-2130		1230-1730
	April 15-23	0830-2130	0830-2130	1230-2130
	April 24-27	0830-1730	0830-1730	Closed
PHYSICAL SCIENCES				
	0830-1630	0830-1630	Closed	Closed
FACULTE SAINT JEAN				
	0830-2200	0830-2200**	1100-2100**	1100-2100
WINSPEAR LIBRARY (Business)				
Reference Service	AS POSTED LOCALLY			

*Please check individual libraries for closing times on Friday, April 26 and Saturday, April 27

**Reserve Reading Room (Cameron) closed Saturday, April 27

**Faculte St. Jean open Friday, April 26 from 0830-1630. Closed Sat. April 27.

Bear Country

by Shane Berg

