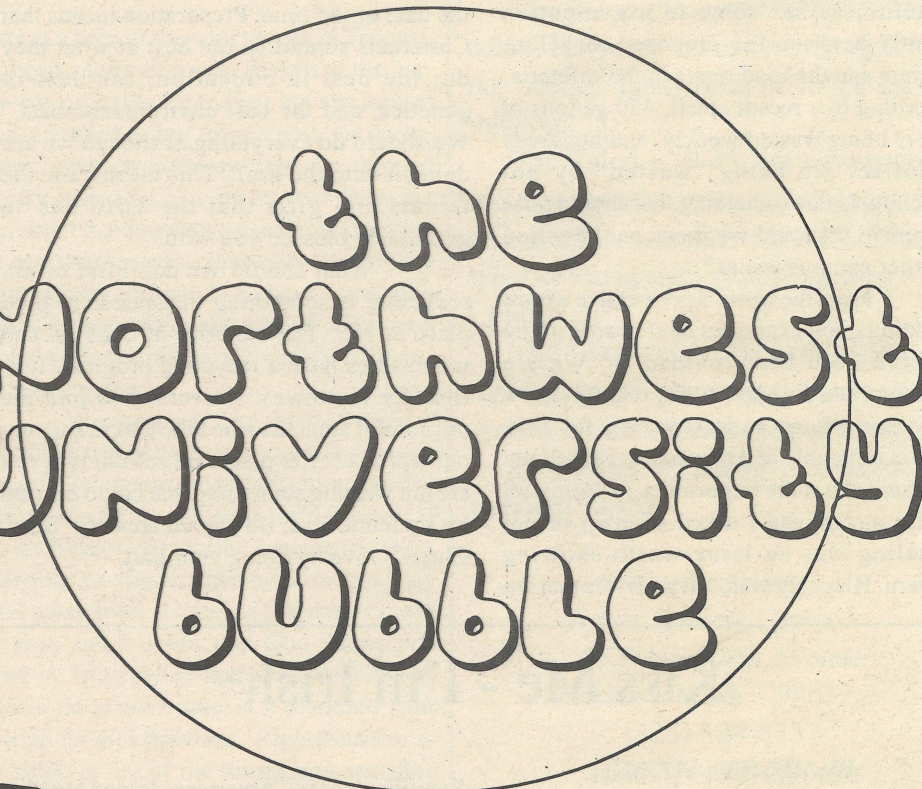


The Talon Journal

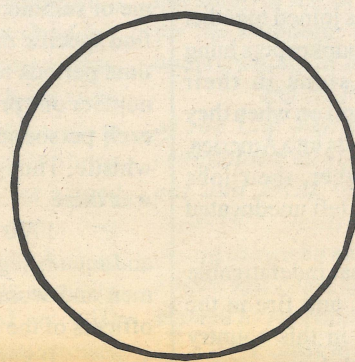
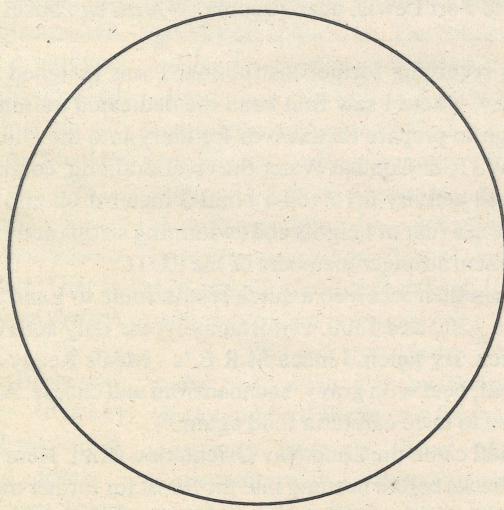
March 2005

A student publication of Northwest University

Vol. 3, Ed. 5



the
NORTHWEST
UNIVERSITY
BUBBLE



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Wastefulness: Do we care?

BY RACHEL HOPKINS
Reporter

Kirkland, Wash. - The issue of wastefulness has come to my attention recently between the proposed recycling program and the food waste in the cafeteria. According to a recent email, 450 gallons of food is being wasted weekly, and hundreds of dollars are being "wasted" by not recycling. Is this something that should raise concern? Or should we focus our attention on other campus issues?

From the world's perspective we are not being good examples or stewards of the land the Lord has provided us. We are careless. I had the opportunity to interview a professor whose understanding for this issue is reputable and respected. I asked the professor about the importance of caring for our resources, and I asked whether or not recycling was an issue worth showing concern. His reply was, "My view is that we

should live like Christ will return tomorrow but prepare as if he will not return for 1000 years. I think that is consistent with revelation and the gospels...no one knows the date or the time. Preparation means that Christians should be the best at what they do: the best in education; the best in genetics; and the best environmentalists." We should do everything as though we are doing it unto the Lord. This means: use the talents and gifts that the Lord has so graciously blessed you with.

What should we do? First of all, recycling is something that needs to take place at NU. The majority of colleges and universities have a recycling program. It is time for Northwest University to join the millions of students who take part in keeping our world a better place. Be careful that you are not wasting something that could be used by someone else. Be a good steward. Show Christ's love by doing your part.

Kiss Me - I'm Irish

BY MEGHAN YOUNG
Co-Editor

As a kid, my greatest cultural context for being Irish was the film *Darby O'Gill and the Little People*; I could dance an Ashley Simpson-worthy jig (wince), and once learned the words to "Christmas in Killarney." Other than that, it was simply something said in passing: we're Irish- among a milieu of several other heritages. I was the poster child for the Western European melting pot.

Over the years, as preferences formed and cultures seemed to sharpen in contrast among peers, I was forced to reexamine what it meant to be Irish. I knew that Saint Patrick's Day was my favorite holiday, and green was my favorite color. An average evening meal in my family's house tended towards the potatoes and beef, your basic Celtic country staples. But Irish—why was that significant?

My roommate suggested that white people don't seem to have a separate culture of their own. Friends and acquaintances of mine from African-American, Asian-American, and Pacific Islander backgrounds are constantly making references to their "people," their culture. But being "white" is one of the last ways in which I would classify myself; it's an irrelevant label in my life.

Being Irish—specifically Irish—holds a special significance in my eyes. The Irish are known as a passionate, headstrong and determined race. Great authors, poets, musicians, politicians, comedians, and heroes have been Irish in origin or descent.

There was a time in our country when being Irish was to be the lowest of the low. Irishmen were the scurf, the riff-raff, the

dogs of humanity. Americans joined together against Irish immigrants—shopkeepers hung "No Irish Need Apply" signs in their windows. Immigrants were spit on when they first disembarked from the boats into America. Their rent quotes were higher, their jobs harder to find, their children left uneducated and undefended.

The Irish spirit—that indefatigable thing of meat and potatoes, and fire in the soul—managed to triumph in this country as it did in its own. Irish people have a special place in our society, albeit our "Irishness" is less pronounced now as we fade into the barrage of Caucasian peoples generally known as "white."

One St. Patrick's day in high school, I had a job working at a local coffee shop as a barista. My bosses (being Irish themselves) allowed a large family to rent out the shop for the afternoon and hold a St. Patrick's Day party for all their family and friends. Irish folk music boomed from the stereo set; an unusually early-in-the-season sun overheated the little café within an hour of opening, and steam poured from the taps as the barista served green latte after green latte.

I remember in the heat and speed of that afternoon, wearing a green plastic bowler and dancing a round of jigs with someone's grandpa, feeling special. Not just a white girl wearing a stupid hat; not just a green-eyed kid surrounded by red-heads; I was not just someone who sunburns easily and has a soft spot for a brogue. I felt the rhythm of ancestors who worked hard to make a living in a new country. I felt the heartbeat of an entire race of people who move with passion and fervor. I felt Irish and that felt beautiful.

Operation: Happy Trails

BY HONORARY CADET J. RODGERS
Reporter

The University of Washington ROTC (Reserve Officers Training Corp) recently granted me Civilian Privilege to accompany them on a full-day military exercise: Operation Happy Trails. According to Cadet Lieutenant Evan Muxen ("Mux"), the purpose of this exercise is "to prepare cadets for Leadership Development Assessment Course (LDAC), so that, upon completion, we produce the best possible 2nd Lieutenants for the Army." Prior to traveling with the Alpha Company, my wakeup call came to the tune of "I Got You Babe," playing through my alarm clock at 0600. That means six *in the morning* for us civilian folk. After a brief debriefing with Mux, my concierge and I headed South-Southwest to the designated rendezvous point at Clark College for Cadet Formation at 0700. From 0730–0900 troops moved to Fort Lewis, near Tacoma, WA on two buses, codenames "Napoleon" and "Pedro."

Upon receiving further instruction, I was assigned to the Terminator Platoon of Alpha Company, where I saw first hand the dedicated training many college-age men and women undergo to prepare themselves for entry into the United States military. One such training op, CWST, or Combat Water Survival Training, commenced at Keeler Pool on Fort Lewis. One such activity involved a blind 3 meter drop into the pool. As Mux explained, many cadets have a fear of heights and swimming so this activity helps them overcome their fears, making them stronger members of the ROTC.

Soldiers then received a quick rest in route to Land Navigation, where lunch was served between 1200 and 1300. Unfortunately, the only activity I was able to participate in was eating lunch. By lunch, I mean M.R.E.'s - Meals Ready to Eat. Such eloquent entrees include meatloaf, beef with gravy, and macaroni and cheese. After returning that night, I was actually excited to taste cafeteria food again.

At 1300 came the Land Nav Orientation Brief. Here combatants gave pace counts and compass checks before heading into the forest for further training. This scenario reminded me of summer camp where my cabin and I navigated with compasses through the woods to find specific markers. Similarly, different squadrons were sent into the forest for designated time periods to trace a certain course and return safely. As with any exercise, safety is the number one priority; in case of departure from one's group and becoming lost in the thicket, each personnel was armed with a special audio-locating device known to civilians as a whistle. Though no one needed to sound the emergency call, I felt more at ease knowing it was there.

1700 brought Straggler Control and Sight Closure. Each member was accounted for and squads regrouped before preparing to depart. After spending the day with such devoted men and women, I have much knowledge and respect for these future commanders and officers of the United States military.

If you wish to learn more about ROTC, or want to join, visit www.washington.edu and click on ROTC.

Change hoped for the better for NU tradition

BY MEGHAN YOUNG
Co-editor

There is no Banquet.

In case this is starting to read like Gideon Copple's "The Bubble" article, let me clear things up for you.

There is no Banquet, because Banquet has been superseded by an infinitely better option: more bang for your buck, if you will.

The better option is The Evening, a dessert-and-entertainment extravaganza taking place on April 22 at Qwest Field. Instead of the typical dinner-and-speakers, Jesse Bryan and his crew are switching it up and offering dessert, the traditional professors speaking, and a new feature: entertainment (not, of course, that our professors are not entertaining.)

The entertainment for the evening will be a trio of opera singers flown in from London. This group opened for Sting on his last tour, and sings both opera pieces and show tunes. The concert will begin at 9:00 p.m.

Says Bryan, "[In previous years,] it was boring—so boring. What was there to do? Just show up and eat... [This year, it will be] more like an event. We've tried to give people a real reason to go." He says one of the goals of The Evening is also to expose students to culture who would not typically attend events like this.

Doors open for The Evening at 7:30 p.m. Festivities begin at 8:00.

CAMPUS POLL

What have faculty and staff been reading?



Gary Gillespie
Associate Professor
of Communication
"Till We Have Faces"
by C.S. Lewis
"When the Rains
Came & Other
Legends of the Salish
People" – a book
about Native
American mythology.



Connie Rice
Associate Professor
of English
"Various C.S. Lewis
short stories and lots
of magazine articles."



Amanda Peterson
Campus Ministries
Office Coordinator
"I'll Have What She's
Having"
by Bobbie Houston



Tru Doolittle,
Reference Librarian
"A Man Called Peter"
– a biography of
Peter Marshall,
former Chaplain of
the U.S. Senate

WOMENS' HISTORY MONTH

A Tribute to the Past - A Challenge for the Future

BY SARA BOYD
Reporter

Eleanor Roosevelt, Clara Barton, Joan of Arc and Elizabeth I, the pages of history are filled with stories of women who defy all sorts of odds. They challenge common opinions. They change social conditions. They contest the meaning of "woman." But are those brave patrons who struggled for equality and feminine emancipation gasping in their graves? Are we, as women of 2005, embracing the privilege extended to us through the sacrifice and courage of those who have gone before?

According to MSNBC.com, "While 52 percent of the electorate is women, more than half of them didn't vote in the last election." I can't help but think Susan B. Anthony, leader in the women's suffrage, would weep at our indifference. So what is to be done? What can inspire a generation of women to take their place at the forefront of society? It is my hope that the examples of a few amazing women might inspire us, women of Northwest University, to do and be the same.

Illustrating the character of a remarkable woman is Elizabeth Blackwell. Born March 3, 1821, she was America's first female doctor. She rose above the chauvinism and bias of her male classmates. Initially admitted to Geneva College in 1847 as a joke, she was the one who had the last laugh. In 1849, she graduated at the top of her class, and shortly after commencement, opened her own clinic in New York City. In the face of disbelief, she proved what a woman could accomplish.

Sarah Josepha Hale is a name that many may not recognize, but that definitely deserves attention. When her husband died leaving her with five children to support, she began to work for *Godey's Lady's Book*. In 1837, she became the editor and wrote her opinions on ethics, etiquette and entertainment. As her popularity increased, she encouraged women to pursue higher education, while at the same time advocating for property rights. In the face of adversity, she proved that a woman could attain.

In 1955, the image of a woman was once again transformed. A lady known as Rosa Parks refused to give up her seat to a white man in Montgomery, Alabama. It was a few days before Christmas. She'd worked a long day, and simply refused to move. It was a simple act of defiance that led to segregation reform in the South. This courageous woman became the mother of the civil rights movement. In the face of injustice, she proved what a woman could achieve.

Women of Northwest, who are we? At school, we joke about the motto, "Ring by Spring, or your money back." We laugh about how people know the school as Northwest Bridal College, I mean, Northwest Bridal University. But does that reflect who we, as women, are? Reading through the New Testament it becomes clear that Jesus elevated the role of women. In Luke 10.39, at the home of Mary and Martha, Mary is allowed to sit at Jesus' feet, a position traditionally reserved for disciples. While Christian women have an awesome responsibility to be Godly wives and

mothers, Christian men also have that same responsibility to be Godly husbands and fathers. Why then, don't we question men who pursue their ambitions and careers, yet stigmatize women who do the same?

I'm afraid to even use the word *feminism*. It seems as if it's the Christian "F" word, but I think it's time we asked ourselves, "Why?" Rebecca West, in 1913 wrote, "I myself have never been able to figure out precisely what feminism is: I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat." When a single word is used to define a person or group it can be dangerous because that word will subjectively change connotations over time. I would suggest that the connotation connected with Pentecostalism has morphed a little since its beginnings. The word "feminism" is no different. Thomas Gramstad, author of the article *POP Culture: Premises of Post-Objectivism*, suggests that feminism, while possessing complexities and extremities, is at its roots, "simply a theory that men and women should be politically, socially and economically equal."

When I walk into a debate round, I want to be treated as the intellectual equal of every male present. When I'm outlandishly successful some day, I want my salary to equal that of my male counterparts. MSNBC.com, as of February 8, 2005, claims that women in the workplace only make 76 cents per every dollar a man makes. Call me a feminist, but this seems a little ludicrous to me.

Ladies, if we are to be the women God intended us to be, we must ask ourselves, "What are our dreams?" "What are our plans for the future?" "What will the women of the next generation look back and say about us?" I hope our daughters will see more women who don't want to be the pastor's wife, but rather want to be the pastor. I hope they see women who want to be successful business tycoons and political figures. I hope that we give the next generation of women something to live up to.

Maya Angelou wrote a poem entitled *Phenomenal Woman*, in which she says,

"Now you understand
Just why my head's not bowed
I don't shout or jump about
Or have to talk real loud
When you see me passing
It ought to make you proud...
'Cause I'm a woman
Phenomenally
Phenomenal woman
That's me."

I would issue this challenge: friends, don't settle for less than you are capable of. Take a risk and live the life that you dream of every day as you step into your classes. Raise your glass and give a toast to the women of yesterday, shouting, "I am ready to be phenomenal."

NU Women's Conference Reveals True Identities

BY AMANDA WINTERHALTER
Reporter

KIRKLAND, Wash. - ASB President Lindsay Fosner set out to tackle the issues that keep women from accepting their true identities in Christ at Northwest University's Women's Conference, *Unveiling the Heart*.

Image, the need to portray something we're not, fashion, relationships, and labels are all false identities that women cling to, declares Fosner. Her mission is to "send [women] out with a vision of who God wants [them] to be."

The poster advertising the conference used the tag line, "In the Midst of Brokenness, Be Still... Know that You are His." Fosner explained that this was the essence of the conference. "We're all broken vessels," she pronounced. Finding rest, hope, and truth in the reality of a true identity in a relationship with Christ is the focus of Fosner's message.

Fosner was inspired to do a women's conference at Northwest University during a three-day weekend in October 2004. She had the dream in her heart. She expressed, "I believe more than anything that this is the message for the women of our day."

"The Lord has had His hand in this from the beginning," Fosner stated. She explained how the speakers, music, organization, and financial needs seemed to fall into place. For instance, someone recently approached her with a check, specifically supporting *Unveiling the Heart*. This was an adding blessing allowing the conference to excel.

The highlight of this conference was Saturday morning, which was a time focused and devoted to unveiling the false identities in each individual's life. A panel of speakers including Kelly Daniel, Emily Marquez, and Lindsay Harkson shared testimonies and encouragement.

Emily Vallerand led worship at the conference. All other music shared was straight from the heart of the women on the Northwest University campus. All of the women involved did an exceptional job putting this conference together. Fosner wanted to thank Abby Cropp, who organized and directed the multimedia used at the conference, and Amanda Peterson, who produced the conference.

To email the editor
or suggest an article,
visit our website at:

<http://eagle.northwestu.edu/talon/>

or email us at

talon@northwestu.edu

CALENDAR

March 4 - 7
Spring Break
No Classes
Office Open

Triumph Prison Ministry Tour

Mondays
Talkback Debate Group
Dickey Plaza
7:00p.m.

Pursuit
Chapel
Time

Tuesdays
Intramural Basketball
Pavilion
Girls @ 8:30p.m.
Guys @ 9:30 & 10:30p.m.

Thursdays
Intramural Basketball
Pavilion
Girls @ 8:30p.m.
Guys @ 9:30 & 10:30p.m.

Fridays
Lighthouse Ministry Group
Aerie
8:00p.m.

March 17
St. Patrick's Day

March 18
Roomies
Gals ask Guys

March 19
AWS Women's Brunch
Place
10:30a.m.

Intramural Football
Seahawk's field
12:30p.m.

March 23
ASB Elections
Chapel
(can also be submitted to
ASB Office or ASB member)

March 25
Good Friday
No Classes
Office Closed

March 27
Easter

March 28
Early Fall Registration Begins

March 31
Student Forum
F-3
11:00a.m.

Editorial: superficial judgments

BY DAVID HALL
Contributing Writer

Northwest University is a place where many different cultures, ideas, and trains of thought arrive together, sometimes in a devastating crash. Many types of people attend, teach, or govern Northwest University, and those people can be classified into two quasi-social groups of Christianity: those who are generally conservative and those who are on the fringe.

Within these two social groups there are many differing views on sizzling topics such as clothing, alcohol, music, biblical interpretation. Whether or not these views are right, those holding the views generally frown upon the other party for being too liberal or too conservative. Those who don't agree with the other side have presupposed conclusions on what the other side is really like. They view the other person rather than their personal beliefs.

What does the Bible say about presupposed conclusions? It clearly states in Matthew 7:1 when Jesus declares, "Judge not" (all verses KJV). Those who call themselves Christians must embrace this scripture. The relevance of this verse is that Jesus knew Christians would judge each other and would tear down their brother and sister in Christ due to conflicting ideas. Jesus hoped to build up the body of believers.

If God critiques us, then how are we to be assessed? 1 Samuel 16:7 states, "The Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart". If God is the only being capable of evaluating us, than why do we do it? Are we claiming to be God—the Great Judge?

Knowing that Christ created everyone and gave each a freedom, it should not surprise us that there are differing views about Christianity. One may utter, "I believe that image is important, to present oneself in a clean, well groomed manner," whereas

another may state, "I find Dickies and a Ramones t-shirt just as acceptable as Abercrombie and Fitch." They both are right; within different social groups, their dress, speech, and thought process is accepted.

However, this is not the problem. The dilemma arises when the conservative Christian says to the punk, "You are a Christian and therefore you cannot dress like that!" Or the punk will say, "Abercrombie? How can an expensive wardrobe be pleasing to God?"

Hostility towards each other is wrong. Each person needs to understand that those who hold different views must be embraced as Christians, as one body under Christ. Division within a body of believers will drive the two well-meaning Christians into two social extremes leading to further alienation. Did Christ command division among the saints? No.

The ultimate method to live as a body of believers: accept God's creation. When there is a vast population of Christians, there will be disagreements. Yet, to allow those differences to be the focal point of spirituality is to deny those people the freedom they have in Christ, the freedom to be who they were meant to be. The idea of being one under Christ claims not to dissolve difference; rather, it embraces those differences, knowing that a diverse population will be more effective in reaching the world. Accepting the other party is the only way to live together, work together, and worship together without quarrels.

Therefore, what should a Christian act like, think like, be like? They should live according to Christ, knowing that within Him, they are correct. For freedom in Christ means that Northwest University students, teachers, and employees are free to think, act, and live in the way that God created us to be.

Experience Gets the Job

BY REBECCA WILSON
Contributing Writer

Six native Seattle editors discuss their beginnings in the publishing industry. Editors of newspapers, magazines, and publishing companies realize that each began their careers in the same manner: internships and unpaid job positions.

In any industry, experience is a must-have. Employers want applicants that energetically pursue their career; they want to know that you are not just after a paying job, but a career. More and more, these kinds of volunteer experiences are invaluable for entry-level positions. And unfortunately for us 2005 graduates, those entry-level jobs are far and few.

In September of 2004, I began a six-month internship with Northwest Meetings & Events magazine. NWM&E targets the meeting industry which includes every group gathering from wedding receptions, to board meetings, to large conventions.

During my time with the magazine, I fact-checked features, wrote three articles, composed two resource lists, and wrote and took pictures for a brand new section of the magazine. I now have three magazine issues in which I am published. When I am applying for a job, I can hand the interviewer a magazine with six to eight pages marked where I either wrote or designed the page.

Because of my experience with NWM&E, I also have an entire network of contacts who have already offered me more experience or jobs in freelance writing, editing, publishing, and advertising (not to mention the contacts I now have in the meeting industry too).

I graduate in May, so the job search is already under way. Every job I look into has one requisite in common: must have industry experience, two years experience, five years experience, must have experience! In our post-9/11 economy, employers can not afford to spend money on employee training: especially when there is an out-of-work professional right behind every applicant. Nothing will make you more noticeable among hordes of experience-less graduates than an internship.

Tips For Getting That Internship: Apply ASAP – Many internships require applicants to still be enrolled in school during their application process.

Show Eagerness – What better scheme to make you stand out among the stack of applicants than excitement and desire for the experience being offered.

Save Up – The internships that offer the best experience are often unpaid because there are so many applicants.

Chapel change to ease schedules

BY MEGHAN YOUNG
Research contribution by Heather Halverson

The *Talon* got the opportunity to have some of your burning questions answered by Amanda Peterson from Campus Ministries. Amanda sat down and let us know what's up with the chapel hour change for next year, small groups, and those funky gates on the stairs up to the balcony.

Talon Journal: We understand that the chapel hour is going to be changed back to its original time of 10:00 Mondays, Wednesdays, and Fridays come Fall semester. What is the reason for this reversal?

Amanda Peterson: In the last year the Campus Ministries office has been in the process of putting together a chapel schedule that is good for all students, faculty and staff. We changed the chapel days and times to mix things up a bit. The biggest complaint with the later schedule was finding a lunch time. The decision to go back to the original schedule was a decision made not only by our office but the office of the president. I believe the reason was because of class and lunch schedules. It was easier for students and professors to go back to the original schedule.

TJ: Has there been a significant difference in general student attendance between the 10 and 11:00 time schedules?

AP: First semester it took awhile to adjust to the changes, but students caught on fast and readjusted their schedules. There have been more chapel exemptions on Tuesdays because of the class and lunch schedules. We have not seen significant changes in the chapel attendance on Wednesdays and Fridays. Tuesdays have been the only difference.

TJ: What response have you heard thus far about the changes in small groups format for this semester? Positive, or negative? And what were the initial reasons for affecting the format changes this semester?

AP: We have heard a great response in regard to small groups and the changes this semester. The first semester we expected it to be a little crazy. This was something new that was added last semester. With anything new, there is always the process of students catching the vision. The approach we took this semester was a "free market" approach. This approach gives each individual small group the opportunity to see the need of individuals around them and then form a group that will be focused around meeting the needs of those individuals. We have seen great success in this change. It has changed the small group time from random groups meeting to groups with a definite purpose. We have seen over 50 groups come out of this new approach. We felt that this has been the right change and students have liked it.

TJ: Some students have questioned the new rule about not sitting in the balcony on Tuesday chapels: what is the reason behind this decision, and has the need that affected it been met with this change?

AP: This new rule (and I wouldn't even call it a rule) was put in place for the speakers' sake. On Tuesdays the attendance is a little less than on Wednesdays and Fridays. We wanted to create a community atmosphere. It felt so empty on Tuesdays because a large chunk of students who sit in the balcony, [which] left a lot of the main section open, and it causes the students and speakers to not connect as much.

HOT DRINKS	Tall G
AMERICANO	1.75 2
LATTE	2.50 3
MOCHA	2.75 3
WHITE CHOC. MOCHA	3.00 3
CARAMEL MACCHIATO	2.75 3
BREWED COFFEE	1.25 1
CAPPUCCINO	2.50 3
Extras	The Arctic
ESPRESSO SHOT	Monday thru
CARAMEL	Friday
BREVE	7:30a.m. to
FLAVOR	5:00p.m.
SOY MILK	Fridays are double
POWER (Protein)	stamp-day!

The Evening!

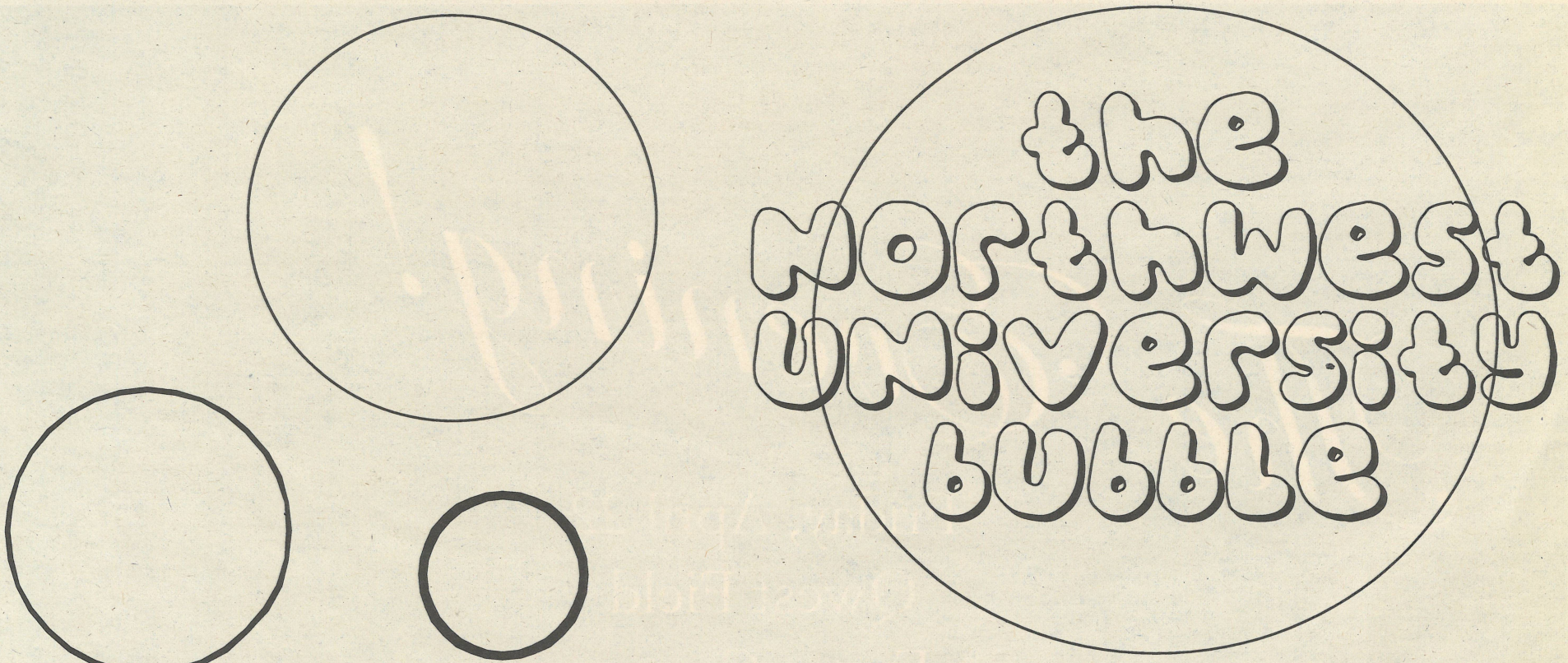
Friday, April 22

Qwest Field

Event Center

*Dessert & Show featuring a trio from
London. Mark your calendars and get tickets as soon
as they are available!*





the
NORTHWEST
UNIVERSITY
BUBBLE

Pop Goes the Bubble Deconstructing an Aged Myth

BY GIDEON COPPLE
Reporter

You've heard it before. You'll hear it again: "I'm so *sick* of being in The Bubble!"

Statistically, the average Northwest University student hears or speaks of 'living in The Bubble' at least 671 times during his/her college career. Actually, that statistic is fabricated, but one thing is certain: you hear the term 'Bubble' plenty, right?

By 'The Bubble', we're referring to the term invented to describe how sheltered and cut-off NU is from the rest of planet Earth. The term refers to the idea of a giant invisible sphere encompassing the campus. Inside, one remains clueless of events in the outside world. In fact, if you're inside long enough, the 'outside world' becomes less and less important as it pales in comparison to the AG Christian Utopia to be found inside "The Bubble."

You can't see it. You can't feel it. Still, you know its there.

If you're not careful, and you stay in The Bubble long enough, the evil process of 'Bubblification' will be complete. You'll be completely 'Bubblized'—you'll forget the nature of the outside world, and you'll never want to go home.

Imagine, The Bubble: it's big, it's unseen to the naked eye, it covers an entire Kirkland city block. Hundreds of innocent civilians pass through The Bubble each day, and some even *live* inside! Are they but helpless pawns subjected to "The Bubble's" furious wrath? Are they forevermore trapped inside the invisible confines of this colossal spherical orb-like prison? Will they ever escape?

Now, visualize a giant pin coming out of the sky, and in a violently soapy explosion of epic proportions, the pin bursts the massive Bubble. This is what we, at *The Talon Journal*, are going to do for you today: we're going to burst The Bubble. 'IMPOSSIBLE!', you shout, spitting out your coffee. No, not impossible. Quite easy, actually. Why is it so easy? Because The Bubble doesn't exist.

Some say that for as long as NU has been around, students have been

complaining about The Bubble. The idea of 'living in the The Bubble' isn't new. The concept has been here for years. Decades, even. Yet, some disagree. For example, Dr. Jim Heugel, NU Associate Professor of History, thinks the concept is quite new. "I don't recall the notion of the bubble coming up when I was a student. I think it is more recent terminology", he declares.

Whatever the case may be, The Bubble concept is not unique to NU. Shock! Horror! That's right: we're saying that people whine about being in 'Bubbles' everywhere you go.

Take the kid from Hillbilliesville, Wyoming: The girl is irked with living in the small town she grew up in, and she dreams of one day departing for the outside world. She pictures herself leaving the tiny town behind; a town so small that 'foreign cuisine' means Taco Bell.

Or, consider a young man in boot camp: he longs for the day he will return to the real world, the world where 'recreation' doesn't refer to jumping-jacks in the rain while in one's underwear at 4 a.m., and scrubbing toilets with toothbrushes is optional.

Albeit, these *are* two extreme examples, nonetheless, they are still valid. The point is that you'll find the 'lets-get-out-of-this-Bubble' mentality anywhere you go.

Truth be told, you'll find the Bubble mentality in *any* community. No community is perfect, and in every community, there are always a few people insisting at the top of their lungs that *the grass is greener on the other side!*

Now, don't get us wrong: it's *not* like the NU community isn't unique. On the contrary, the NU community is very unique. Where else in the world can you find a large group of people who know what the term 'clap offering' means?

It's human tradition to be unsatisfied with the status quo. Is it possible the whole 'Bubble' idea is nothing more than a simple scapegoat through which we choose to channel our angry boredom?

By complaining over and over about one's current situational circumstances, is one really helping the problem? Heck, no. As the renowned Jed Clampett from *The Beverly Hillbillies* would

say: "You yung-ins best quit yer bellyachin', y'hear?"

By now there are probably a few readers who refuse to believe that The Bubble doesn't exist. "No", they shout, wildly shaking their fists in the air, "you're wrong: The Bubble is very real to me and I'm trapped inside!"

If this is you, consider what Dr. Heugel hypothesizes:

"If students 'complain' about the bubble, what are they complaining about? Do they think it is the responsibility of others (the school, faculty, student leaders) to keep them engaged and aware of the surrounding world? If so, I would suggest that we all need to read the paper, watch the news, and involve ourselves in the community—no one can do it for us.

Do they think that spending time in the bubble is somehow irresponsible, given the many problems needing to be solved in the "real world?" If so, I would talk about the notion of college life as a retreat—a time when you do in fact decide to limit activities and involvements in order to focus on building an intellectual and social foundation that will sustain for all the years to come.

A bubble can be a good thing, if you know why you entered, get out of it when appropriate, and use the time inside wisely."

If we're feeling like this campus is a Bubble, and we're looking for escape; it's up to ourselves to do something about it.

Our days don't have to revolve around the campus. Sure, all of us have classes to attend, and some of us eat on campus regularly, but that doesn't mean we're to be confined to this area.

What can we do? Get off campus! Go do something in Seattle. Go browse Bellevue. If you must, go visit Federal Way, but only as a last resort. Go drive somewhere. If you don't own a car, get some friends to take you. If you don't have friends, take the bus (bus #255 goes to downtown Seattle, #234 goes to Bellevue, and #540 heads for the U-District). The point is, *get away*.

The Bubble is only as real as we allow it to be.

We all have
heard it.

Most of us
have said it.

We live in it
everyday.

It's the Bubble.

What does it
really mean?

Is it good or
bad?

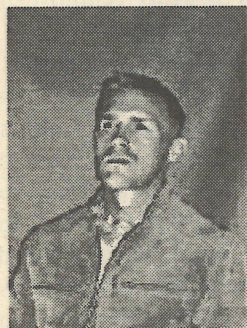
The Talon
tries to figure
it out.

Our vote for President of the Bubble

BY MEGHAN YOUNG
Co-editor

ASB Elections for the 2005-06 school year are coming up; it is the tradition of newspapers and magazines, when the editorial staff deems necessary or permissible, to endorse a candidate that they collectively feel will be a dynamic, qualified, appropriate elected official.

The Talon Journal has the unique opportunity to endorse one of the many qualified students that will be nominated for the Presidency of the Associated Student Body. The following is our endorsement.



Why You Should Vote For James Matthews For Student Body President, 2005-2006: I don't know if you know James Matthews.

I've only just met him recently, but already, I like this guy. He's charismatic, easy to talk to, and charming. He opens car doors for women ("My mom would kill me if I didn't do this," he told me on one such occasion), and is a youth pastor at Westminster Church (under the leadership of current ASB president Lindsay Fosner's father Verlon Fosner, senior pastor).

The first time I met James was at a rehearsal for this semester's Spring Play, "Charley's Aunt" in the Drama department. I was immediately struck by his attention to direction, his good-natured humor, and the

ease with which he spoke to everyone around him. As The Talon's resident pessimist, I tend to approach new people with suspicion and a keen eye for flaw. It's uncommon that my first impression of anyone is positive. James Matthews, then, is an anomaly.

I had the great pleasure of interviewing James this week at Houghton Starbucks over some bottles of juice, and my confidence in God's leading this endorsement was cemented.

James Matthews is the son of a father who is a former state legislator and a mother whom he says simply, "loves people." James's character cleverly combines his father's leadership skills and his mother's love of everybody. Despite his political heritage, however, he is not a politician. James made it clear that he has no intention to campaign against other people for the ASB presidency. "It's not a competition," he once told me. "I'm just saying, 'Lord, I'm willing.'" This refusal to accept the "May the best man win" policy is trademark James Matthews, again characterizing his sincere love of people— including the other candidates for the presidency.

There was not a hint of swagger or big-headedness about him when I asked James if he believes he is a good leader. "I know I'm a good leader," he said confidently. And James has every reason to be confident: he has been in ministerial

positions since the age of fifteen, and was on his high school's ASB office for three years. Leadership is no new thing for him. He capitalized during our interview on the difference between being a leader in title and a leader of influence; between impressing

people and impacting people.

And James doesn't want to be "the guy in charge" either; he views the presidency as "the mortar between the bricks"—the bricks being the VPs elected under him.

"I'm a servant, not a dictator," he explained; James's leadership policy is to enable, not to command.

"I'm not saying I have the answers, but I know the students do," James said.

People, by the way, are a huge part of James's focus as a potential president. He quoted Isaac Newton—"If I have seen farther it is by standing on the backs of giants"—to explain how indebted he felt to Lindsay Fosner's leadership this year. "Lindsay has done an amazing job this year," James said.

When asked what he hoped to do if elected president, James became *very* focused. "I want to define the lines more clearly of what ASB *does*," he said. "I think a lot of people are still confused about that." He also wants to take another step towards forming Northwest's self-identity as a University, beyond Northwest Bible College. He again commended Lindsay Fosner and the current ASB officers on the steps

they've taken in that direction.

James acknowledged, also, that many people only know him in a two-dimensional, "funny guy" capacity. "I've stopped being a menace to society," he joked, but then got serious. "I've learned that giftedness doesn't merit spiritual maturity, but the fruits of the spirit do. Joy is a fruit of the spirit, and joy is what I do.

"We've decided that if someone is joyful they're not mature, and that's a lie of the devil."

So James is an enabler, the "mortar between the bricks," a joy-spreader. He's also, however, an extremely gifted-yet-humble leader, and a visionary.

"That's why communication is so essential," he said. "As far as communication goes, we've been surviving; we need to be thriving."

James believes in listening to the students, and not just as a corporate body known as "The Students." He is moving back to the dorms this coming school year (from the apartments), keeping his credit load moderate, and pointedly making time to listen to individuals and their concerns. As far as the busy schedule goes, he is not returning to the soccer team (of which he has been a part), and focusing mainly on those three areas of his life he holds most dear: the student body, his education, and his youth group. These changes are all in anticipation of the possibility of being elected president, though he is by no means assuming his election.

"It's not about what my plan is for the ASB next year," James summarized. "I'm just saying, 'Lord, let me join in with Your plan and see what we can do.'"

Nominations for ASB officers will be held Friday, March 4 in chapel; elections on March 23.

"We've decided that if someone is joyful they're not mature, and that's a lie from the devil."

It shouldn't be all about me

BY MEGHAN YOUNG
Co-Editor

A few weeks ago in Professor Julia Young's British Literature class, a question was posed: How do you feel about how worship ought to be? The purpose of the question was to relate our own strong feelings to the vehemence Romantic writers felt in defending and explicating their concept of What Poetry Is, and How it Ought to Be. But what was interesting about this discussion was the nature of the class response to the question.

I expected people to discuss tempo, style, the way people dress, or what people do with their bodies during worship. But I noticed people from very different denominational backgrounds in class agreeing on one thing: modern Christian worship, even here on campus, is awfully person-centered. The number of lyrics that talk more about "me" or "I" than the Lord and His wonderful qualities is, if you think about it, particularly high. The worship songs "in vogue" frequently talk more about the human experience than exalting the name of God.

The class did not all agree on this point, but those who did seemed to concede that while personal participation and inclusion of the self in worship is essential, the forefront of our praise and worship needs to be He Whom We Worship; the staggering count of personal pronouns seems only reflective of the attitude with which we approach worship.

In a generation of seeker-sensitive churches which seem more focused on

"success" in terms of body count at each service rather than discipleship and spiritual maturity, it's refreshing for me to hear my peers pinpoint this problem. My classmates were not critical or harsh; they voiced their concerns out of love for the Lord and for His church. The spirit in that classroom was one of wanting to help, and that was amazing to hear.

This concept of Me First in worship perfectly describes the attitude that allows people to form their misconception of The Bubble. The Bubble isn't some administration-imposed restriction on our access to the outside world and "reality" separate from what Gideon Copple calls the "AG Christian utopia." The Bubble is self-absorbed group psychology. It is ceasing to reflect on one's surroundings, context, and environment, and instead focusing only on oneself. In this case, "oneself" is a whole lot of "oneselves," and that is an eerie, mob selfishness.

Last semester, I personally identified The Bubble as something of which I wanted no part. It looked creepy to me, to live so closed off, so isolated, so seemingly naïve of outside events and issues. Being one of the few liberals on a predominantly conservative Republican campus during election season probably didn't help. I affixed the title "The Bubble" to anything that represented what I considered small-minded, limited Northwest College Conservatism; I laid it on thick as butter on biscuits.

It took me some time to take my Trilleresque view (*from the periphery*) and

realize that my judgmentalism and harsh critique was just forming my own Me First Bubble around me—and only me. Kaeley Triller stands on the inside and examines the periphery. I sat with my One Woman Protest *on* the periphery and snarled at any who dared challenge my stance.

It took some time, but God did a massive work on my heart. I was taught through a series of humbling circumstances to really *love* this campus. Wherever you're sitting right now, put the paper down for a second and look around you. If you're on campus, you're surrounded by *incredible* people. I mean it: your fellow students, faculty and staff are all your brothers and sisters in Christ, and they are each here with a unique and intricate call on their life for great and marvelous things.

Tired of The Bubble, then? The Bubble, I propose, is just a label we put on our own self-centeredness, our own inability to see past the small things that bother us and look toward the greater goodness we live around. We are blessed to be surrounded by such amazing people, to have the freedom to express ourselves and our faith, and to exist in a place that doesn't restrict our access to outside knowledge but does filter it through the love of Christ.

We're blessed, people; there is no Bubble—but there are a lot of spiritual siblings around you who need your love and want to give theirs in return. If we can all learn to stop focusing on the Me and start turning our gaze to the periphery of our own selves, we'll find a treasure trove of support, and beyond that, a world who sits on the outside, looking in.

RANDOM BUBBLE FACTS

Which member of the faculty owns a camel?

Which staff member is in a Beatles cover band?

How many tiny metal Idaho shapes are there on campus?

Answers to these questions can be found in the next issue of the *Talon Journal*

PLAY REVIEW

5th Avenue makes *Singin' in the Rain* at home in Seattle

BY AMANDA WINTERHALTER
Reporter

SEATTLE, Wash. — The 5th Avenue Musical Theatre Company joins with the California Musical Theatre, presenting the musical "Singin' in the Rain" February 12 through March 5, 2005.

MGM studios originally produced "Singin' in the Rain" as a musical film in 1952. Jamie Rocco directs and choreographs the 5th Avenue's production of the musical, which is based on the film, along with Jeff Rizzo who conducts the music.

The 5th Avenue's Chinese theater décor, reminiscent of an early 20th century Hollywood theater, sets the mood of the musical before it begins. The opening backdrop displays "Hollywoodland," set on green hills.

Set designer, Michael Anania, provides a creative, well-balanced stage. A large screen hanging within stage right was used to show clips from Don and Lina's movies, while the theoretical backstage was presented to the right of the screen. A street front of houses, sidewalk and lampposts included, set the stage for the title number. Gallons and gallons of water poured on Don Lockwood as he sang and danced "in the rain."

The lighting was excellent, never distracting from performances, but skillfully highlighting the performers.

Even from the heights of the balcony, the audience could make out the authentic 1920's costumes and props, which added to the portrayal of the era.

Though not comparable to the original film cast, the 5th Avenue players gave convincing and entertaining performances. All the characters worked as an ensemble, giving the show an easy flow.

Michael Gruber and Michael Arnold's presentation of Don and Cosmo's hilarious camaraderie was entertaining and believable. Both demonstrated their worth in the dance number *Moses Supposes*.

Lisa Estridge played a truly obnoxious Lina Lamont, to the delight of the audience. Estridge succeeded in keeping with her character and voice throughout the entire musical.

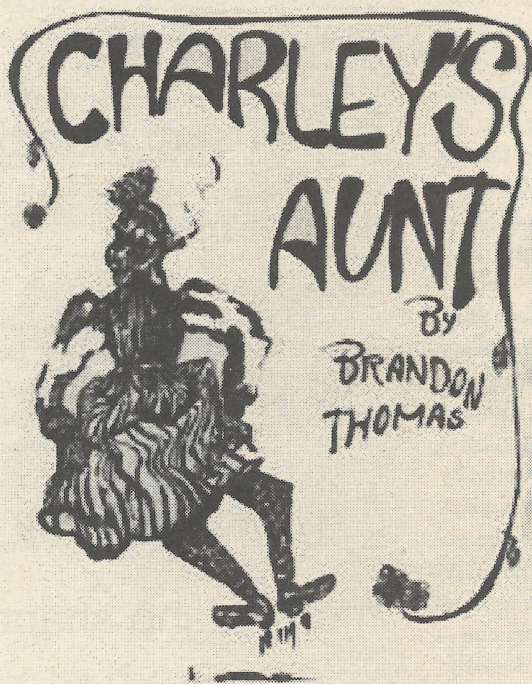
Christina Saffran Ashford, who played Kathy Seldon, sang her numbers excellently, especially *You Are My Lucky Star*. However, Ashford overplayed her dialogue and movements at times. Though Gruber played a persuasive love struck Don, the chemistry seemed one-sided because of Ashford's occasional showiness.

Many theater patrons remarked at the end that Cosmo "stole the show." Indeed, Arnold's charisma and effortless wit rendered him likeable and easy to watch. He danced and sang his way through his spotlight number, *Make 'em Laugh*, flawlessly. Arnold's comfort with the stage and his audience kept everyone's interest throughout the production.

Director, Jamie Rocco, did a fantastic job conveying the concept of the original production. The sets, props, costumes, actors, and choreography all worked together to maintain the same feeling of the film throughout the musical.

The 5th Avenue's production did not stray very far from the original movie's script and presentation, and it was entertaining. However, this gave the theater production a small feeling of mere imitation and a lack of originality.

Allowances must be made, though, because of the difficulty in reproducing a classic musical film in live modern theater. The full ensemble dressed in yellow raincoats and armed with bright red umbrellas, closing out the show, literally "Singin' in the Rain", made the live show worthwhile.



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ALBUM REVIEW

i see things upside down

BY BETH OLSON
Reporter

To the unenlightened, the name "Derek Webb" doesn't ring many bells. The name "Caedmon's Call," however, might. Webb was the front man for Caedmon's Call during their late-90's stint as one of Christian music's leading bands. Now, he comes into his own with a solo release—"i see things upside down."

Given this new release isn't Webb's first attempt at a solo project, it is his first successful endeavor. Webb's sound is fresh and capable of garnering critical comparisons to such names as Wilco, Simon and Garfunkel, Bob Dylan, and John Mayer.

One of the greatest strengths of Caedmon's Call during their early days was their slew of thought-provoking lyrics. Their songs were penned primarily by Webb, and his craft continues to manifest itself in his new album through songs such as "i want a broken heart."

This particular song catches the listener off-guard with both stunning instrumentals and lyrics: "i cannot look you in the eye / so i check the knots on my disguise / 'cause i fell in love with fashion in the dark." Throughout the album, Webb seems to have a strong concept of being a Christian without fanaticism.

One of the best songs Webb includes on "i see things upside down" is track four, "reputation." Written in a hotel bathroom after a disagreement with his wife, the lyrics include such beautifully apologetic lines as "i've got a reputation with everyone / but i don't want one with you." Sung over

a simple guitar melody and a tinny piano that sounds like it belongs in a saloon, "reputation" is worth hitting the repeat button for.

The fifth track, "i repent," is one of the unfortunate downfalls of the album. It displays a tendency toward the Switchfoot-like idea of "there's more to this life than material possessions, etc." The songs "i repent," "ballad in plain red" and "t-shirts", focus on the sins of confusing peace and idolatry. The musical piece "t-shirts" painfully echoes Steven Curtis Chapman in its lyrics, and it is sadly reminiscent of Caedmon's Call's later sound.

In spite of those musical pitfalls, the remaining songs on "i see things upside down" are happily refreshing. Songs such as "we come to you" and "what is not love" are shining examples of the aforementioned idea of being Christian without coming across as too extreme. Also, musical pieces like "medication," "nothing is ever enough" and "lover part 2" are poignantly dark love songs with just enough reality and enough poetry to be heart-wrenching.

Though the album's overall musical stylings are only somewhat better than the average compositions belonging to this smooth, guitar-driven genre, Webb's lyrical prowess rescues it from mediocrity. His throaty vocals capture the melancholy essence of his words, leaving one hoping Webb's next offering is as well-crafted as "i see things upside down."

Derek Webb's i see things upside down was released in late 2004 by Epic Records, a division of Sony BMG Music Entertainment.

Character in Children's Books

BY ELIZABETH BELLANCA
Reporter

Imagine the days when you ran to your room as a child. Bedtime has arrived, and with it the timeless ritual of sentiment: the bedtime story. Which was your favorite? "Goodnight Moon"? Perhaps a selection from the surplus of Dr. Seuss titles? Maybe a classic such as Peter Rabbit by Beatrix Potter, or one of the many "Frog and Toad" books. Whatever it may be, hearing a story read aloud is a vital tradition in which a child submits to a time of learning. This is a prime moment to lay pieces of foundational character. Perhaps you may find this list useful when next selecting a story for a child holding a blanket and sippy cup, a group of elementary school students or your homesick roommate. The following are suggestions of books with engaging stories and morals:

"The Giving Tree" by Shel Silverstein

The relationship of a tree and a boy described over the passage of time. The tree is personified and gives generously of himself in order to see the boy (and later a man) find happiness. Character trait: Generosity and Selfless Love

"Mufaro's Beautiful Daughters" by John Steptoe

Mufaro is the proud father of two beautiful daughters. However, only daughter is truly beautiful through virtue as well as appearance. This is a tale from Zimbabwe resembling the more familiar story of "Cinderella." Character trait: Integrity when no one is watching

"The Colors of Us" by Karen Katz

This is a more modern tale of a young girl who recognizes the beauty of the many ethnicities surrounding her. There are beautiful descriptions of the different skin tones she sees in friends and neighbors. The illustrations are also bright and expressive. Character trait: Appreciation of diversity

"Pink and Say" by Patricia Polacco

A true story about a young Caucasian boy in the Union army during the Civil War who befriends an African American boy also fighting on the Union side. The boys endure grueling circumstances and face the traumas of death and separation. These intense themes require a more mature listening audience. Character trait: Courage and Sacrifice

"Click, Clack, Moo: Cows That Type" by Doreen Cronin

A group of cows that have purloined a typewriter is the quandary of Farmer Brown who receives demanding letters from his disgruntled farm animals. Use this narrative for times when you just want to relax with a fun story that will make you laugh.

Trumeau College holds influential arts conference

BY JOEY RICE
Contributing Writer

Blue Like Jazz. The title buzzes on the lips and in the ears of Christian cultural hipsters and even some curious pagans. I seem to see that indigo volume everywhere I go these days: tucked under the arm of a fellow wedding-goer in Boulder last week, on the bookshelf at a new acquaintance's home in Minneapolis. A good friend told me that she used her tithe money one month to buy a few copies and ship them to some friends whilst she was in Japan teaching English. I left my own copy accidentally at my hair stylist's last month (who happens to be an astrologist), and when I came back to get my roots done, she said she'd been reading it and would like to keep it long enough to finish! Don Miller, the author of *Blue Like Jazz*, *Searching for God Knows What* and co-author of *To Own a Dragon*, is an Acts 29er (Mars Hill's larger church-planting organization) at Imago Dei church in Portland. If you've read *BLJ*, you'll know the connection between Mars Hill and Don: Mark Driscoll shows up among a colorful cast of characters as "Mark the cussing pastor." What you might not know is that Don will be turning up in Seattle in mid-March.

The event is an arts conference for the up-and-coming Trumeau College of the Arts. Dan Rice, a classically trained artist and former pastor with a Masters Degree in Christian Studies and Visual Art from Regent College in Vancouver, B.C., is the president and visionary of Trumeau. Rice has a passion for philosophy, a long resume of teaching art both conceptually and technically, an idea for a manuscript on Michelangelo in the works with Zondervan and a vision for a

community of Christian artists pursuing intelligent and excellent expression. This amalgam of creativity, academics and faith has led Rice to spearhead cinching up the loose ties of art-minded believers through Trumeau. The Trumeau conference, March 11-12, is the first major thrust to draw people together and introduce them to the college, which begins student enrollment for Fall 2005.

The theme is "Re—Back from Exile." The idea behind "Re" is that what much of Christendom gave up or vilified of the arts—from the whitewashing of formerly mural-painted church walls during the Protestant Reformation to the segregation of "secular" and "Christian" music, movies and literature of today—must now be redeemed, recaptured and revived through the pursuit of excellent and intelligent art that interfaces with the culture. The two-day conference will feature Don Miller as the keynote speaker, lectures from Trumeau faculty on C.S. Lewis, George MacDonald, Art as Worship and Re-Thinking Art in a Post-Modern Age, a gallery showing of twenty artists' work and a live concert with the Jacob Taylor Band and the Myriad. This smorgasbord of thoughtful, faith-oriented art ranging from the academic to the purely aesthetic will hope to spark some important discussions and create a meeting point for artists and art enthusiasts to gather around.

The locale is another Acts 29 connection: Doxa Church in West Seattle where Sunday sermons are delivered alongside an artist's interpretive painting of the service from start to finish. Crown moldings, hardwood floors, a richly textured bistro/ concert venue/ gallery called the Flying Lion Café, and a sprawling facility make a perfect hosting ground for this event.

A more appropriate fit still is the heart of Doxa Church and its pastor, Bill Clem.

Clem hopes to use their extensive facilities, not for the growth of a mega-church, but instead to create a community center that happens to have Doxa meeting at it. They'd like to establish, through grant funding, a children's theater, a daycare and a wedding chapel for starters. Clem met Mark Driscoll at a Post-Modern conference in Orlando and directed the Inn at Western Washington University before undergoing Acts 29 boot camp and assessment to become one of their church planters. "People who might be able to have coffee or take their kids to daycare in a church would likely be far more comfortable doing the same at a community center. We can bring them from a safe idea to an unsafe one. This isn't bait and switch. We want to be a place where life happens and then people hear about the Life-Giver," says Clem.

A major goal is to contextualize the three campuses on their one property, which will need the help of organizations such as Trumeau utilizing those spaces, as well as leaders rising up from within Doxa, whose congregation is now approximately at 150 and wants to stay below 700.

Don Miller's "non-religious thoughts on Christian spirituality," which broaches the chasm between Christian and secular through dialog with the mainstream culture, is a well-placed piece in Trumeau's line-up. Those who gravitate toward the kind of cultural relevancy that Miller champions in his both unassuming and startlingly clever writing are the sort of people that Trumeau is hoping to connect with long-term. It seems that Mars Hillians might have more than a little to contribute in that vein.

CALENDAR

THEATRE

Seattle Repertory Theatre "The Chosen"

Based on Chaim Potok's award-winning book of the same name, "The Chosen" focuses on two Jewish families - one Hasidic and one Orthodox - living in Brooklyn during WWII.

runs most nights until March 21

7:00p.m.

Tickets:

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www.seattlerep.org

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Dates:

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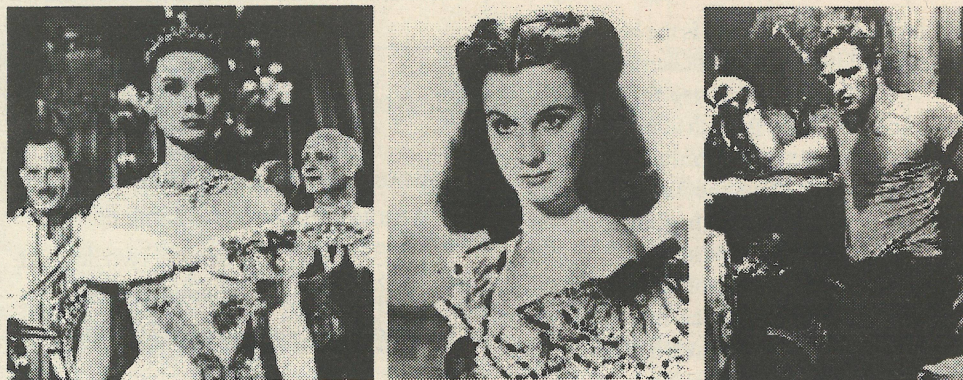
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\$39 STUDENT RATE



MOVIES



Ten Classic Films You Should See Before You Graduate

BY BETH OLSON
Reporter

A Streetcar Named Desire (1951) (Elia Kazan)

Vivien Leigh plays "Blanche" and Marlon Brando plays "Stanley" in this film retelling of another of Tennessee Williams' well-known plays. Blanche, a borderline neurotic, shows up unannounced on her sister Stella's doorstep after being expelled from her own hometown. Her arrival results in more anger and heartbreak than any of them could have imagined.

The Graduate (1967) (Mike Nichols, director)

Starring a very young Dustin Hoffman in only his third movie, *The Graduate* chronicles the story of "Benjamin Braddock," a young man newly graduated from college. He finds himself wondering what to do with his life... but being involved with both a young woman and her mother—one "Mrs. Robinson"—probably wasn't it.

Casablanca (1942) (Michael Curtiz)

Featuring Humphrey Bogart as "Rick" and Ingrid Bergman as "Ilsa," *Casablanca* records what has been called "the greatest love story" in all of film. Rick, a callous nightclub owner in World War II Morocco, has his world turned upside down when his seemingly lost love, Ilsa, returns unexpectedly on the arm of another man.

It's a Wonderful Life (1946) (Frank Capra)

Jimmy Stewart, as "George Bailey," portrays a down-on-his-luck businessman who, at the moment of his greatest despair, has a run-in with an angel. The angel shows George what the world would have been like if he had never been born—his lovely wife would be a librarian, his children would not exist, and a ruthless tycoon would exert his tyrannous will over the town.

Rear Window (1954) (Alfred Hitchcock)

Jimmy Stewart and Grace Kelly star in this Hitchcock mystery as "Jeff," a wheelchair-bound photographer, and "Lisa," his girlfriend. Jeff, confined to his apartment, spends his days looking out the window, watching the activities of the other tenants in his building. He begins to suspect mischief is afoot, however, upon seeing some very odd activities taking place in an apartment opposite his, and enlists Lisa's help to investigate.

Gone with the Wind (1939) (Victor Fleming)

One of the greatest love stories of all time, *Gone with the Wind* boasts an all-star cast of Clark Gable as "Rhett Butler," Vivien Leigh as "Scarlett O'Hara," Leslie Howard as "Ashley Wilkes," and Olivia de Havilland as "Melanie Hamilton." The film tells the epic tale of Scarlett O'Hara, a spoiled Southern belle who learns to cope with every hardship of the Civil War—except losing the man she wants to another woman.

Cat on a Hot Tin Roof (1958) (Richard Brooks)

Elizabeth Taylor and Paul Newman grace the screen as "Maggie" and "Brick" in this screen-adapted version of Tennessee Williams' award-winning play. Brick, an alcoholic, relives the glory days of his football years; while his wife Maggie vainly tries to convince them both that he is not gay. Brick's reunion with his cancer-ridden father stirs up troubled memories for all three of them, leaving Maggie pondering why she continues to remain in Brick's life as a "cat on a hot tin roof."

Arsenic and Old Lace (1944) (Frank Capra, director)

Cary Grant stars in this comedic thriller as "Mortimer Brewster," a man who realizes that his seemingly kindly old aunts and rather shady brother are all serial killers. He has to unravel the tangled series of cover-ups and lies they've woven before he can go on his honeymoon.

On the Waterfront (1954) (Elia Kazan)

Starring Marlon Brando as "Terry Malloy" and Eva-Marie Saint as his love interest "Edie Doyle," *On the Waterfront* explores the dynamics of Malloy's relationship with the corrupt boss of a dockworkers' union. After witnessing a murder, Malloy is forced to reevaluate his priorities—does he want to be a winning prizefighter or would he rather prevail in the ongoing struggle of good and evil among the dockworkers?

Roman Holiday (1953) (William Wyler)

Audrey Hepburn and Gregory Peck star as "Princess Anne" and "Joe Bradley" in *Roman Holiday*, an early example of the time-honored formula of romantic comedies. Princess Anne, on a tour of diplomacy which takes her through Rome, impetuously decides to escape from her "normal" life. She meets reporter Joe Bradley, who is initially more interested in obtaining a story from the quirky young woman, until he begins to fall for Her Royal Highness...

Entertainment awards give lackluster showing

BY BETH OLSON
Reporter

The year's two biggest entertainment-industry award shows—the Grammys and the Oscars—have recently graced our television screens. "Graced" in a figurative sense because there was not much that was graceful about either of them.

On February 13, the Grammys took over Staples Center in Los Angeles. Though there were several rousing performances by such legendary entertainers as James Brown, Usher, Stevie Wonder and Green Day, the night belonged to Ray Charles. Who, oddly enough, happens to be dead.

But the creepiness that pervaded all the posthumous appreciation of Charles' musicianship wasn't enough. Charles took home—or rather, his producers took home—eight awards total, including the two most-coveted awards of the night: Record of the Year for "Here We Go Again" (a duet with Norah Jones) and Album of the Year for "Genius Loves Company."

Fortunately, other performers managed to sneak in and snag an award or two (or three, in the case of Kanye West) for themselves. Unfortunately several individuals decided to overlook Grammy protocol and gave rather lengthy acceptance speeches, much to the dismay of the audience. Kanye West was the only one whose long speech was followed by a standing ovation (perhaps the audience was happy he was done?).

An awkwardly written script didn't help matters, nor did the less-than-excited moods of award presenters, notably Adam Sandler (who looked like he'd just rolled out of bed). Sad.

And if you thought the Oscars had nowhere to go but up, in light of the gloominess of the Grammys... think again.

This year's Academy Awards show, February 27 at the usual Kodak Theatre location, is being touted as easily the most boring Oscar presentation ever. No overly emotional Halle Berry, no Roberto Benigni climbing over chairs.

Other than the occasional spark of life—Morgan Freeman's slow wink at the camera during a long acceptance speech, Hilary Swank's sassy protest against being cut off by the orchestra, Jamie Foxx's heartfelt acceptance speech, the unexpected appearance of "The Incredibles" "Edna E. Mode" on camera—the presenters, audience and even award-winners were unusually devoid of emotion.

Even the normally raucous Chris Rock, the master of ceremonies, was placid and well-behaved, with only a few rough jibes to break the calm of the evening.

It seems that the tension should've been thicker, as many awards came down to two tough choices—Martin Scorsese's biopic about Howard Hughes, "The Aviator" or Clint Eastwood's boxing/euthanasia drama "Million Dollar Baby"? As the evening began, "The Aviator" started raking in technical awards; it appeared that the Academy had made its decision on that point.

But sadly, all that happened was that "The Aviator" robbed its smaller fellow Best-Picture nominees ("Sideways", "Finding Neverland", and "Ray") of these less prestigious awards such as Best Costume Design and Best Art Direction, while "Million Dollar Baby" made off with all the awards that "The Aviator" should have gotten, Best Picture and Best Director, among others. (Martin Scorsese, who was seen whispering "I knew it!" to his neighbor when Clint Eastwood was announced as Best Director, is now 0-5 in Best Director nominations.)

The other Best Picture nominees, however, weren't completely excluded. "Ray" star Jamie Foxx took home the award for Best Actor (no mean accomplishment), "Sideways" received the award for Best Adapted Screenplay, and "Finding Neverland" was given the Best Original Score award.

An at-best mediocre set of award shows (with, incidentally, even lower viewer ratings than last year)... do the Oscars and the Grammys have a future?

AWARD

WINNER

Grammys

Record of the Year
Album of the Year
Song of the Year
Best New Artist
Best Rock Album
Best Rock Song
Best R&B Album
Best Rap Album
Best Dance Recording

Grammys

"Here we go again" - Charles/Jones
Genius Loves Company - Charles
"Daughters" - John Mayer
Maroon 5
American Idiot - Green Day
"Vertigo" - U2
Diary of Alicia Keys - Alicia Keys
The College Dropout - Kanye West
"Toxic" - Britney Spears

Oscars

Best Picture
Best Director
Best Actor
Best Actress
Best Supporting Actor
Best Supporting Actress
Best Animated Feature
Best Original Screenplay
Best Foreign Language Film

Oscars

Million Dollar Baby
Clint Eastwood
Jamie Foxx
Hilary Swank
Morgan Freeman
Kate Blanchett
The Incredibles
Eternal Sunshine of the Spotless Mind
"Al Otro Lado Del Rio" (Spain)

PERIPHERAL VISION

BELIEVERS IN BARS

BY KAELEY TRILLER
Columnist

At a recent gathering at Red Robin, I found myself in the company of several other NU students, four of whom are Pastoral Ministries majors. We sat there for awhile, casually conversing and downing countless strawberry lemonades until one soon-to-be-pastor asked the question of his classmates, "When you have your own church, will you ever drink alcohol?" I was not at all surprised by the response: three unhesitating "no's."

Ever the devil's advocate, I had to ask, "Why?" And I respected the answers.... at least most of them. There really is no argument against someone who professes a desire to live a life above reproach. That is an honorable and legitimate reason to abstain from alcohol. Then I started hearing arguments like "The wine in the Bible was not fermented." There were blanket statements like, "It's wrong to drink." It is this mentality that I would like to address.

Since my arrival at Northwest, I have become startlingly aware of the general consensus on the issue of drinking: don't do it. It is in a clause of the contract I signed for admission to this school. It is in statements made in chapel. I remember squirming in my chair one day as someone took the microphone and began, "I am proud to declare to you that I have never had a drop of alcohol on my tongue," as though the achievement merited some sort of spiritual medal of honor.

In another service, the speaker proclaimed, "You don't have to ask God

whether or not you belong in a bar on Saturday night! You already know better!" I think it is this particular statement that prompted me to write this article.

Let's get down to the facts. According to Strong's Hebrew Bible dictionary, "yayin," or the Scriptural word for wine, was indeed often fermented. Noah got drunk. It had to be. The Bible very clearly condemns drunkenness. There is no debating about that. However, yayin is also the substance whose use God permits, even encourages, in Deuteronomy 14:26 during a religious festival. Jesus turned water into wine at a wedding. I would like to argue that, as with most things, alcohol, in moderation is perfectly acceptable to God. It is the abuse of it that makes it wrong.

We are constantly throwing the baby out with the bathwater. Proud declarations of abstinence from alcohol only serve to alienate those of opposing viewpoints or histories and to promote a false sense of self-righteousness. Furthermore, I am not entirely convinced that we *shouldn't* be down at the bars on Saturday nights. Where in the world do we think Jesus spent most of his time? Here's a secret: people at bars are usually looking for something. Sometimes they are just looking for a good time with some friends, a beer, and a pool table. Sometimes, though, they are looking for more, and they aren't finding anything substantial because those of us with something real to offer are too busy tooting our own horns and keeping our hands clean.

About a year ago, as I was playing

darts at a hole in the wall tavern in Tacoma, I noticed a lady sitting by herself at the bar. She was probably forty-five, but she looked sixty. I smiled at her from across the room. When I went to close my tab, she stopped me. We talked for close to an hour about her life, about the daughter who claimed to hate her, and the men who claimed to love her but never stayed. For one brief hour I was able to give her something she needed: a listening ear and a glimpse of a forgiving Savior. I know she was touched.

Now you can take this as a twisted justification of worldly activities if you want. Or you can choose to see what I am really saying. If you do not have self-control, if you are likely to be the one dancing on tables or getting into fights, then by all means, stay as far away from alcohol as you can. It is not for you, and I doubt that God wants you using it. But realize that your decision to abstain does not come as a mandate from on-high for all Christians. Righteousness is not solely a list of the things you sacrifice for the kingdom; it is the correct use and understanding of the gifts you were given.

"But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, 'Why do you eat and drink with tax collectors and sinners?'" Jesus answered them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.'" (Luke 5:30-32)

People at bars need Jesus, too.

LETTER TO THE EDITOR

Dear Editor,

I am writing to make a point about a serious issue. It is all too common to have an eating disorder in the 21st century. We all know someone who tortures themselves under the pretense of the pursuit of beauty or masculinity. Likewise, we all know someone who turns a blind eye and pretends not to see the self-hate and destruction fueling these diseases, typically ourselves. It is easier, in a world where eating disorders are so common, to accept the problem and chalk it up to societal pressures. Eating disorders are so prevalent, so well accepted by a community's chosen ignorance- if one should think they have an eating disorder, they might think again.

Besides the problem of ignorance, it should be realized that eating disorders are not only a desperate attempt to look like the world's top models. Eating disorders are methods of communication from individuals whose needs and voices have been disregarded by caregivers and friends. Starvation and the binge/purge cycle are ways of subconsciously punishing oneself for not meeting the standards set by a vanity-absorbed world. Bottom line: Eating disorders are the dis-ease of someone who feels unworthy of love. I would urge the NU community to absorb this truth and perhaps raise their voices for those who can not shout quite as loudly.

What does it look like to raise one's voice for others who can not? It looks like a person who decides not to laugh at the anorexic joke your bud is telling you in the cafeteria. It looks like choosing another descriptor for that thinner girl you do not like so much. It might even sound like someone stopping the "your momma is so fat" monologue rolling out of your best friend's father. Most importantly, raising one's voice means choosing not to have an eating disorder of one's own. Participating in an eating disorder only perpetuates the disgusting cycle of bad jokes, thinner and more muscular public icons, and more silence from those who are ashamed of this dis-ease.

It is easier said than done to relinquish a disease, so often seen as a friend, for a healthier lifestyle. Yet, as a recovering anorexic and bulimic myself, I know first hand the struggle to choose. Everyday I thank God for teaching me to scream with something other than my weight. I can only urge the NU community with such determination to find a voice, either collectively or as individuals, with which we can begin to fight the dis-ease of our society, family, and community ignorance.

Concerned and no longer silent,
Lauren Elizabeth Gardner

LETTERS TO
THE EDITOR

We're sure
you see
something
in this issue
that you like
or hate.

Email us at:
talon@northwestu.edu

C'mon. Noelle never
gets any email.
Make her feel
loved.

The Talon
Journal

The Talon encourages letters to the editor. However, we reserve the right to not publish anonymous or vulgar submissions.

The Talon is a student newspaper and therefore the views and opinions presented here do not necessarily reflect those of the institution of Northwest College.

The Talon needs reporters, photographers, and an advertising manager! If you are interested, please email us or go to our website and submit a "Become a Reporter" form.

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