

The Houghton Star

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No. 10



Honeytree to perform tonight in Wesley Chapel.

Honeytree, Christian Artist, To Give Free Concert Tonight

On December 10, 1976, Nancy Henigbaum will make her first appearance in Houghton's Wesley Chapel.

One may wonder — is Henigbaum the first soprano of the Iowa City barber shop quartet? Or is she that famous glockenspiel player first discovered at the Baravian Folk Festival? The *Star* looked into these tales and others and found that she is better known to contemporary Christian music lovers as Honeytree — an English rendition of her German name. Honeytree will be appearing in Wesley Chapel this evening at 9:00 for a free concert — compliments of the student activity fee.

Honeytree has her roots in a musical family. Her father is a violinist and orchestra conductor and her mother plays the viola. According to Honeytree, "I must have known how to read music before I learned how to read words." She eventually chose the cello as her first love and studied the instrument for 10 years.

Along with her classical background Honeytree was exposed to the southern Appalachian folk music. She was nurtured on Pete Seeger, Jean Ritchie, and Burl Ives, and later exchanged their influence for the music of Bob Dylan, Joan Baez, Judy Collins, Laura Nyro, and Carol King.

Through her quiet melodies and simple lyrics Honeytree tells of a life that has experienced drastic change. Her voice has the beautiful haunting quality of a Judy Collins or Joni Mitchell, but her lyrics contain none of the loneliness and emptiness her contemporaries sing of. In her own words:

I used to be a lonely girl,
Living in a lonely world,
But everything changed when
Jesus came along.

Jesus came along during her senior year of high school. Prior to this, bitterness, fear, and disillusionment caused her to reject conventional so-

ciety and become, in her own words a "freak". Honeytree assimilated the hip subculture of the late 1960's and became involved in drugs, astrology, Tarot, eastern religion, and utopian fantasy, but apparently her radical lifestyle didn't satisfy her. Her sister introduced her to a group of Christians in Fort Wayne, Indiana, and through their witness she became converted. Her music changed from a source of release from frustration and depression to an expression of her love for God.

After her conversion Honeytree settled in Fort Wayne and eventually began playing in a coffee house called "Adam's Apple". As she matured as a Christian she began to accept concert invitations, and now sings in churches, colleges, and coffee houses across the country.

Honeytree has performed and recorded with Phil Keaggy, and often tours with Mike Warnke, author of "The Satan Seller". She has released three albums to date: "Honeytree", "The Way I Feel", and "Evergreen".

Soccer Team Places 6th in 1976 NAIA Tournament

The Houghton College soccer team was seeded 8th at the NAIA National Soccer Tournament held in Pasadena, California over Thanksgiving vacation. As a result, they drew the number one ranked team in their first game, Quincy College of Illinois. Quincy was the defending NAIA champion, ranked 8th among all colleges and universities in the nation this year. Quincy lived up to its billing defeating Houghton 4-0. Scores, however, do not necessarily reflect the course of a game and in this instance the goal difference was quite misleading. Playing some of the best soccer of the season, the team played very even with Quincy after the first twenty minutes of the first half. Quincy scored three goals in this short period and the deficit was impossible to overcome. Houghton's performance in the second half gave an indication that the team intended to make a better showing than they had the year before when they finished 8th at Raleigh.

In their second game, Houghton faced Spring Arbor of Michigan who held an 18-1 season record. After a jittery first half Houghton took a 1-0 lead on a goal by Johnny "Cool" early in the second half. With twenty seconds remaining in the game, Spring Arbor tied the game sending it into overtime. When the game remained tied after the overtimes the outcome was decided by a barrage of penalty kicks. In this situation, five players from each team were chosen to shoot penalty kicks on an alternating basis. The team which converted the most would be declared the winner. The

game was decided when Houghton converted all five while Spring Arbor converted only four.

As a dramatic climax to the finest soccer season Houghton has ever had, the final game of the tournament was played in the Rose Bowl. The game was to decide 5th and 6th places.

There was nothing different about the warm-up drills. The tension, the keyed up excitement was familiar. After 16 regular season games and two playoff games the jittery feeling inside was normal at this stage. But the atmosphere was different. Instead of the frost covered areas and bare woods and shrubs surrounding the field were rows and rows of seats, 104,000 of them, capped by press boxes and a scoreboard that simply read Houghton vs. Maine.

The University of Maine at Portland dominated the first half and carried a 2-0 lead midway through the second. A goal by Johnny "Cool" put Houghton within one and Jim Wills' goal four minutes later sent the game into another overtime series. In the first overtime Johnny "Cool's" third goal of the tournament appeared to clinch the victory for Houghton but the University of Maine came back in the second overtime to tie the score at 3-3. For the second time a barrage of penalty kicks was necessary to decide the winner. Maine was declared the winner after they converted 4 penalty kicks to Houghton's 3.

Houghton finished 6th in the tournament. The National champion was Simon Fraser University of British Columbia.

Concert Review: Elizabeth Gibson, Balladeer

reviewed by Kathleen Confer
A single candle glowed onstage. A woman carrying a guitar walked on from the wings, seating herself at center stage. Simple chords and a clear voice filled Fancher Auditorium; study-weary students leaned back and smiled.

The woman was Elizabeth Gibson, presenting a program of British ballads. The time (last Friday evening) was opportune; the mood was a relaxing contrast to tests and papers.

Mrs. Gibson is the wife of Dr. James Gibson and an instructor at Houghton herself, directing the Developmental Studies program. A native of Great Britain, she became

interested in balladry while living in a Christian community there. The singing of ballads is commonplace among the British, whereas to Americans balladry is an entertaining but unique interest. Mrs. Gibson also studied literature with G. Malcolm Laws, a ballad scholar, at the University of Pennsylvania. Through her acquaintance with him, she gained further knowledge and appreciation of the art.

In the course of the concert, Mrs. Gibson prefaced each ballad with a short comment about its origin and subject matter, where possible. Many ballads have an obscure background; they are by nature free folk tradi-

(Continued on Page Four)

Task Force Reviews Problems of Houghton College Buffalo Extension

What is this "Buffalo Campus" and why should a tiny college out in the sticks have an extension of itself near a large city? If you've been asking yourself these questions you are not alone. A task force composed of three board members, three faculty members, four administrators, and several members of the community are asking the same questions and more. This task force was appointed last May but became active only this fall when one of its members, President Chamberlain, arrived.

At a Madrigal Dinner given Saturday for the supporters of the Buffalo Campus, Pres. Chamberlain indicated the task force's areas of inquiry and some of the proposals it is considering. These areas of inquiry are: "What is the role of the Buffalo Campus in fulfilling the goals of Houghton?", "What are some of the problems that must be dealt with?" and "What should our long-range plans be?"

In the eight years since the Buffalo Bible Institute moved out to West

Seneca and became the Buffalo Campus of Houghton College, it has usually operated with a financial loss. Part of this problem is the fact that the enrollment is nowhere near the capacity of the facilities. The Dining Hall has a capacity of about two hundred, and the two dorms could conceivably hold between eighty and one hundred students apiece. But the total enrollment is only seventy-six including only forty-six full-time students.

The task force would like to see greater enrollment through expansion. There is a very real competition between colleges for qualified students. And next year some of the business classes will do a marketing survey to find out just who is interested in the Buffalo Campus and why. In that way we can more effectively "carve out our own market".

In the past, the campus has offered some two year terminal courses but most of the courses have been designed to be a two year preparation for transfer to the main campus. In the future the task force would like to see this role enriched and expanded. There are already some cooperative education programs in effect where the

student interrupts his academic studies to gain on-the-job experience. These could be expanded and new cooperative education programs could be added.

Another possibility being looked into is programs with other colleges and universities. This could be done by joint enrollment offered through the Western New York Consortium of Higher Education of which Houghton is a member. Or these programs could be established through special arrangements with one or two institutions. Through such an arrangement, a major in Art might be offered in the future.

Looking beyond specific programs, the task force feels that there is a need for some sort of overall administrative head at the Buffalo Campus. While it is generally agreed that this person should provide "dynamic and creative leadership," no precise job description has been formulated yet.

The task force will deliver a preliminary report to the Trustees and then they will meet again in January to deliver the final report. At that time decisions regarding further action will be made.

Christmas Festivities

Just as certain as December snow in Houghton, many groups organize and plan their Christmas activities each year. This year, of course, is no exception.

Numerous groups plan to go Christmas caroling, among them the Gao men on December 10, the Music Education club on December 11, and the Freshmen on December 12. Most clubs and organizations on campus plan to hold some type of Christmas observance.

On Sunday morning, December 12, the Sunday School of the Houghton church will present, in the morning service, a Christmas cantata by Ralph Vaughan Williams entitled "The First Nowell". That evening the college Women's Choir will perform an extended number entitled "Ceremony of Carols" with harp accompaniment.

The Men's, College, and Chapel Choirs will also be involved in the Sunday evening program.

Tuesday evening at 7:00 the Sophomore class will take charge of a combined student body, faculty, and community "Christmas Carol Sing" in Wesley Chapel. They plan to use candlelight. Following the service, and preceding frantic studying for the ensuing exams, refreshments will be provided for a brief all class and community party.

Finally, plans for chapel on the 14, 15, and 16 have been finalized. The International students will take charge of the chapel service on Tuesday the 14th. On Wednesday, the Wind Ensemble will perform Christmas music. And on Thursday, the Men's Choir, Women's Choir, College Choir, and Chapel Choir will all take part.

Editorial

Much has been written about the Pledge this semester. The topic has been approached from various angles. Mr. Baker (Nov. 19, 1976) has discussed the love-it-or-leave-it attitude. As he pointed out, expecting an upper-classman who disagrees with the Pledge to leave — one who is by now academically and financially entrapped here — reflects gross oversimplification of a common dilemma. Mr. Hawkins, in the same issue, has demonstrated the shallowness of requiring a Pledge. Enforced "distinctives" and "prudentia" are simply not going to be with us when we leave Houghton's protective wings. It is time to grow up — here and now. I have discussed the semantic inadequacy of the Pledge (Oct. 22 1976) attempting to show that the present Pledge is subject to a host of legitimate interpretations. In brief, the Pledge falls short from several vantage points. It does not bear up under thoughtful scrutiny.

So far, however, we have approached the Pledge only peripherally. Partly, we have been fearful; attacking such an integral institution outright can be risky business. However, we are beginning to see that peripheral issues (though important and cogently argued), even if solved, will not solve the basic problem of the Pledge. We need to examine roots. In such examination, we find that the Pledge — its content and its very existence — is at best suspect, at worst unbiblical.

Scripture commands us in various places to avoid external, extra-biblical entanglements. The Christian is to rely upon the Holy Spirit for guidance in such matters. Nowhere does Scripture suggest, as Houghton College continually suggests, that "prudential" rules must be enforced to benefit weaker brethren. The responsibility of edification is communal, yet institutionally unenforceable.

Four Scripture passages in particular have direct bearing on this problem. Colossians 2:16-23 commands (in part) "Let no man therefore, judge you in meat, or in drink, or in respect of an holy day. . . Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?"

Galatians is concerned primarily with the problem of legalism. "Stand fast in the liberty wherewith Christ hath made us free and be not entangled again with a yoke of bondage" (5:1). Romans 14 teaches that questions of an extra-biblical nature are to be settled by an individual's obedience to God in his own life. Lastly, Christ Himself showed his disciples in various situations (Matthew 12:1-8, Mark 7:1-8) that He was not bound by the extra-legal regulations of the religious authorities of His day.

These biblical teachings put the Houghton College pledge in a bad light. It is one thing to have necessary community regulations, e.g., books must be signed out of the library. It is quite another to regulate students' moral behavior off-campus and on-campus. This in itself is questionable; to require signing a statement signifying compliance is an additional twist of the knife. Parenthetically, the question is not that of submission to authority, as many suggest. The question is the legitimacy of this authority's moral regulations.

But one may say, no one forces us to stay — "If you don't like it leave". True, as Mr. Baker suggests, no one holds guns to our heads. But there are other ties which bind us here. Compliance with the Pledge vs. departure is a difficult choice.

For many of us, our Christian faith should not include adherence to Evangelicalism's traditional don'ts. Evangelicalism has often done itself great harm by its insistence on these extra-biblical mores. We feel that Christians are called to a life of highest morality and freedom. It is both/and not either/or. Christian morality is not legalism; Christian freedom is not license.

We do not question the right of Houghton College to regulate activities occurring on its own property. To say, for example, no drinking in dormitories, is the college's unassailable prerogative. Our quarrel concerns the attempt to govern off-campus behaviour. Implicit in this regulation is the desire to make our moral choices for us.

Community rules should not be enforced outside the community. The Pledge itself states "we wish to make it clear that these prudential rules are intended for community life and are not necessarily regarded as absolutes for all Christians." Let the college be consistent. Having recognized that all Christians do not see fit to govern their lives in this way, let the college free its students to appropriate divine guidance in these matters for themselves. This way, properly understood, is not anarchistic. Again, liberty is not license. Nor is one free to transgress explicitly biblical standards.

In conclusion, we believe:

- 1) The College should not regulate its students' off-campus behaviour.
- 2) The College should re-examine its various extra-biblical regulations in the light of biblical teaching and current evangelical thought.

The Pledge is an important issue; its implications reach beyond Houghton to the credibility of the evangelical community itself. We have debated peripheral issues; it is time for the Houghton community to carefully examine the content and underlying philosophy of the Pledge itself. It is time for a change.

Kathleen Confer

Notes: We wish to commend Professor Reist for his logical and biblically-based chapel message on the use of alcohol. We hope that his comments will be an impetus to further examination of this problem.

In action Tuesday evening, the Student Senate passed the following motion, proposed by Richard Dickson:

Whereas some students have been questioning the form of the present pledge and the concept behind it, and

Whereas one of the purposes of the Student Senate is to discern student opinion on important questions, so that we can provide input to those responsible for formulating college policy.

I move that a committee be formed to investigate student opinion concerning the pledge. This committee will be composed of four senators appointed by the president of the Student Senate, and reporting back to the Senate as soon as the needed information is compiled.

Letters to the Editors

Dear Editors:

Although I certainly empathize with the feelings of frustration and disappointment of being a student (as expressed by Dan Persing in the Nov. 19th issue of the *Star*), I'd like to look at the problem from another angle.

Dear Professor:

Although I don't always agree with your methods of testing or grading, and I sometimes fail to understand why I am not one of your favored students, I have much to thank you for. Your reason for being here is not to cause frustration and disappointment; your motive is one of love — a love of God, and a love of students, wanting to help them become the best person they can be. When I look at that motivation, and think about the sacrifice and devotion and wisdom it entails to act on it, I find it easier to love and respect you. I'd also like to thank you for being sensitive to more than just my immediate needs. Yes, there have been times when I felt that what I needed most was some flexibility and understanding and a lightening of my load. But having to continually cope with situations with which I felt I could not cope has helped me to learn to handle my academic responsibilities on a daily basis. And having to deal with them on a daily basis has helped me to learn to deal with my personal and spiritual responsibilities daily. Having to overcome my natural lack of academic diligence, and having had to put out my all to achieve as a student has helped me to do the same in other areas. Although you may not have thought it out in these same terms, I can see by your own sense of responsibility and diligence that you know you would be failing us to expect less than the highest.

The impact, then, of the high standards and many demands you have

made has been initially one of frustration and failure; in the long term view, however, I have become a more mature student and person — and for that I thank you.

Heather Slighter

I kept saying to myself: "John, you'll be sorry . . .", but here goes.

Dear Editors:

Houghton audiences are not well behaved. Misconduct during Chapels, Artist Series, Recitals, Movies and in class lectures does not speak well of the Houghton student body. The immaturity or ignorance displayed by Houghton audiences is becoming a serious problem which can be easily solved.

College should be a place where young people mature into adults. Houghton is becoming an exception to this ideal, in the area of audience behavior. Several gross offenses currently exist, such as shouting, mass late arrivals, and the slapping closed of hymnals before the last verse. Third graders are more mature than that. The basic tenet of proper audience behavior is courtesy, which is little more than an expression of love and consideration to the performer and fellow listeners.

Performers, Guest Speakers, and Faculty Members work long and hard in preparation for public appearances. The least an audience can do is listen quietly during the performance. Contempt is felt for certain inconsiderate individuals who display a lack of tact, thought, and courtesy during performances. Not only do they destroy the beauty and continuity of the performer and the audience, but they reveal the true insensitivity of their natures. After all, it is widely recognized that it is wiser for a fool to keep his mouth closed and be reckoned a fool than to open his mouth and remove all doubt.

Where no live performer is present, such as at a movie or multi-media presentation, another problem raises its ugly head. With no authority prowling about, movie rowdies are not afraid to yelp and beller to their heart's content, not for a minute considering that someone might be trying to enjoy the film. How rude and unloving and primitive are they that do such things. How well 95% of us know! How 95% of us wish that such thoughtless beings would let off steam somewhere else.

There are some specific guidelines that should always be applied to audience etiquette.

1. Never applaud between the movements of a large work.
 2. Never go onto the stage during intermission, no matter how many harps there are.
 3. Never enter the auditorium during the course of a live performance, as it tends to distract the performers.
 4. Never be the first to applaud.
 5. Never put your feet up on the balcony railing. This act tends to reveal more about your personality than you care to admit.
 6. Always do everything in your power to make the performance as pleasurable as possible for everyone, if only by keeping silence.
 7. Behave as if the performer is performing especially for you, and that he is worth all the money you spent to see him.
- Ignorance can no longer be the excuse for audience misconduct. That leaves immaturity as the only reason for shouts, inappropriate applause, and general rowdiness. Be wise and take note of what is written here. Audiences and performers alike will find Houghton a more satisfying place if the 5% alluded to before will put away its diapers and try on long pants.

Gratefully yours,
John W. Hugo

Student Senate to Sponsor World Vision's Love Loaf

The most terrible famine in the history of the world is now upon us. Ten thousand lose their lives every day through starvation and hunger-related diseases. Millions of others will be maimed for life.

Millions of people live today on the edge of disaster.

Phil Parshall helped set up World Vision's relief and rehabilitation program in Bangladesh. One day he shared his heart:

A desperate, destitute family of four recklessly throw their bodies before an onrushing train. Their screams stretch to eternity. . . The final meal of curry and rice is carefully prepared by a distraught mother of six. A generous portion of rat poison merges with the swirling mass of boiling juice. The kiss of death and then . . . eternity.

A frightened little boy of nine scans the garbage heap for a morsel of food. He scurries back to his dying father with a soggy crust of bread. It's too late. Too late . . . eternity!

For some, eternity begins with death. For others in Bangladesh, this life seems an eternity because of relentless hunger and privation. She was just twenty and possessed the potential of being quite attractive. The emaciated baby clutching her exposed breast was so tiny and ever so helpless. Gratefully accepting the gift of 75 cents, the mother slowly walked away. Her rags of clothing were so inadequate that her bare buttocks literally screamed the message of poverty

to an insensitive, onlooking world. Home is a sidewalk. The drain is the bathroom. Two bricks are the stove. Gathered cow dung provides the fuel. A dead crow is supper for Mom, Dad and three small children.

Eternity is now and eternity is hell! Eternity is being hungry and eternity is Bangladesh.

Just for a few moments, do me a favor and 'sit where they sit.' Let your precious father be that dying old man. Picture your daughter begging at the entrance to the Dacca post office only half-covered by her rags. Taste that diseased crow as it is drawn out of the dung-fed flame. Contemplate the

option of the onrushing train as compared to the cooked rat poison. How does your life, O captive of affluence, relate to the eternity of Bangladesh?"

We must reach out now, in Jesus' name, and help these desperate people during their hour of crisis. And we can help them, one at a time.

Watch for more information on next semester's "Love Loaf" program sponsored by the Student Senate.

"But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth."

I John 3:17-18

The Houghton Star

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Luckey Building attic gutted by recent fire.

Trustees Release Statement Concerning Luckey Building Fire

Luckey Building is on the slow road to recovery following the fire of Nov. 17. The Star has learned that the college will receive \$70,000 from the insurance company to cover structural damage; restoring it will be the job of College maintenance.

The Board of Trustees issued the following statement concerning the fires:

"The Local Board of Trustees of Houghton College wish to express their deep appreciation to Treasurer Ken Nielsen for the good judgment and wise stewardship he has exercised in obtaining adequate insurance coverage for Houghton College facilities. We are grateful that our buildings have All Risk Insurance which is the best coverage available. Because

the Luckey Administration building was properly evaluated and insured the College will not sustain any monetary loss as a result of the recent fire.

We wish also to commend the maintenance department for the good job they have done in maintaining Luckey Building. The Insurance Company commented favorably upon the maintenance and upkeep of the building and this fine care kept to an absolute minimum any loss due to depreciation.

Finally we wish to thank the Houghton Volunteer Fire Department for their prompt and professional action. The fire company deserves major credit for the protection of life and property."

'Aunt Bess' Dies of Cancer at 87, Member Houghton Faculty 37 years

During a visit to the Lucius H. Fancher home sometime after December 24, 1889, Willard J. Houghton is said to have looked down into the crib where the infant Bessie Fancher lay sleeping and remarked, "I wouldn't be surprised if baby Bessie grew up to teach a Houghton Seminary some day."

Mr. Houghton's prediction was literally fulfilled. Miss Fancher, who died just short of her 87th birthday on November 27, gave 37 years to Houghton Seminary and College before ill health forced her retirement in 1955. She followed her three brothers in service to the college after completing her education — graduating from high school in 1915, receiving a diploma from Genesee Normal School in 1916, earning a B.S. in education from the University of Buffalo in 1927, and an M.A. from the University of Chicago in 1928.

She began teaching elementary

and secondary school and joined the Houghton faculty in 1918. Her experience, quality teaching and energetic support of then President Luckey's efforts to win accreditation factored in the granting of Houghton's provisional charter in 1925.

At her funeral, Dr. F. G. Stockin recalled that Miss Fancher was always in demand as a class adviser, that she communicated to each student the feeling that he or she was special. Miss Fancher was instrumental in creating and coordinating the student teacher program and as Professor of Education, made teaching "not so much a subject, but a way of life."

In 1956 Houghton College conferred upon her the honorary Doctor of Pedagogy degree. To honor her and other members of the Fancher family, the old administration building was renamed Fancher Hall in 1959. In 1960, *Changing Times Magazine* pub-

Interview

Phil Bence on ACO

by Mark S. Caruana

During the coming weeks the Star will be featuring interviews with the Presidents of various campus organizations. This week's interview is with Phil Bence, President of ACO.

Star: What are ACO's general goals and purpose?

Bence: The general goal is to show the love of Jesus Christ and present the message of the gospel. With the type of people we are working with: the underprivileged and socially deprived, you can't go in with your normal witnessing methods. You can't go in with your Four Spiritual Laws or with any of your normal evangelical witnessing techniques. We find it necessary to first show our love in tangible ways. The basic program is family adoption: a group of three people adopt a family and visit them at least every other week. Through a continuing process a relationship is built up, so that after a while love — the gospel — can be presented.

Star: What are ACO's specific goals for this year?

Bence: One problem I have seen in the past few years in my involvement with ACO is the lack of organization. It went like this: here's the name of your family, here's a map to get there, see ya' next fall. There was an idea that the less organization the better. In fact, it meant that a lot of people were doing their own thing by doing nothing and there were families who were not being visited. This year we've tightened up our

organization a little bit. It is not going to be a big vacation trip every Wednesday afternoon. We are not having a Christmas party this year. There are two reasons: one, it just doesn't work out for college students to have a party right at the end of the semester and second, other organizations, churches, community groups who help the deprived do it at Christmas, so they don't need quite so many activities. We are encouraging our family visitors to make Christmas a special time with their individual family and to share with them the meaning of Christmas and the gospel.

Star: How would you distinguish between the ministry of CSO and that of ACO?

Bence: The difference I see is that CSO is ministering to people in groups at places where they gather; such as, at Alfred, or bringing them into coffee houses. We are going into the homes, going where they are, ministering to families. We are trying to build up relationships within the family, trying to find areas where family relationships can be improved.

Star: How does the average Houghton student identify with people who may be in an economic class very different from his own and possibly of a culture that is different from his own?

Bence: At times it's quite difficult; I think most Houghton students are middle class, suburban. I think the first visit for almost any ACO visitor is a shock. As time goes on you adjust to the situation or by the third or fourth visit you know the situation. But although these people are from different conditions, they are facing the same basic problems and struggles that we have gone through. Yes, they have some different ones, but basically we can look at them as people despite what their situation might be.

Star: What is the family's view or

concept of the Houghton student who is trying to minister to them? Is there any feeling on the family's part that the Houghton student is being patronizing?

Bence: I can't state that we don't have that problem anywhere. When we go into that home, it takes us a while to adjust. Also, it takes awhile for the family being visited to adjust to us: to realize that we are not there to have a good time for ourselves, we're not there to ease our own consciences by coming twice a month. They realize that we are there continually, doing what we can to help them. We are giving of our time, sacrificing of ourselves; certainly they realize that we may be in a better situation. After all, they see our sincerity, they see that we are there because we love them.

Star: How is ACO trying to meet the needs of the total individual?

Bence: A spiritual ministry, witnessing, is difficult in this situation. Most of these people are not church people at all. They have little knowledge of scripture, of basic things that we assume. So our witnessing is very basic: we can't go in with theological discussions of eternal security. We must show them on very simple levels who Christ is, what Christmas is, what Easter is. The holidays are very good times for us to share. Many times we don't see many evangelical conversions and many times we see no change at all. It tends to be frustrating, but we have to realize that is not our responsibility. We go in the way which we are led and we share trying to meet them on their level spiritually. Many times we do not see the big conversion where they give up everything we want to see them give up. Yet, we are seeing changes and we are doing our duty to show them the best we can.

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Theatre Review: Equus

reviewed by R. D. Baker

The stage production "Equus", performed at New Century Theater in Buffalo, has been billed as a psychodrama which I assumed dealt with horses. It seemed to me that speculation as to how Peter Shaffer could connect two such seemingly incongruous themes would be two things: endless and foolish. I went to the play with a minimum of preconceptions.

My faith in the theater was soon rewarded. It didn't matter that humans played the part of horses.

Seriously, "Equus" was truly a good production of high drama concerning the psychiatric treatment of a seventeen year old boy who maliciously blinds six horses. The boy, Allen Strang, apparently acts from some kind of personal religious motivation. The construction of this plot is interesting in terms of its channeling and rationing of dramatic intensity. Unlike some drama, "Equus", with the exception of one break in the middle, follows nothing which closely resembles "scene" or "act" breaks.

The sparse stage props of the play represent a psychiatrist's office. All present action takes place in the office. All past action is performed on this same set in the form of flashbacks. The result of this is that the viewer never gets a break in the dramatic tension of the play. Compounded with this is the fact that the play is not overly abundant in comic release. "Equus" is a slow climb up

a high mountain, not a series of successively growing hills and valleys. This perhaps causes the play to lose some of the dramatic intensity it should have at its climax. By the time we find out the truth of Allen's story, we have been through so much. Perhaps we are already too hardened to respond to the degree that the revelation deserves.

Still, "Equus" is a fascinating labyrinth of religious and philosophical themes. We are given a good representation of a basic archetypal religious quest in the character of Allen. Martin, the psychiatrist, represents the mind which has relegated such religious questions to the scrap pile — only to have them surface again in the mind of a mad boy whom everyone wishes would be "normal". Indeed, what is "normal" is one of the key questions of the play.

The key roles of Martin Dysart and Allen Strang are played well by David Leary and Bill Barret, respectively. At times it seemed that Leary somewhat overplayed the detachment needed to produce the philosophical objectivity of Dysart. However, this is not a serious problem. The complex role of Allen Strang would provide serious challenges for any actor. Bill Barret answered these challenges well.

Intended

Karen Bunnell (76) and Warren Bullock (76)

Innovative Ideas For The Serious Houghton Gourmet

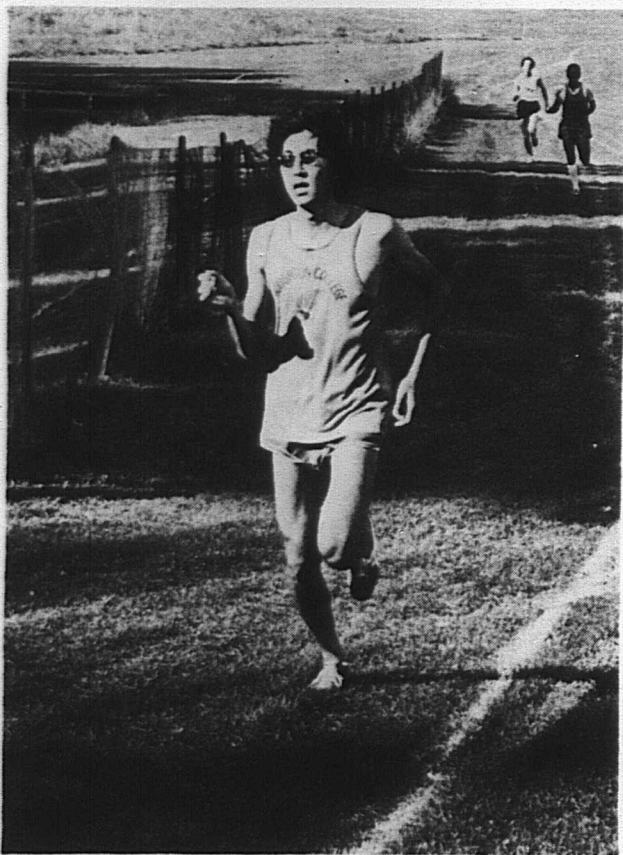
(CPS) — Students holding their stomachs and moaning and groaning about the alleged food served in their dining halls will be heartened by Terry Fisher's new cookbook.

Fisher, 21, a student at the University of Virginia, has written a cookbook aimed at dorm dwellers. Its title is "The International Student's Guide to Cooking Without Getting Caught." In it she outlines handy methods for preparing dorm room cuisine with only a thermos, an iron, and a hot pot for boiling water.

Fisher says it is possible to grill a cheese sandwich with the iron, cook macaroni in the thermos, and to make

fruit crunches, bread and casseroles in the hot pot.

To make grilled cheese sandwiches, Fisher advises students wrap the sandwich in foil, set the iron on "cotton," and place the iron on top of the sandwich as if it were a handkerchief, being careful not to squeeze the sandwich. For macaroni, put boiling water and pasta in the thermos and let it sit for an hour. As for casseroles, desserts, and breads, Fisher says cook them by placing the ingredients in a tin can, covering it with foil, and putting it in the hot pot with boiling water and steaming it for an hour or more. Voila! A repast unmatched in any college cafeteria.



Steve Sawada

Stephen Sawada Ends Houghton Career By Running In Cross-Country Nationals

by Dwight Brautigam

Recently, senior Steve Sawada completed his brilliant Houghton cross country career. Sawada, one of the finest runners Houghton will ever see, ran his last race for Houghton at the N.A.I.A. national meet in Kenosha, Wisconsin, on November 20. Steve, who has a chronic breathing problem, did not do very well (for him) in this meet, finishing among the last half of 500 runners. Although he's had this breathing problem for quite a while, it has grown worse in the last couple of years. Still, he keeps running.

In his first two years of cross country at Houghton, Sawada impressed many area coaches. Last year, when Sawada was not competing due to an extremely heavy science-oriented schedule, these coaches would ask us, "Where's Sawada?"

"He'll be back next year", we would reply. And he was.

Steve trained hard this past summer, running about 1500 miles in preparation for this fall's season. This training showed in the early meets, but he was hindered by that strange breathing problem. It must have been frustrating for Steve to know that he could win most of the meets if only he could breathe properly. Some

meets he could breathe better than others, and this would show in his finish. For example, in the N.A.I.A. District 31 meet, held here at Houghton, Sawada placed seventh, which qualified him for the nationals.

Sawada, with his tremendous determination, has left his mark here at Houghton, not only by his unprece-

dented trip to the nationals, but also through the encouragement and helpful advice he has given to lesser runners such as myself. Steve Sawada has run his last race for Houghton, but I hope his determination and spirit will continue in Houghton athletics as a monument to the courage and humility that made him the best.

Basketball Season Begins By Slaughtering Brock U.

On Saturday, December 4th, the women's varsity basketball team entered Canada to play their first game of the season against Brock University. Playing under International rules which are completely different than American rules, they defeated Brock, which was 3-0, by the score of 67-34. The Houghton offense worked the ball well against a frequently substituted man-to-man defense. The Highlanders had three starters in double figures: Peg Roorbach, Jr., 19 pts.; Renee Boschee, Jr., 16 pts.; and Sue Roorbach, Sr. 12 pts. Playing a hustling defense, the guards, Sheryl Osgood and Peg Roorbach, kept the ball out front and forwards Polly Jennejohn

and Renee Boschee kept the ball from penetrating inside, forcing Brock to shoot a poor selection of shots from outside. Center Sue Roorbach dominated the middle of the key on defense.

Coach Greenway was pleased with the team's play not only because it was the first win of the season, but also because he got good bench support from Martie Winters, Carol Goodnight, Ruth Reilly and Vicky Abbott. Also on the team is Danelle Hildebrandt who is injured at present.

The first home game is this Saturday at 3:30 at the academy against Alfred Tech.

Interview Continued

Phil Bence on ACO

(Continued from Page Three)

Star: In light of the great need which we see all around us in Allegany County, do you feel that ACO is really accomplishing anything of lasting value? Isn't there often great discouragement when there seems so much to do?

Bence: There is no way that I personally am going to change Allegany County, or that ACO is going to change Allegany County. We do what we can for individual families. Many times there are seniors who have been visiting the same family for four years and the family is facing some of the same problems and the

same situations and they are not seeing that much change in the long run. One thing that I keep in mind at all times is that perhaps not seeing any change is a benefit. Who knows where these families would be if we were not there. We are doing what we can to help kids grow up through grade school, junior high, senior high, and keep them from getting worse. If we can help them to keep out of things, to stay out of some of those situations through our counsel: that is a definite ministry, even if we are not seeing them become Bible scholars or even great witnesses in their high school. It is our responsibility to do what we

can, we don't always see the results. It's also discouraging when we realize that we are not with the family throughout the week. We are maybe two hours. For all of our influence in that two hour period, they are facing all sorts of problems during the week in their home and in school. I don't always expect visible results: great changes in the people. It is my responsibility to be there, to love them as I love myself, to do what I can. We have to be faithful, to be satisfied that we have done what Christ has told us to do.

Star: Is there any message you would like to convey to our readers? **Bence:** I thank the students for their help in the fast and the offering which we took in chapel. We have enough adult clothing in the clothing closet, but we need clothing for children and teenagers. We need the student's prayers for our ministry; this is a way to become involved. If any student would like to see the ministry of ACO first hand without becoming involved come and see a cabinet officer and go out on a visit or two. Just getting them out and seeing situations, even if they just go out once, is an education Houghton students need.

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Member F.D.I.C.

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Gibson Review

tions. Scholars have endeavored to investigate their histories, but many remain enigmatic.

Mrs. Gibson showed herself to be both an able vocalist and a skillful guitarist. Her voice is suited to balladry; it is clear and unaffected. A ballad is no occasion for operatic flamboyance. Her diction was excellent as a balladeer's must be, for the lyrics are exceedingly important.

The program was varied yet congruous. Ballad themes are relatively few: love, the sea, religion. Yet within this context exists a pleasant variety. The love songs particularly are touching in their simple, direct way. The joy and pain of love is laid before us without obscurity or frill. The ballad writers knew what they were talking about.

Yet ballads are not all serious or melancholy; some like the outrageous "Irish Rover" reflect the comic side of life. Others reflect the absurd, yet possible — "The Trees They Do Grow High" — the tale of a fourteen year old husband and his twenty-four year old wife.

The evening was an enjoyable one. Elizabeth Gibson has shown that ballads are as beautiful as they have always been. Times change, modes of expression change, but the old themes carry on.