

## Bart Campolo Challenges Students, Sparks Lively Debate

By Rebekah Miller

"Love God. Love people. Nothing else matters." These words shone brightly on the screen behind Monday morning's chapel speaker, Bart Campolo. Originally from Philadelphia, Campolo spoke as a representative of Walnut Hill Ministries in Cincinnati, Ohio, speaking at chapel in the morning and as a part of Houghton's Lecture Series in the evening. In his talks, he addressed three problems with today's college generation: the "spiritualization of everything," inaction toward social justice in America's ghettos, and a misguided search for one's calling from God.

From the onset, Campolo exuded energy and passion. "I hate being the old guy," he announced. Too many young Christians, he stated, approach

him for advice in discovering God's call for their lives. His best advice to these Christians is the story of 1 Samuel 14. In this Old Testament story, Jonathan and his sword bearer take on the Philistine army with one sword between them and the Israelite army waiting behind them. In the meantime, Saul stands under a pomegranate tree, indecisive, seeking the will of God through an ephod. The story ends when Saul finally decides to fight without a direct command from God and aids Jonathan in winning the battle against the Philistines.

Campolo praised Jonathan's definitive action and suggested that Jonathan's reason for pursuing the Philistines might have been his desire to be a hero for his people. "Maybe he didn't like the evil empire oppressing God's people," he suggested. Jonathan was perhaps "sick of sitting around with God's people

[and not] doing anything." Initially using this statement to describe the fight between the Israelites and the Philistines, Campolo then used it as a transition to discuss the inaction of many Christians today, largely due to a tendency to "over-spiritualize" everyday affairs.

The audience laughed at his anecdotes describing over-zealous Christians who pray for a good parking space or rejoice at the "miracle" of a safe plane landing. Campolo humorously attempted to identify with the typical college male in his remarks about Christian women who break up with them because it is "God's will." He described it as a "holy heave" and joked that it felt more like God was dumping him.

As Campolo came to the heart of his message, however, his tone began to switch from an excitable, light-hearted

orator to a more serious and passionate spokesman for the poor in America. Money plays too big a role in many Christian circles today, he suggested, pointing to the fact that pastors gravitate towards areas of ministry in bigger churches with larger salaries, and not the other way around. Campolo firmly rejected the idea of a call from God as a requirement for action, drawing on the story of Jonathan that he already recounted. After all, he pointed out, he had never seen "glowing verses" in the Bible directing him toward his ministry.

Instead of a call, Campolo explained his beginning in Christian ministry as a natural outgrowth of his newly acquired Christian faith. His experience leading a children's summer camp in the ghettos of New Jersey, just thirty minutes

• *Campolo Continued on page 4*

## Fall Drama Company To Perform *You Can't Take It With You*

By Jason Fisher

On November 15-17, Professor Bruce Brenneman and company will perform four performances of Moss Hart and George S. Kaufman's Pulitzer Prize-winning comedy *You Can't Take It With You* at Houghton Academy's Rosemary Tysinger Auditorium.

The story centers around the cheerful and eccentric Sycamore family, headed by a philosophical patriarch, Grandpa Sycamore (Dave Perkins). The only seemingly normal one among them is

the youngest daughter, Alice (Jessica Mullen), a Wall Street secretary. Alice's boyfriend, Tony Kirby (Mike Danylak), couldn't come from a more different pedigree than Alice; his parents are the epitome of normalcy and stoicism. Alice and Tony soon become engaged and the two families collide at a dinner party.

Bruce Brenneman, an English professor and veteran drama director here at Houghton College, is set to retire at the end of the academic year. As such, the fall production will be

his second-to-last show at Houghton. Brenneman chose *You Can't Take It With You* as his penultimate performance for a number of reasons: "I was introduced to the play in college and since then it has stood out in my mind as a classic comedy. It also allowed for the unique opportunity of re-casting Dave as Grandpa, a role he played over twenty years ago."

Dave Perkins, Professor of Mathematics, was approached by Brenneman to re-create his role as Grandpa, a part he first performed

under Brenneman's direction as a student. Over twenty years later, Perkins reflected on his experience. "The first time I performed *You Can't Take It With You* I was nineteen years old and felt out of my league," he commented. "I was working with peers who were supposed to be my daughter or granddaughter on stage. This time around, with a different position in life, I feel much more comfortable."

While Brenneman hasn't typically cast adults in his performances, he

• *Drama Continued on page 2*

**Inside  
this  
Issue...**

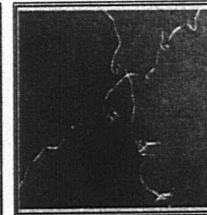
**Men's and Women's  
Soccer Updates**

Page 5



**Dr. Robert R. Luckey  
1917-2007**

Page 3



**Artist of the Week:  
Elizabeth Kelly**

Page 8

## WORLD OUT THERE

By Thomas Lerew

### Pakistan In Crisis

Pakistan is in political turmoil as President Pervez Musharraf has suspended the constitution and declared a state of emergency. The Supreme Court of Pakistan is also in flux, as Chief Justice Iftikhar Chaudry was removed from the Court on the same day that Musharraf declared emergency rule. With elections scheduled to be held next January, many fear that Musharraf will engage in increasingly violent measures to remain in power. Benazir Bhutto, head of the opposition Pakistan People's Party, has called for Musharraf to go on public television and promise that the elections in January will go ahead as scheduled.

### New Alliance to Revolutionize Online Social Networking

Led by Google, an alliance between multiple social networking sites was announced on November 1. The collaborative group will be called OpenSocial. The plan will allow application software developers to work with a standard template able to be uploaded to any of the affiliated social networking sites. The new alliance is expected to damage the popularity of Facebook, though the site is expected to work hard to adjust to the changes posed by OpenSocial. Facebook currently has just over 50 million members, while the OpenSocial conglomerate will together have more than 100 million.

### Petraeus Insists that Progress Is Being Made in Iraq

Commanding General David Petraeus reported last week that the presence of al-Qaeda in Iraq has been "significantly reduced." Citing the sharp decline in both American and Iraqi citizen casualties, the general sought to detail the shift in hopes among the troops. He offered that al-Qaeda no longer possesses any strongholds in Iraq and insisted that, as the Iraqi government

moves toward unifying legislations, the country will become more self-reliant. Following a bloody summer, casualty figures in recent months have dipped to their lowest totals since early 2006.

### Global Food Prices Rising

The United Nations World Food Program has revealed its renewed concern over the rising costs of food, particularly in developing countries. While issues related to hunger and poverty have been a problem high on the UNWFP's agenda for some time, recent shortages were caused by not by diminished supply, but by unequal distribution. The UNWFP says that about 850 million people worldwide suffer from hunger.

### Argentina Elects First Lady to Position of President

Last week's national election in Argentina resulted in victory for First Lady Cristina Fernandez de Kirchner. The popularity of her husband President Nestor Kirchner is attributed to her success. Nestor's firm hold of power in his political party cemented his wife's chances when he announced that she would run in his stead. Analysts have struggled to predict whether the new president will continue in the policies and practices of her husband.

### 2008 Presidential Campaign Update

Sen. Barack Obama is catching up to Sen. Hillary Clinton in the polls in the key early states of Iowa and New Hampshire. Clinton's slowing momentum in the polls has Democratic candidates issuing repeated attacks in hopes of continuing to gain ground. On the Republican side, Sen. Sam Brownback has withdrawn from the race, giving way to a surge from former Arkansas Governor Mike Huckabee. Brownback will reportedly endorse either Huckabee or Rudy Giuliani. To date, Governor Mitt Romney and Giuliani lead the polls in the early primary states.

### Drama Continued from page 1

couldn't resist the opportunity that presented itself this year, saying, "It's unusual to even have the chance to involve alumni in performances. I thought it would serve as a tribute to them and add an element of uniqueness to the show. And, of course, it's been enjoyable to have Dave working with us."

At nineteen members, the cast of this semester's production is quite large. When asked about this, Brenneman responded, "A large cast certainly has its advantages and disadvantages. Logistically, with staging and scheduling rehearsal, it can be frustrating. But it provided a great opportunity to involve a lot of students, which is far more important."

One of those students is senior Jessica Mullen, who is playing the role of Alice Sycamore. "The cast has been great to work with," Mullen said.

"They're easy-going and willing to laugh, but also hard-working." Mullen and the rest of the players are thankful that they're such a cooperative group, given the amount of time they have to spend around each other to put on a good show. While cast members' time commitment is substantial, they report that the end result is worth all of the effort. When thinking about practices coming to a close, Mullen remarked, "Being done with rehearsals will free up time in my schedule, but I've also enjoyed all of the friendships that I've made within the cast."

Performances of *You Can't Take It With You* will be held at 7:30 P.M. on Thursday, November 15, Friday, November 16, and Saturday, November 17. There will also be a matinee on Saturday at 1:30 p.m. Tickets are \$5 and go on sale Monday, November 12. For more information or to reserve tickets, call (585) 567-9461.

**HOW MUCH?**  
\$2000

**Why?**  
To buy turkeys for needy families in Allegany County.

**What's in it for me?**  
You want to see Dr. Brittain dress like a turkey in chapel, don't you?

**When?**  
Nov 5th-16th

**Where?**  
All Dorm Desks  
Welcome Center  
Java 101  
Campus Store

**2007 Turkey Drive**

Sponsored by the SGA and the Campus Store





## Former Houghton Administrator Robert R. Luckey Passes Away

By Paul Shea

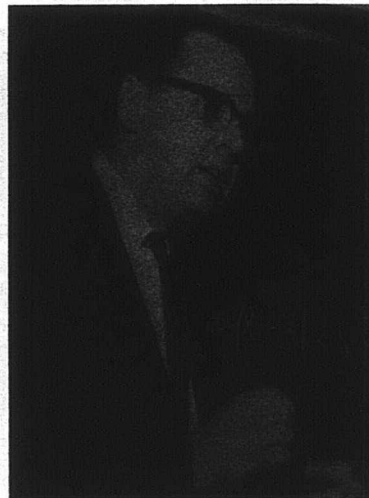
Amidst the busy activity of the fall semester, not many on campus noticed when Dr. Robert R. Luckey passed away in Houghton on October 25, 2007. Those attending his funeral at the Houghton Wesleyan Church were mainly long-time friends and Houghton community members. But current students, faculty and staff should know what a significant role "Doc Bob," as he was known, played in the growth and success of Houghton College and higher education in general, especially in the Wesleyan Church.

Dr. Luckey's life traces back to the earliest roots of this school. His family is an intrinsic part of Houghton's DNA. His father, James Seymore Luckey, was Houghton's second graduate, and later returned from Oberlin and Harvard graduate school to become

the Houghton's first President.

Robert Luckey grew up in this town, graduated from Houghton in 1937, and went on to earn a PhD in Mathematics from Cornell University. For years, he served as a masterful math and physics teacher. Some called him a genius. But Robert's problem-solving and administrative skills soon propelled him into serving the college in other ways.

He became a long-standing Vice President under Dr. Stephen Paine, with posts in Development and Public



Dr. Robert R. Luckey, 1917-2007

Relations, among others. In 1967, he served as acting President during Dr. Paine's sabbatical. The library, campus center, and science building – as well as numerous other campus improvements and programs – owe their very existence to this great man's vision and hard work. Many

attest that Doc Bob never knew a challenge that couldn't be overcome with prayer and hard work.

Dr. Luckey left Houghton in the 1970s to become President of Marion

College, where we worked for nine years. His skill and determination pointed the small Midwestern college in a direction of growth and helped to build the reputation that it enjoys today. In retirement, he and his wife Ruth split time between Houghton and Brooksville, Florida. The Luckeys were always in town, though, for May graduation, and stayed through Fall Founder's weekend.

Many in our community know the Luckey grandchildren, some of whom attend Houghton College. It is a shame, though, that many did not know the tall, robust, energetic, smart, friendly, spiritually keen personality that once roamed these sidewalks and hallways. A giant of a man who gave his all to build the Houghton that we enjoy today has gone on to his reward in heaven. Thank God for the life of Dr. Robert R. Luckey.

## Artist Series Review: Pianist Ann Schein Performs Chopin

By Elizabeth Zook

"New audiences are coming for this great music," pianist Ann Schein affirmed with confidence before the start of her Artist Series concert this past Saturday. As the sole performer in the inaugural concert of the Adams Piano Series, Schein expressed her desire for a revived public appreciation of classical music. Her remarks recognized the desire of patrons of the arts Stephen and Denise Adams in particular, who sponsor concert series and support the arts by investing in specific artists as well as musical training institutions. As one of these artists, Schein has a list of credentials that evokes immense respect throughout the artistic world, as reflected in her brilliant performance on Saturday night.

Throughout her concert Schein demonstrated superb talent and stage presence, which has earned her positions in orchestras such as the New York Philharmonic, the

Philadelphia Orchestra, and the London Philharmonic, among numerous others. Her program was dedicated entirely to works by Chopin, and Schein explained why in her introduction: she chose pieces that she genuinely loves to play. It is no easy feat to capture the rich subtlety of Chopin, but Schein's performance did just that, leaving audience members in exhilarated awe. There is no doubt that Saturday night's concert was an exceptional display of outstanding skill and musicianship.

However, if the goal of such concerts is a classical music revival, performers like Schein need to consider where exactly these "new audiences" are to be found. Looking around Wesley Chapel on Saturday evening, there were approximately three groups of concert-goers: music majors, professors and older members of the Houghton community, and students forced into attendance by their music major friends. Piano major Johanna Schilling thoroughly enjoyed

the concert, admiring that Schein "communicated her love for the music very clearly" and "shared [the music] without treating us like kindergarteners with ADD." Schilling relied on her own understanding and study of piano performance to form a connection with Schein's profound musical nuances.

For those who do not make musical study a priority, however, Schein's exclusive focus on Chopin could have lost some appeal through concentration on one style. Enjoying twenty-four consecutive preludes takes a practiced appreciation. Micah Warf, a philosophy major who also studies classical guitar, commented, "Perhaps not *all* of Chopin's preludes were meant to be played one right after the other."

Warf also expressed his inability to connect with Schein as a performer. Without extensive knowledge about the intricacies of phrasing and texture, it is difficult to recognize them in performance. This raises the question of how to address the vision of the

Adams, Schein, classical performers worldwide, and music students here on campus. Classical music is unfamiliar to the pop-culture masses, but it is from these masses that new audiences must arise. It is difficult to determine how classical music lovers can explain their passion in a culturally relevant way.

This is not to say catering to public demand and compromising the integrity of great musical works by making accessible synonymous with kitsch is the solution. There is something to be said, however, for considering and responding to an audience's perspective. Violin major Clara Giebel remarked that on occasion, "one performance can change the way you think about things." Unless those who care deeply about preserving the art of classical music can find a way to communicate its importance and worth, public audiences will continue to diminish for lack of interest. Schein's performance was excellent, but more thought could have put into her choice of program.



*Campolo Continued from page 1*

outside of his hometown, made a lasting impact on his Christian outlook. In impoverished surroundings, Campolo's original reaction was one of fear. However, as he began to build relationships with the children in the summer camp, and as he listened to their stories about drugs and domestic brutality, his heart "broke for them." Like Jonathan in the Old Testament narrative, Campolo wanted to be a hero for these children. "Don't you want to do something great?" he asked. "Aren't you pissed off?"

Emphasizing the current social and economic crisis of the impoverished both in America and overseas, Campolo insisted that Christians needed to pray less and take more action. Instead of simply being a doctor or a lawyer, he suggested, students should live among the poor for a year in order to become "a different kind of doctor or lawyer." Instead of promising prayer or money for a local cause, he asked, why wouldn't students invest themselves in a substantial way, both physically and emotionally? According to Campolo, this was the only way that social justice could ever be achieved. "Can't you hear it?" he asked. "Can't you hear the world?" He called the audience to ignore business ladders and career opportunities, and to "dismantle the system because it is evil."

Viewed against the trivial struggles that we often spend our time fighting, Campolo suggested, what else truly matters? The gospel calls Christians to actively feed the hungry, clothe the naked and aid the poor. While college students are trying to find their calling from God, a call already exists, one which is clearly outlined in the New Testament. To Campolo, the audience was a potential reservoir of able-bodied participants in his plan for social action. "I don't mean to be crazy," he said, "[But] I look at you people and get so greedy." He admits that



Photo by Wesley Dean

**Sincere and passionate, Campolo was anything but calm in his presentation.**

the thought that most of the audience will graduate, get good jobs, and have good kids, "kills him" because "[the impoverished] need you, Jesus needs you."

Student reaction to Campolo ranged widely from zealous agreement to impassioned disapproval. Sophomore Wes Dean commented, "I truly believe that Bart Campolo really loves people, especially the poor, the hurting, and those who have never been loved before. I'm not sure, though, whether

**The gospel calls Christians to feed the hungry, clothe the naked and aid the poor. What else truly matters?**

he loves God or his God." Elizabeth Zook, also a sophomore, felt conflicted about Campolo's assertion that all Christians are commanded to serve the poor by actively moving out of the suburbs and into the ghettos. She felt his language and tone induced feelings of guilt, which seemed contradictory to Campolo's message of love. "I don't want to act out of guilt," she insisted, "I want to act and live out of love." Discussions and reactions to Campolo's presentations continue to take place on campus.

## HOUGHTON COLLEGE CAMPUS STORE

YOU BRING:	4	= 20 % OFF
	6	= 25 % OFF
	10	= 30 % OFF

Benefits the Houghton Wesleyan Church Food Pantry

**Bring in any unopened, none perishable goods to receive a percentage off any one apparel item at the Campus Store beginning November 12-20.**

**Help bring food to those in need during the Thanksgiving Holiday.**

## Interested in advertising in the HOUGHTON STAR?

*New rates available!*

**E-mail inquiries to  
STAR@houghton.edu**





## The Road to Nationals: Women's Soccer Wins Regional Tournament

By Benjamin Tsujimoto

By narrowly beating third seed Ohio Dominican on Friday and nationally-ranked host Mount Vernon Nazarene on Saturday, the Houghton Highlanders women's soccer team has advanced to the NAIA National Tournament. Reaching nationals for the fifth consecutive season, the Highlanders will travel to Daytona, Florida from November 14-20.

In the 2-0 defeat of heavily-favored Mount Vernon Nazarene, ranked 25<sup>th</sup> in the NAIA, the Highlander defense staved off a formidable Cougar attack. Despite being out-shot 14-9, Hannah Swift and Amy-Kaye Mitchell tallied goals in the second half, propelling the team to nationals. "The defense played a very solid second half and really limited the shots they had on goal. It was a great team effort, and I think it showed how much we wanted," Foster remarked.

In the semifinal match, Houghton calmly won a penalty shoot-out. 4-1. Through a scoreless first 110 minutes,

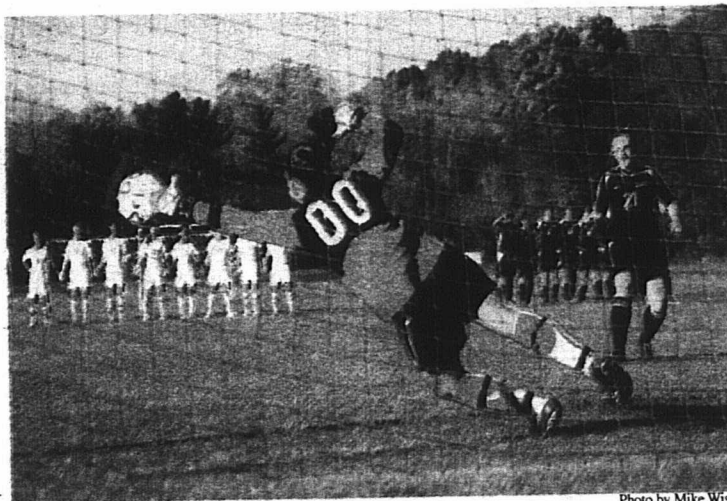


Photo by Mike Wise

Rebecca Smith drives home a penalty kick in Houghton's defeat of Ohio Dominican.

regulation and two overtimes, senior Highlander goalie Lauren Foster loomed large in goal, turning aside a Panther penalty kick during the first overtime.

"As the kicker was getting ready to shoot, the only thought that crossed my mind was that this team worked too hard to lose this way, so I was

incredibly happy when I saw that the ball was still in front of me after the shot," Foster states. Goalies are at a distinct disadvantage on penalty kicks; in women's professional soccer, over seventy-five percent of 'pks' are converted. When asked about her approach, Foster admitted, "I never try to guess which way the kicker will

shoot. I have decent reaction time, so it's to my advantage to react after the ball is kicked."

In addition to the team's success, individual accolades were awarded to several Highlanders this week. Coach David Lewis received the American Mid-East Conference Coach of the Year, the ninth time he has achieved this feat, Junior striker Hannah Swift, second in the conference with 18 goals, was honored by the AMC North Division as its Player of the Year. Joining Swift on the Division First Team was senior defender Rebecca Smith and freshman midfielder/forward Lauren Haggerty. Sophomore defender Rebecca Dix was the lone Houghton representative on the second team. Goalie Lauren Foster received honorable mention.

Finishing the regular season with a 12-2-3 overall record, undefeated in seven conference matches, the Houghton Highlanders women's soccer team will face the NAIA's best at the end of November.

## Houghton Men's Soccer Blanks Roberts 2-0, Loses to Rio Grande

By Benjamin Tsujimoto

After shutting out rival Roberts Wesleyan in the American Mid-East Conference qualifying match, the Highlanders fell to top-seeded Rio Grande 3-0. Motivated by a disappointing away tie in late October, Houghton surged ahead early after Jonathan Brooks' long through-ball found a streaking Austin Beck, who neatly slotted the ball through the legs of Roberts' goalie.

Houghton's strong central midfield controlled possession for much of the first seventy minutes, as Josiah Snelgrove, Ernie Walton, and Dan Brubaker limited Roberts' chances but could not add to the lead. As the second half progressed, the Raiders failed to convert two great chances,

as a header struck the crossbar and a low blast narrowly missed the far post. Finally, in the 87<sup>th</sup> minute, Brooks eluded two defenders down the right flank and set up Steve Grudda from ten yards out, who confidently drilled the ball into the 'upper-90.' This insurance goal dampened Roberts' hope for a comeback, and the match ended 2-0. Brooks reflected on the win: "It is always great to beat Roberts, but eliminating them and finishing their season only adds to the satisfaction of the victory."

Brooks' electric performance was worthy of 'man of the match' honors. The right midfielder took defenders on and set up frequent scoring chances with his pace and creativity. "I knew from the last Roberts game that I would be able to run at their defenders and midfielders, and that they would give me

the time to deliver balls into the box," Brooks stated. The winger credited a new alignment and the accurate passing of the central midfielders. "Having the extra midfielder in the center of the park definitely allowed the ball to be played more freely and gave the outside midfielders more time to seek out runs," he said. With crucial assists and game-changing abilities, Brooks has clearly demonstrated that he is worthy of an All-Division selection.

Riding the momentum from the AMC qualifying victory, Houghton entered the AMC Regional Semifinal with confidence; the Highlanders had already beaten Rio Grande earlier in September. The Redmen, ranked 18<sup>th</sup> in the NAIA National Rankings, proved too strong, scoring three goals in twenty minutes while

keeping Houghton off the scoreboard.

Several Highlanders were honored through their selection on the AMC North Division all-star teams. Tyler Haggerty, whose leadership and aerial ability frustrated opposing offenses, joined Josiah Snelgrove and Erik Lefebvre on the first team. Steve Grudda was the lone second-team selection, while Dan Brubaker and Justin Farnsworth won honorable mention. Freshman forward Johnny Kimani received the Freshman of the Year award, as the committee recognized his flair and creativity on offense. While seniors like Haggerty, Snelgrove, Walton, and Kendal Stoltzfus will be missed, Houghton returns a young nucleus that will aim to upset Rio next fall.



## I'm Afraid That I Don't Trust Bart

Campolo's devotion to the poor is admirable, but his theology certainly isn't.

By Terry Paige

Bart Campolo gave a performance on campus this past Monday typified by sarcasm, story-telling, and an attention-grabbing stage performance that sometimes descended into mere ranting against "evangelicals" in general and (by implication) our college community. His compassion for the poor is commendable, and his call to mission is inspiring. I had never met nor heard him before this past week. But I now think he is not to be trusted. Some of you may think you know why I will say this, but don't (like Bart) jump to conclusions. It is not because he is a universalist; nor is it because he will marry gay couples, though I do disagree with those positions. Nor is it because his canned talk was delivered from notes you can find on his web pages, down to the very jokes and illustrations he used. Why then?

First of all, he refuses on principle to hear any criticism or correction or dialogue, whether from scripture, Christian tradition or other theological positions. He says that no scripture will ever change his mind, because "people play with the Bible," and anyone can put any meaning they want into it. He acts as if there are no rules or rationality whatsoever in interpreting scripture, and uses this as a defense against any criticism. On his website he writes about his universalism, "I required no Bible to determine it, and—honestly—I will either interpret away or ignore altogether any Bible verse that suggests otherwise." But this sword cuts both ways: if you say you will not listen to scripture if it contradicts you, what right do you have to quote scripture to others and expect them to listen? If *all* readings of scripture are subjective and arbitrary, then *his* reading of scripture is subjective and arbitrary and has no claim on anyone else. Once you refuse correction from scripture and from the church's long history of reading and

worshiping, you have forfeited the right to tell others what scripture teaches.

The irony is that Bart himself played fast and loose with several texts over the course of his visit, giving them idiosyncratic meanings that violated the context and culture of the Bible. The best example is the text he quoted as his "favorite" Bible text, the parable of the wheat and the tares (Matt. 13:24-30, 36-43). He attributed to it the meaning that God would not pluck up our free will. But it is plainly a parable about the very thing he denied: final judgment. It portrays judgment postponed now because of grace (leave the tares there) and future judgment that will destroy "all evildoers."

What is perhaps even more scary to me was his discussion after the evening lecture of the basis of his belief. In this he put forth a Neorthodox position on scripture (it is not itself God's Word, but points to God's Word), but then suggested that his own theology came not from the Bible, but direct from the Holy Spirit instead, coupled with his experience. He went on to say that universalism must be true because "I cannot be nicer than God," and he (Bart) wanted everyone to be saved. Now if you are Jesus it may be acceptable to say a thing about God is true simply because you say it, based on your own experience of the Father in heaven. But, I am sorry to inform you, Bart is neither the Son nor the Spirit nor the direct apostolic mouthpiece of God on earth. This kind of argument is handy for cutting people off ("the Spirit told me so—that's all there is to say"; or "my personal experience, interpreted by the Spirit, is the final word"), but it doesn't build a solid foundation. It is typical of abusive leaders who despise the larger body of Christ.

He also lied about the history of doctrine, claiming that universalism was taught "all over" the early church for its first five hundred years—a claim that is simply false. I can only think

## In Order To Preserve My Faith

Did Bart Campolo shed light on all of Christianity, or just *his* Christianity?


By Gerard Gentry

Bart Campolo's impassioned address to the Christians in the Houghton community called on them to arrest the unobstructed flow of injustice in our world. Campolo made use of a number of Christian axioms adopted from the teachings of the early church fathers, such as the theology that evil is a product of our turning from God, but he also charged his speech with many postmodern statements like his concluding apology: "*I know my theology is messed up, but I have no choice; in order to preserve my faith I must believe this.*" Unfortunately, lack

of space severely limits my ability to respond to the numerous assertions that raised questions in my mind. In light of this confinement, I will simply ask you, the reader, to consider the questions raised here in regard to Campolo's propagations not as an argument for or against his philosophy, but rather as a questioning of its doctrinal validity and the final product of such a theology.

My first question is this: is Campolo propounding a worldview that seeks God, or a philosophy that accounts for the evil in the world? If it is the latter, as seems to be suggested by his statement, "I could not come to grips

• *Campolo Continued on Page 7*

of one universalist in all of the early church, Origen—and his view was rejected as heresy! The rest believed in a final judgment, and eternal punishment for the wicked. Now if you put all of Bart's positions together, what do you get? (1) "I'm right and no one can tell me any different"; (2) "you must listen to my reading of scripture but I won't listen to anyone else's"; (3) make-believe "facts" about the church's tradition of doctrine; (3) claiming direct revelations from the Spirit as the basis for his doctrine; (4) elevating his personal feelings and experience above scripture, the church, and all else. This is dangerously close to the profile of a cult leader, folks. Toss in his comment that "I want you all to love me," and I'm looking for the exit. "But look at his work! Look at his compassion for the poor!" someone will say. I say it is always a good thing to help the poor, but that does not make you a theologian nor prove that anything you say about God must be right. There are, after all, plenty of non-Christians who help the poor too. I don't trust Bart, and I refuse to be bullied or berated into following him. 

Terry is Professor of New Testament at Houghton College.

The HOUGHTON STAR is dedicated to the free exchange of ideas, and encourages community members to participate in the discussion. Ideas expressed in these pages reflect solely the opinion of the writer. The editorial staff reserves the right to edit any contributions for reasons of length or decorum. Letters to the editor (signed) should be 350 words or fewer and be submitted by Tuesday at 12 p.m. to [STAR@houghton.edu](mailto:STAR@houghton.edu).

Names may be withheld upon request.



**Campolo Continued from Page 6**

with the God I had been taught existed, so I turned to the bible to try to find a loving God and that is what I found; I believe God is a loving God," then is truth in danger of becoming subjective? Is Campolo advocating Christianity, or a feel-good religion that has the desirable response to the injustice of the world?


Secondly, Campolo makes the claim that "God does not just call us to be compassionate to people who have been treated unjustly, but to stop injustice." Campolo appears to be making an amillennial argument. Is our calling truly to bring justice to the world now? Did not Christ say that the day of judgment and justice is being held back, but is to come? One of the central themes of Christ's teaching is to show we are Christians by our love, yet Campolo condemns this with the charge "we are great at showing compassion, being meek, and living humbly, but bad at changing the injustice of our world." While it goes without saying that Christians ought to act justly, is our calling to directly bring an end to the injustice in the world?

Campolo is good at stirring hearts to a way of living that resounds deep within us and causes us to respond with a sense of noble indignation to the calamity of evil in the world, but is his model for living consistent with the one taught by Christ? We are called to live justly and to love mercy, but where does Christ teach that we are the ones who will bring about the end of injustice?

Ending injustice is not a question of defending the innocent person who has been placed within one's power to help; rather, it is a question of our life goal. As he states, "This life is a war between good and evil. This is the time between D-day and V-day. What gets in the way of God's plan is our blaming him and not offering ourselves as his tool for redeeming the world." We must stand up to injustice: "God cannot bring about the end of evil, because God is love." We, however, are called to transmute the world "not withdrawing from the system but

transforming it." Thus, he concludes, if the reign of injustice is ever to come to an end, we must begin to stand up to it and demand its cessation: this is war. Is this Christianity? Did Christ say, they will know you are mine by how you arbitrate evil actions, or they will know you are mine by your love? Love includes acting justly, but is our call to bring justice to the world? Is that what Christ strove for, or is that rather what his second coming is about?

Thirdly, does Campolo use the accepted claim that we are to be loving, as God is loving, to support a deviation from the objective truth of God? This question is of course rhetorical, because Campolo explained that love is in fact the very reason he supports gay marriages, even though, as he admits, it is clearly condemned by Paul. Campolo wants to love the gay person, so he compares the homosexual state to that of having cancer: it is an unfortunate state of the world. Paul, however, calls it a perversion of the will. Cancer is unrelated to the will: cancer is a physical condition; the will is a conscious choice. Is Campolo really living the Christian life, or is he trying to make sense of the world by altering Christianity until it fits his philosophy and experiences?

Finally, is Campolo justified in delivering a lecture propagating his dogmas on the way we as Christians ought to be living only to conclude that we should not respond negatively to his views because "a person [can] be [this] screwed up and still love God"? In the end, is Campolo asking us to move toward the postmodern adaptation of Christianity? Are we called to cleanse the world of all unrighteousness, and does this view require a radical rereading of the Scriptures? Not forgetting the many true and valuable insights given in his speech, we must finally ask ourselves: is Campolo's calling for the students of Houghton College the Christian calling? 

*Gerad is a sophomore at Houghton College.*

**From the Editors' Desk...****Campolo in Undeniable Color**

**Black and white arguments may be comfortable, but Christianity isn't.**

By Katarina Kieffer

Bart Campolo's chapel left me feeling conflicted. It was refreshing to hear a passionate critique of Christianity: I appreciated his admonishment of the church's fixation on homosexuality, his disgust with the overemphasis of hell, and his willingness to denounce Christians' ridiculous tendency to over-spiritualize. "We don't need any more spirituality," he insisted. "Everyone wants to pray for us, everybody wants to send me ten bucks...we just need people to show up and help." There can be no doubt his heart is in the right place. But is that enough?


Perhaps he's right; we don't need to be any more spiritual than we are. It might even be accurate to say that American Christianity has become *too* spiritual. Yet in his zeal to shake young Christians out of their over-spiritualized, materialistic stupor and urge them toward meaningfully living their faith, he has committed the fundamentalists' greatest sin: painting complex issues in strokes of black and white, unnecessarily dichotomizing prayer and action.

Campolo illustrated his argument with 1 Samuel 14, in which Jonathan single-handedly acts "without a call" to lead the defeat of the Philistine army, while the Israelite army dithers on the sidelines praying. Admittedly, this story has an important lesson for Christians: sometimes, there are no clear instructions, and we simply have to act, trusting that God will be with us. But that's only half of the "moral of the story:" any number of Old Testament narratives emphasize *not* acting immediately, but waiting on God for guidance. Campolo never included this important qualification in his argument; he simply continued to insist on the absoluteness of his claim.

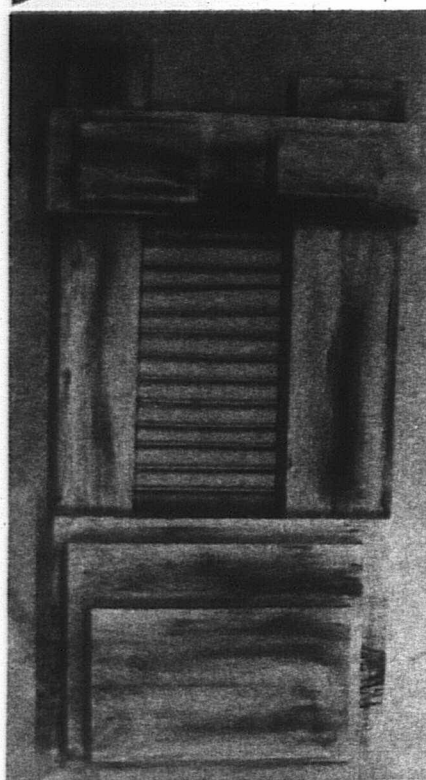
Ultimately, Campolo left many feeling uncomfortable. That's good:

discomfort leads to questioning, and in a faith that far too often emphasizes comfortable absolutes, honest uncertainty is a refreshing expression of humility. Unfortunately, Campolo achieved that healthy discomfort by using the same argument that he criticized. "[Christians] figure out what they're going to do, and then they bring God in on it," he complained. Yet this is exactly what he advocates: acting with the attitude that "God may be with me, or he may not," but either way I'm going to do what I think is best.

I'm not arguing that this approach is always wrong. Indeed, it would be difficult to denounce a process that brings tangible good into the life of the poor. Yet I fear it's far too easy to accept the end without examining the means. Christians tend to do that: as long as souls are being "saved" it doesn't matter how they came to that point—we know they've been rescued from eternal damnation, and all is well, and we'll be rewarded for our willingness to be used as God's instrument. Disregard the real possibilities of doing emotional or psychological damage—after all, their soul is safe. Besides, don't *you* want to be a hero?

Please don't misunderstand. Campolo criticized some of these same tendencies in his talk. He managed, however, to commit the same mistakes with his language as those he criticized. Both Campolo and the more conservative Christians he censured would have you believe that Christianity is simple, that God's commands are black and white. But we live in a world of undeniable color. Black and white arguments don't transfer well; they tend to turn into a muddled, disillusioned, angry shade of gray. And that, unfortunately, is the state Campolo managed to find himself in by the end of his talk. 

*Katarina is a junior Political Science major and serves as news editor.*



Virgin With Child

**Note from the artist:**

I am interested in working with pieces and seeing how they can fit together to make a whole. My goal is to hint at space without defining it. The idea behind *Virgin with Child* is to portray the veneration of Mary with the Crusades. Improv resembles children's scribbles and dabbles with the subconscious. Shadows-light and darkness- play an important role in both of these pieces.

Elizabeth is a senior Art and Music major, concentrating in Mixed Media and Voice.

# featured artwork

## ELIZABETH KELLY



Improv

## Ryan Adams Releases New EP, *Follow the Lights*

By Stephen Woolsey

Though only 33 years old, singer-songwriter Ryan Adams has released a large body of work in a relatively short period of time. His workaholic approach to the craft of songwriting has gained him critical acclaim, while his lyrical honesty and unapologetic personality has won him a sizeable and rabidly devoted fan base. Since 2000 he has put out eight full length albums and three EPs, while touring almost constantly. In June, he released *Easy Tiger*, his eighth full-length album. Less than four months later, he's released another EP entitled *Follow the Lights*.

The title track immediately distances this collection from *Easy Tiger* before it. Where as the latter could be considered Adams' most 'country' album to date, "Follow the Lights" is the first in a series of songs in the style of previous Cardinals releases both in lyric and sound. The second track,

"My Love For You Is Real", is a very engulfing piece that was originally written and recorded several years ago, but remained unreleased. This song rides a full band ambiance that, to quote Adams, aims to "up and carry you away". His traditionally excellent selection of lyrics will remind you why Ryan Adams deserves a position among the top two or three songwriters of his generation. For someone familiar with the work he has done in the past, this is not such a bold statement.

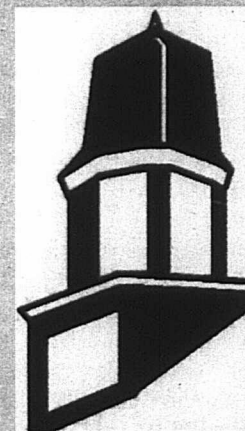
Track three, "Blue Hotel", was originally written for Willie Nelson's *Songbird* album. Immediately following is a cover of the Alice in Chains tune "Down In A Hole," a track that is haunting and at moments reminiscent of Adams' "Life Is Beautiful" track from the 2005 Cold Roses album. The Cardinals present their take of "This Is It" on track five, revisiting a piece first found on the *Rock 'N' Roll* album of 2003. An acoustic live studio version of "If I Am

A Stranger" is moving in its simplicity, and contrasts sharply with the original in its intimacy. Completing the record is a live cut of "Dear John," a song that first surfaced on the Jacksonville City Nights album.

Adams' work in the past year reflects a growing maturity. On *Follow the Lights*, songs are chosen that, despite their original placement on past albums, deserve a closer look without distraction. Adams' music is layered, and relies a great deal on subtleties that are often hidden during the first and second listen. His work is, in many ways, like a fine wine, aging well over time. Don't make the mistake of allowing this EP to simply become background music. This album is worth multiple listens and serves as a great springboard into the entire Ryan Adams catalog. The gems that are on *Follow the Lights* point towards all of Adams' music, and just might "make a lover out of you."

### 2007-2008 STAR Staff

**Editor-in-Chief**  
William Airhart



Amy Buckingham  
Ailie Kilpatrick  
Joel VanderWeele  
Micah Warf

**Advisor**  
Prof. Ben Lipscomb