

THE HOUGHTON STAR

Volume 78, Number 7

November 20, 1985



THE HOUGHTON STAR

Editorial #7

Only the hand that erases can write the true thing. —Meister Eckhart

Although any theological scholar would berate me for taking Eckhart's statement out of context for exploitation in my own argument, I prefer to do just that. (Next they will flog me for purporting consciousness of my sins of allusion as justification for those sins.) I can't seem to win and already there are too many big words here for even my liking.

Only the hand that erases can write the true thing. Only the empty jug can accept new grape juice (avoidance of alcoholic aphorisms). After eating tortilla chips, cleanse mouth thoroughly with abrasive phosphates before expecting any real enjoyment out of that chocolate mousse.

Most likely, we carry scads of vile tortilla chips around in our minds. (Cutesiness is of the devil.) We all have plenty of ideas and ways of thought that need erasure. Unfortunately the old garbage doesn't simply disappear with the entrance of newer garbage, or, ideally, newer and more worthy garbage. Some sweeping needs done (grammatical ellipsis that any Pennsylvanian would enjoy). The second most ironic fact (just like Bert Parks, from the bottom up) is that while most of us will agree to this need to rid ourselves of nastiness in order to install the chocolate mousse, we often whine and squirm against the methods of good riddance.

One of the best methods of replacing garbage is through criticism—thorough and at least moderately well thought out criticism. (Even idiots have some good to say sometimes whether by accident or by uncontrollable fits of enlightenment.)

The first most ironic fact here is that as Christians, part of our basic doctrine of new life deals with the need to die to our old self. Crucifixion of our former selves must certainly be a rather harsh form of self-criticism. (Like all you Christians are sooo critical . . . like negative . . . like its unchristian . . . you know?) If these methods of Christian growth are so well understood in some areas, why are Christians so afraid of cynics?

Fear of criticism and its changing force probably comes from being tied too tightly to our ideas. We lace ourselves so inextricably to our ideologies that critical discussion causes rope burns. How many of us, I wonder, define ourselves by our political orientation, our party ties, and our houses of 'isms? Too many of us—that's the answer. The give and take of debate is causing far more pain than it needs to, and this is because the topics are rooted too deeply in our self-definitions. Simply the fact that we bob so erratically from idea to idea as time passes should tell us something about the mutability and ultimate groundlessness of placing too much care in our pet 'isms. (Or is it that some of us have done all too little bobbing, being grafted to our self-crafted creeds.)

Well now I'm in a fine mess. Will my next step be the abandonment of the liberal arts? Nope.

The key seems to be in our orientation to our ideologies. They are our tools as Christians but are not our highest goal. At least they shouldn't be. Being a nasty person is at least as dishonorable as being a communist, or a Falwellian, for that matter. A friend of mine who values intellect quite highly said to me that "it doesn't matter all that much after a while how smart a person is if he's just going to be nasty."

Even more dangerous than the tendency to be a nasty person is the tendency to make ideology king. King World View is the usurper of the throne of the real king, King World Concern. (Trite? Perhaps. True? I imagine so.)

John Stam's major point in his chapel message was a much needed reinforcement of what our intellectual priorities should be as Christians. Dr. Stam didn't try to woo us to some political conclusion through tactics of guilt, nor did he, by expressing his commitment to the plight of people in Nicaragua, intend to herd anyone who disagrees with him into a corral labeled 'non-Christian' or 'not so awfully committed person.' What Dr. Stam said is that if any one of us can sit and calmly discuss the issues of struggle in Central America (another one of the pet debates by which we can label the groups on campus) without weeping for those who weep, then our diatribe, no matter

how incisive and meticulous, is worthless. Cease to think through these subjects with the empathetic mind of Christ and cease to think as a Christian. There is the secular threat among us.

John Stam displayed the hidden meaning behind "only the hand that erases . . ." Only the hand that erases self can write the true thing. Dr. Stam, and many other brilliant people on this campus think through issues with humility, knowing that they may be wrong. Dr. Stam mentioned at lunch that he often wonders if he may just be completely mistaken, and says that if so, he would have a hard time forgiving himself.

There are also those who abandon humility in their intellectual pursuits, even among the professors here. Any professor immature enough to claim a monopoly on the truth has shirked the true responsibility that anyone dispensing education takes on himself—the responsibility of humility.

If a professor uses his lectern as a place from which to summon up ill-feeling towards other students and professors in the name of almighty ideological debate, then he doesn't deserve his place at the lectern. Those who cannot handle the responsibility of self-restraint and humility should not be allowed in front of a class—a position from which they can do an immense amount of damage. Fledgling students struggling for the first semblance of truly critical thinking are going to be directly affected by a professor who vents his very singular and concrete-clad opinion as fact—indisputable truth. We need education without indoctrination. This is why it is a very dangerous thing to put a professor with little self-control in front of a class of rather maleable underclassmen. This is no slight on the state of underclassmen; it is an indictment of any professor who abuses his position out of arrogance and immaturity. Thankfully there are very few such professors here. Perhaps in the future, there will be fewer, either by weeding or by growth. Self-erasure is the key to truth in God's Kingdom.

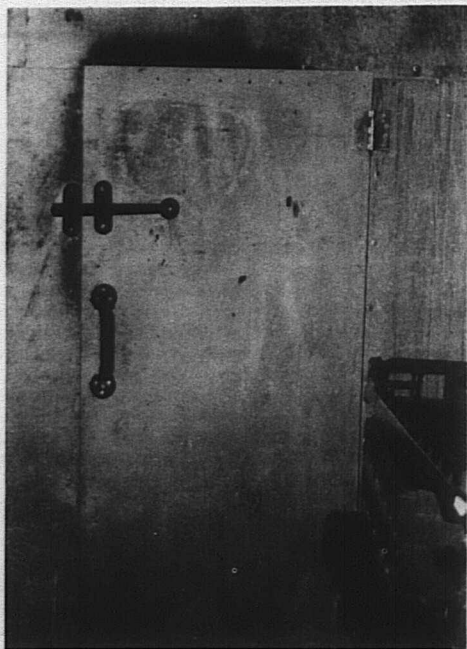
J. Craig Henry

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The Houghton Star is a weakling publication resenting the vice of the students of Houghton College. The Star encourages thought, discussion and the free exchange of opinion; but the opinions and ideas expressed herein do not necessarily represent the opinions and ideas expressed herein. The Star encourages signed letters to the editors, however, the editors reserve the right to edit all contributions. All letters for inclusion must be submitted by 9:00am Tuesday. The Star subscribes to the Washington Post Writers group and the Universal Press Syndicate.

Cover: radio, rocks, Lycoming Creek — "Fear death by water"—T.S. Eliot (ask any punkin. . .)



the damage

News Item #3: Mission

by James Randall

Houghton College will be conducting its first mission project in Mexico this Christmas, pending approval from administration. Working closely with Messiah College, it is hoped that Houghton can set up its own mission project for Christmas of 1986, and that such an undertaking will become an established part of the college. Student Senate President Bill Wichterich echoes this desire, saying that such a mission would "greatly expand the students' world views."

While in Mexico, the students will be divided into a relief team, a construction team, and a prison visitation team. Students will also be needed to cook, drive vans, conduct children's ministries, and perform vocal and instrumental music. Jobs

will be rotated so that each student can experience many facets of the Mexican mission. There is also the possibility that Houghton College will be assisting Messiah with a clothing drive. In this case, students here would be needed to gather and sort used clothing to be sent to Mexico.

Sponsored by World Christian Fellowship, the mission will cost \$200. A goal of 5-10 Houghton students has been set to work with approximately 30 students from Messiah College. Vans will leave Messiah on December 20, and the students will spend a night in Dallas, Texas, staying with local Christians. While in El Paso/Juarez, Mexico, their lodging provisions will include local churches, the "Christ is the Answer" facility, and outdoor camping. On the way back, the students will again spend a night in Dallas, and return on January 2.

Information concerning this project can be obtained in the Student Senate office. Interested students should contact Stacie Schrader at Box 1449 as soon as possible.

News Item #2: Fire

by Jeff Crocker

A small fire broke out on the Campus Center loading dock Wednesday afternoon, November 13, at 3:20 pm. The fire began inside a cardboard compressor bin and was confined inside the receptacle.

Pioneer Food's Sam Smith was the first to notice the blaze when he saw smoke and flames billowing out of the compressor unit on his way down to the loading dock. Smith immediately alerted Doug Newcomb,

and Food Service manager Karl Halicke upstairs in the kitchen.

Smith, Halicke and Newcomb attempted to extinguish the flames by pouring pots of water on the blaze and by using two fire extinguishers. Mark Burlingame also contributed in quenching the fire using a green garden hose.

While Smith and Halicke were working on the blaze, Newcomb, risking his life, entered into the smoldering unit and proceeded to

empty the bin of the cardboard.

While the Pioneer Food men were extinguishing the fire, the Houghton volunteer fire department responded to an anonymous call from the Campus Center alerting them to the blaze. The fire was virtually out by the time the fire department arrived.

The origin of the fire is still uncertain, and the possibility of arson has not yet been ruled out. Houghton Fire Chief Dr. Kenneth Boon stated,

"A cardboard compressor bin is an unlikely place for a fire; we are suspicious of its origin." An investigation of the debris after the fire did reveal a used book of matches, but this was not strong enough evidence to conclude that the fire was deliberately set.

Since the fire was confined to the compactor unit there was not extensive damage to the loading dock or the Campus Center building.



the drama

News Item #4: T.V.

by Jonathan Robords Lightfoot
When the show "Open Rap" came on the air in Buffalo on Sunday, November 3, it had a new host, Mrs. Deborah White, and Houghton College started a new outreach.

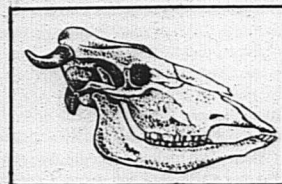
"Open Rap" is one of a series of religious programs of the Buffalo Area Council of Churches. It airs on WGRZ-TV, Channel 2 in Buffalo, at 6:30 am Sunday morning twice each month. During the years that "Open Rap" has been on the air, different groups have taken time to produce and host it. The show's purpose, as stated by Mabel Bailey, Program Coordinator, is to "provide information for college age adults—activities, interests, problems, challenges, etc."

Recently, when the previous hosts informed the Council that they could no longer do the show, Reverend Robert Grimm called up the Buffalo Campus and offered Houghton College the job of hosting the show. The College accepted, and Mrs. Deborah White, Assistant to the Dean and Head of Public Relations and Development at BSC became in addition to her other duties, the host of "Open Rap."

During the first show White

hosted that aired November 3, Dr. Charles Massey, Dean of the Buffalo Campus, and Joyce Sullivan, Head of Admissions at the Buffalo Campus, were her guests. Their topic was an overview of Houghton College. The guest for the November 10 show was Mrs. Claity Massey discussing the topic of day care. The next two shows will be aired December 8 and 15.

In response to why the college decided to accept the offer to host "Open Rap" White said that "it is a very exciting opportunity for Houghton College to explain to the Greater Buffalo Area how we are serving and impacting the Church Community." The Monday after the first show the Buffalo Campus received two phone calls concerning the show, one from a prospective student. White did emphasize, however, that the show is not meant to be free publicity for Houghton College. The show is a community service and must reflect the needs of the Buffalo religious community. White also mentioned that she is open to any organization that feels it could be part of a show.



News Item #5: Wolterstorff

by Tashna Hendriks

On November 21, the Staley Lecture Series will present distinguished lecturer Nicholas Wolterstorff, Professor of Philosophy at Calvin College. Dr. Wolterstorff is a highly sought-after international speaker and author of *Art in Action*, *Reason Within the Bounds of Religion*, *Educating for Responsibility*. In his most recent book *Until Justice and Peace Embrace*, he addresses the issue of whether or not a Christian should involve himself or herself in the world's social order. In it he considers three of the most fundamental issues of the world: mass poverty, nationalism, and urban ugliness.

Wolterstorff is convinced that unless the structure and dynamics of modern social order is understood, it is impossible for us to act respon-

sibly and effectively. Wolterstorff will be lecturing from this controversial book as he examines the impact that a Christian world view should have on our understanding of justice and on our action to achieve justice in a morally complex world.

Dr. Wolterstorff will be speaking in chapel on Thursday, November 21 and Friday November November 22. Following chapel on Thursday and Friday there will be a general luncheon discussion in the Trustees Dining Hall. He will also be speaking in Schaller Hall Thursday at 8 pm.

The Staley Distinguished Scholar Series is a project of the Thomas F. Staley Foundation of NY and was established in the fall of 1969 by Mr. and Mrs. Thomas F. Staley in honor of their parents.

News Item #6: Scholarship

The Harry S. Truman Scholarship Foundation has announced that it is now seeking nominations of outstanding students in any academic discipline who are preparing for careers in public service.

Institutions can nominate up to two sophomores for the 1986 competition. If selected, each student will receive a scholarship award covering eligible expenses up to \$5,000 per year for their junior and senior years and two years of graduate study.

The deadline for nomination is

December 1. Eligible students must be full-time sophomores working toward or planning to pursue a baccalaureate degree, have a 'B' average or equivalent, stand in the upper fourth of the class, and be a US citizen or US national heading toward a career in government.

Interested students should speak to the Truman Scholarship Faculty Representative whose name should be posted on campus, or write the Truman Scholarship Review Committee, CN 6302, Princeton, NJ 08541-6302.

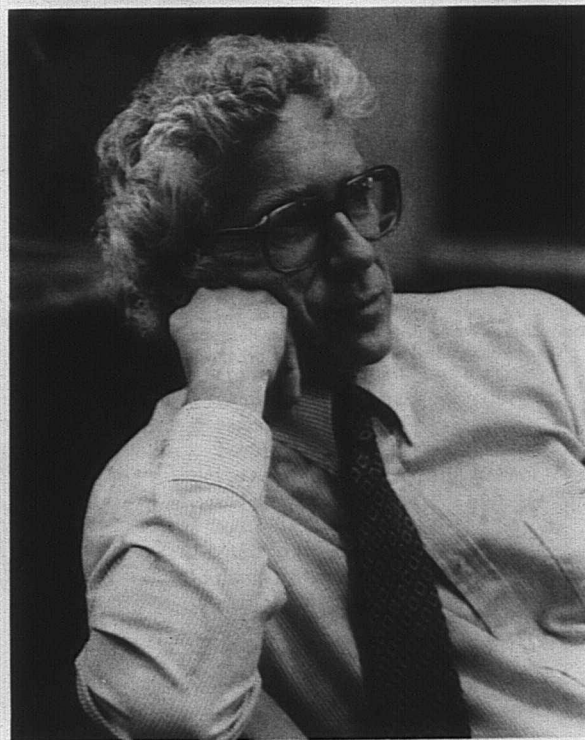
News Item #7: Information

As of the new academic year, the Institute of International Education (IIE) has opened its new International Education Information Center to US college and university students planning to study abroad. The Information Center is a volunteer-based facility supported by the professional resources of the Institute, the largest and most active US higher educational exchange agency.

IIE's new Information Center contains extensive information on study overseas, including brochures on hundreds of study abroad programs

sponsored by US higher educational institutions and private agencies, all standard reference books, and one of the largest collections of foreign university catalogues in the US.

Due to the volume of inquiries, the Information Center cannot offer assistance over the telephone or by letter, but is open to students visiting New York City from 10 am to 4 pm each weekday except major holidays. It is located on the first floor of IIE's headquarters office at 809 United Nations Plaza.



News Item #8: Study

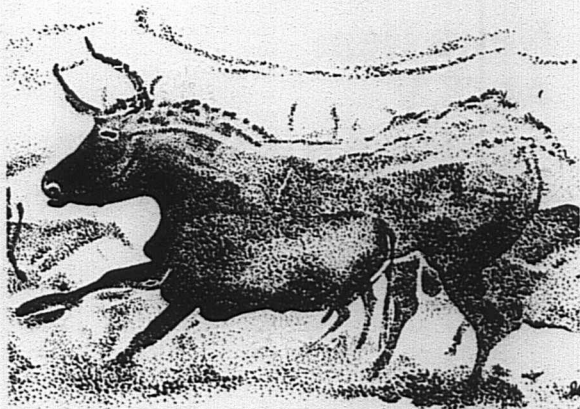
At a recent meeting of the presidents of the 13 schools in the Christian College Consortium, David Parkyn, Chaplain of Messiah College, reported that Consortium colleges rank highest in student outcomes in the areas of moral and spiritual development.

Among five outcomes studied, however, Parkyn ranked the aesthetic development of alumni relatively low. Social development, in terms of involvement with societal issues and personal development, were both ranked higher than aesthetic development, but were lower than Parkyn hoped.

Parkyn surveyed all the alumni of all thirteen schools in the class of 1979. He had an unusually high response of returns. They responded to 28 basic questions covering all five areas and growing out of the objectives listed in the college catalogues.

The academic deans have requested that the study be repeated for the class of 1982, five years after graduation, to give a longitudinal dimension to the research.

Some of the colleges involved are Asbury, Gordon, Houghton, Messiah, Taylor, and Wheaton Colleges.



Note the white stripe along the back. Upper Palaeolithic. After Windels

News Item #9: Basketball

by Dave Mee

The 1985-86 Houghton College men's basketball season got underway last Saturday night as the Highlanders travelled to Alliance College. Alliance opened its season with a 90-80 triumph over St. Mary's College of Michigan. This first game also marked Houghton's inauguration into the National Association of Intercollegiate Athletic's District 18.

With the departure of four seniors from last year's squad, including the new assistant coach, All-American Jeff Anspach—the roster is full of new names. The returning lettermen include 6'7" senior Rich Ryan who consistently gives the opposing defense trouble. This year's captain, Josh Merrill will again be counted on to score from the outside. David Kottwitz gained valuable experience during his rookie year and should contribute on both ends of the court.

The newcomers are led by Camden

Community College transfer Jim Fox, a 6'8" forward who will be as valuable for his rebounding as for his ability score with a perimeter shot. Jim Leventis comes to Houghton from Gloucester County College and will primarily fill the point guard position, replacing the outstanding Derrick Barnes, New York's second all-time assist leader. Though he is a senior, Joel Steindel will be wearing a Highlander uniform for the first time. Joining Fox at a post position is 6'9" freshman Chad Olson, whose size alone should make him a factor anywhere near the basket. Brad Starkweather, an All-County player from Brockport, NY and Rusty Ryan, a 6'5" forward joins Olson, Chuck Janke and Geoff Stedman.

After last Saturday's game, the Highlander's will remain on the road next week with a contest at George Brown College in Toronto on Monday. On Friday and Saturday, the team will be one of four participating in the Spring Arbor College Tip Off Classic. Under the direction of Coach Jack, Houghton's first game is slated for December 7 in a district match up with LaRoche College.

News Item #10: Scouts

by Paul Bussi

I seldom see young children at Houghton College. When I do, I wonder with Cat Stevens, "Where do the children play?" The Houghton Wesleyan Church is trying to get children to play in church-sponsored activities. Pioneer Girls and three different scouting programs are available.

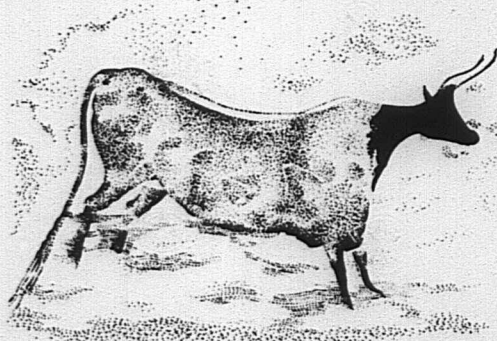
Beth Beardsley, coordinator of Pioneer Girls sees the group's goals as introducing the girls to Christ and helping the ones who know him to grow as Christians. There are fifty-seven first to sixth grade girls divided into six groups. They meet on Tuesday nights, first and second graders from 3:30 to 5:00, and the third to sixth grade girls from 7:00 to 8:30. Each group has two leaders. There are badges to earn and cooking, sewing, and other skills for the girls to learn. Presently the volunteer leadership positions are filled, but Beardsley expects leadership needs next semester. If you're interested and know you'll be available next semester, she welcomes your calls at 567-8117.

The scouting program, also hosted by the Houghton Wesleyan Church, has activities for boys from seven to eighteen years old. Seven and eight-year-olds in second grade can join the

Tiger cub program in which each boy works with one adult between monthly group meetings. Currently six boys are involved in this program coordinated by Gary Rownd.

The cub scouts meet each Monday after school. They take the school bus to the home of Mrs. Dowden who leads the den meetings. The boys work for badges and learn about the monthly theme which ranges from pirates to presidents. There is a distinctly Christian emphasis in the program; Dave Barnett, Scoutmaster, is instrumental in helping the boys mature. This month's highlight is the Pinewood Derby Race. All are invited to attend to watch the race in the village church youth room on Thursday, November 21, at 7:30 pm.

The Boy Scouts, led by Scoutmaster Bill Roeske and assistant Bernard Piersma, enjoy activities designed for fun and learning. Since the boys often are not associated with the church, the leaders see an opportunity for spiritual outreach. Fred Trexler, scouting coordinator, says men are needed to serve as counselors in the "God and Country" program. College men are welcome, and if interested should contact Trexler at 567-8330, or at his office.



In all probability the head was merely much darker than the body, a type of coloration which still occurs in certain domesticated breeds. After Windels

Interjected Opinion #01: Reagan

Q. Why have you had so much trouble convincing the people that the contras' cause is right?

A. (Reagan) Part of it is the sophisticated disinformation campaign the communist bloc uses to confuse people. But we've made mistakes too, in some of the terms we've used. I wish we'd done something I'm going to do from here on: if we had referred not to the Sandinistas but to the communists, not to the contras but the freedom fighters, and made it clear that the latter are people fighting in their own country against a communist takeover, then there might not have been so much confusion.

Thank you, President Reagan for such a fine example of the sophisticated disinformation campaign that the capitalist bloc uses to confuse people.

THE CITY

A SONG FOR AGREEMENT (To be sung in the key of gee)

It is agreed that we shall
sing the praise of America—
yet is that not too broad?
It is agreed that we shall
praise capitalism.
Agreed?

Agreed.

Riding a train through our heartland—**AVARICE**.
Flying on a plane through our clouds of glory—**CUPIDITY**.
Driving in rain through our infinite mercy—**VORACITY**.
And the heart of America pounds on . . .

Dejection: an ode for the masses—**RAPACITY**.
Election: black and white reruns—**LUST**.
Selection: naturally, Darwin reigns ruthlessly—**AVIDITY**.
And the heart of America pounds on . . .

The Bootstrap Phenomena—**ESURIENCE**.
The SES Consciousness—**WOLFISHNESS**.
The ABSCAM Embarrassment—**VORACIOUSNESS**.
And the heart of America pounds on . . .

Howl, Ginsberg, howl for your best minds of madness—
GLUTTONY.

Wail, T.S., wail for your stuffed men of straw—**INCONTINENCE**.
Scream, Silas, scream, for there is no future—**PIGGISHNESS**.
And the heart of America, America pounds on . . .

Wall Street ogres mismanage happiness—**INTEMPERATENESS**.
Tenement mothers sweat drops of blood—**SORDIDNESS**.
Gun lights the path of a thief/father/man—**INSATIABILITY**.
And the heart, hard heart of America pounds, throbs, pounds
on and on . . .

But our thesaurus grows cold
and we border on boredom—
a song turned sour?
Perhaps we should sing of something
joyous, truthful, positive:

It is agreed that we shall
praise harmonious coexistence.
Agreed?

Agreed.

by David Shoemaker



street sweeper
pied piper

metal lawnscape
ethnic gangrape

rain fragrance
greasy vagrants

negro anthem
spanish mayhem

wizened ratteeth
bloody bladesheath

vegetation
machination

mask dancer
child romancer

pasture concrete
market rawmeat

sooty tension
weekly pension

flower power
sweaty voyeur

dying slumlord
bottled bumhoard

window pane
nameless name

by David Shoemaker

Good Times Past

To be born sooner,
chains and shackles,
would have been a more interesting
life.

To run Free through the Fields,
chased by the "man" and his dogs,
would have been a time worth
remembering.

Seeing the rays of the sun,
the ashes of my burned down house,
the tears of my stolen children,
touching the virgin land.

And the joy of rising above men,
dangling from the lynching tree,
reaching for heaven through the
stillness.

by Charlie Moore

Poetry: Assorted

EARLY WORKS

Fine Arts News Item #1: Boychoir

Houghton College welcomes the American Boychoir back for a second concert as a part of the 1985-86 Artist Series, Friday, November 22 at 8 pm in Wesley Chapel.

Founded in 1937 as the Columbus Boychoir, the American Boychoir has gained an enviable reputation performing before audiences in 48 states and 20 countries. They have appeared on national television and radio, with major orchestras, at the White House and the Vatican, and before presidents and kings.

The choir has made more than 15 recordings, most recently a complete "Messiah" with the Smithsonian Institution, a recording already hailed as a collector's item. Boys in the choir attend The American Boychoir School in Princeton, NJ, the only nonsectarian boarding school in the western hemisphere.

John Kuzma became music director of the choir in 1983. A graduate of Eastman School of Music, he has also studied at the University of Copenhagen in Denmark. He began his career as music director of St. Paul's Episcopal Church in San Diego, and in 1979 founded and directed the San Diego Chamber Orchestra.

The choir anticipates auditioning area boys interested in becoming members. Students may purchase tickets at the music office, or use the one free ticket available.



Phil
Silvey



Gerry
Szymanski

Fine Arts News Item #2: Composers

by Barb Pinto

Question: What do Gerry Szymanski, Phil Silvey, Craig Henry, and a Commodore 64 computer have in common? Answer: They will all be performing in Szymanski and Silvey's junior recital next Wednesday night.

A host of friends will assist in performing works that Szymanski and Silvey have composed.

Silvey, a theory and composition/music education major with a concentration in voice, will perform vocally and on the keyboard.

Two of Silvey's works, *Mordecai's Lament* and *If I Must Die* are part of a musical he's writing based on the book of Esther. Silvey explains, "I've always had an interest in musicals, and I wanted to do one with a Christian message."

Silvey adds, "Another piece, *Flight*, was inspired by a blue jay outside the window of my third floor practice

room in the music building. The sound of this piece simulates its flight."

Szymanski, a music theory and composition and writing major will conduct a chorus accompanied by four violoncelli in three movements from *Requiem for a Christian Friend*, composed in memory of his grandfather. Szymanski explains, "I got the idea after seeing *Amadeus*. I saw how sadness could be expressed and how meaningful the words were. I wrote the *Dies Irae* before my grandfather died and completed the other two soon afterwards."

Shards of Glass, a minimalist piece inspired by the work of Philip Glass, and written by Szymanski, will be performed by cellist Craig Henry accompanied by a Commodore 64 computer.

The recital begins at 8 pm on Wednesday November 20 in Wesley Chapel. A reception will follow in the chapel foyer.

Fine Arts News Item #3 Philharmonia

The Houghton College Philharmonia will present a program of "children's" pieces next Thursday evening at 7 pm, November 21. The short concert will be offered at the earlier time to accommodate parents with youngsters.

The program will feature the favorite *Peter and the Wolf* by Sergei Prokofiev, with narration by Tom Bookhout. Eun Yeo Nelson provided over fifty-five slide illustrations telling the story of the adventurous young boy that will be projected on the screen as the orchestra performs. Mary Jo Roth (1985 Presser scholar) joins the orchestra as piano soloist in the first movement of Beethoven's *Piano Concerto No. 1 in C major*. Schubert's *Overture to The Magic Harp*, perennially misnamed as the *Overture to Rosamunde*, will also be performed.

As part of Houghton's extension of American Music Week, the Philharmonia will give the world premiere of Dr. William Allen's *Little Concerto for Organ and Orchestra* with Professor Susan Randall as soloist. Allen began the piece last May in preparation for the children's concert and it is based on the themes of *Twinkle, Twinkle, Little Star*, and *On the Road to Mandalay*. Dr. Allen comments, "I wanted to familiarize children with the organ, since the most exposure many little children have is in church."

While the concert is aimed towards kids, the child in all of us can enjoy this evening of music.

COMPOSERS' CONCERT, MONDAY NOV 25
8pm

MADRIGAL DINNERS, DEC. 5-7 6:30pm

CONCERT: RANDY STONETALL WED, DEC. 4
LESLIE PHILLIPS
PLAY: J.B., A MODERN VERSION OF JOB
DEC. 6-7 8pm

Fine Arts Review #1

Film: Harvest of Despair

by Yuri Hreshchysyn

"Harvest of Despair," a documentary about the Great Famine of 1932-1933, which killed some 7 million inhabitants of Ukraine, will be shown here on Monday, November 25, in Schaller Hall at 8 p.m. Admission is free. The screening has been made possible by Phi Alpha Theta and their advisor Dr. David Howard of the History Department. "This period of Soviet history is of special interest. It needs to be examined," stated Houghton College history professor Dr. Katherine Lindley in reference to the film.

Until recently, the Soviets had managed to stifle news about the famine. *The Ukrainian Weekly* (October 20) reported in an article by B.M. Babi, director of the Institute of State and Law at the Ukrainian Academy of Sciences, who maintains that by adhering to certain interpretations of historical events in the USSR, the United States may be violating international law. *The Weekly* commented, "Obviously Soviet authorities consider the issue of a man-made famine in the second largest Soviet Republic a particularly sensitive question."

In his keynote address at the dedication of a monument to the victims of the famine on October 10 in Canberra, Australia, Dr. James E. Mace, research associate of the Harvard Ukrainian Research Institute, stated, "Genocide is a crime against humanity as a whole. Stalin's genocide against the Ukrainians, like Hitler's genocide against the Jews and the Ottoman massacres of the Armenians, have all been denied by the criminals who committed them. We pledge ourselves to the memory of that crime and tragedy, not in the spirit of revenge, but as a trusteeship of a sacred duty."

The showing of this film is particularly timely as we watch the developments of the US-Soviet summit. As reported in the *New York Times*, President Reagan is planning to tell Mikhail Gorbachev, general secretary of the Communist Party of the Soviet Union, that the United States has "real concerns about how you treat your people."

National Review (July 26) wrote "With people starving to death under a Soviet dominated regime in Ethiopia, *Harvest of Despair* has achieved grisly topicality. It deserves an American audience."

Fine Arts Review #2

concert: Simple Minds

by Dave Cleveland & Craig Henry

On Sunday, November 10, we went to see Simple Minds and you didn't. So unless we say something you won't know nothing.

Shriekback opened up the concert and that was OK by us. Their lead singer slithered on stage like some reptilian Yul Brynner (is that the way you spell?) lifting his legs like a balding arachnid. The keyboard player for Shriekback was a Nehru replica and, as you might imagine, the group had an oriental, or Indian, mystique about them. But the beat was good, very good, and as a warm-up band, they were more than tolerable. More energy and sweat there than a women's soccer team and so much less annoying to listen to. They even appeased a couple of screaming Houghtonians by ending their set with 'Nemesis,' a title that may or may not mean anything to you. Doesn't matter, because that's not who we went to see.

The break before Simple Minds opened up was a bit long; just long enough to allow a perfumed swarm of teenyboppers the time to shove themselves towards the front. We heard that a few Houghton students towards the front broke vows of pacifism and punched a number of the little creeps, but we would never condone such violent responses to the impious little prigs. Anyways, the concert began and you still weren't there. We were (not to rub that in or anything).

The attitude of the band, and especially Jim Kerr, the lead singer, proved to be the most impressive part of the concert, winning out over the mere music and performance. From where some of us were, only 15 feet from the stage, we were able to take in the more subtle physical inflections and expressions of each of the band members which added another level to the concert—the level of personality. The most impressive figure was Jim Kerr, but not because of any traditional rock and roll charisma on stage. He remained throughout the whole of the concert a gentle, kind person with a gentle, kind face—rare attributes in the contemporary music culture. From the way they acted and presented themselves, Simple Minds didn't seem to be on stage for a self-ingratiating experience. We are wary of reading too much into the performance, yet we thought that Simple Minds neither played for the audience alone, nor from themselves alone.

Fine Arts Review #3

album: "Once Upon A Time"

by Craig Henry & Rich Rose

"Once Upon A Time," the eighth release from the Scottish band, Simple Minds, marks a new turn and blend in their music that will appeal to a wider audience without severely compromising the progression of style that Simple Minds has established in the last seven years. In "Once Upon A Time" Simple Minds adds a soulful heat to the thick and almost cathartic percussion of "Sparkle In The Rain," the album just prior to this one. More melodic and musically available in each song's section by section development, "Once Upon A Time" has pop leanings but never takes the complete and drowning plunge into radio-tailored music. Instead, the new sound adds a swing—some soul—to what had previously been icier and chant-like.

The driving force that holds this album on a higher plane of emotional expression is Jim Kerr and his fiery but smooth vocal work. Robin Clark appears on this album as an additional lead singer, and her soaring, charged chorus work lends "Once Upon..." a completing source of heat that never allows the album a tepid moment.

But Simple Minds has not gone pop. Although 'Alive and Kicking,' the track that sounds more pop than any other Simple Minds song, is currently on the radio, and the title track will no doubt soon follow, they retain an emotional integrity rare on the FM airwaves these days. 'Ghost Dancing,' a song that SM played in Philly on Live Aid, 'Oh Jungledland,' and 'Come A Long Way' bridge the gap between this album and the last, carrying over the feverish chanting lyrics and momentum reminiscent of 'Sparkle In The Rain.'

Kerr varies his voice enough from song to song to keep things interesting, and his rasping, throaty vocals in 'Sanctify Yourself' are more like a spiritual than anything else.

Lyrical, "Once Upon..." maintains the same vague theistic flavor that kept so many of us wondering through the last three albums, although some references seem explicit. Check them for yourself. (See concert review for some resolution.) The theme of the album is of yearning, but of finding answers. Simple Minds throughout their career has succeeded in translating their yearnings as fallen creatures into songs of powerful expression and hope. Would that some of our 'Christian' artists could accomplish such tasks so artfully. "Once Upon A Time" is definitely worth your time and money. Simple Minds and what the group expresses aren't limited to their importance in new-wave music; they can be important to us as Christians.

Jim Kerr did not care to blast the audience with energy and personality, but instead he knelt on the edge of the stage and extended his hands for people to hold. And even this gesture didn't seem to be out of a sense of his own importance. He was a gentle, giving man, and we believe that he was worshipping.

All the signs were there for those who wished to find them. There were the church windows projected behind the stage at the opening of 'Book of Brilliant Things,' a song that we now know for certain as a reference to the Bible. There was also the musical expression of 'Street Hassle' that brought new depth to the meaning of the line "we need your loving so badly" after telling of feeble attempts to satisfy this need in prostitution. The live performance seemed designed to complete the sometimes enigmatic message of the lyrics. Artists on Christian labels can stand to learn a lot about worship from the humility and power of Simple Minds.

Not much standard criticism in this review. The guitarist, Charles Burchill had a few technical problems and is not at his peak when live. Mel Gaynor excelled on drums and percussion, and Michael Macneil maintained a calm consistency on the keyboards. We didn't pick them apart because they weren't there to be picked apart. They were there working as a group to give a message—mostly a message of hope and an example of worship.



Interview with John

Star: How long have you lived in Central America, and what is your background as a missionary?

Stam: We went down in 1954. So we've been there for 31 years. Our first task was to learn the language and then we went to a rural pastorate in Northern Costa Rica. Then later we went into teaching.

Star: What have you mainly taught?

Stam: I teach theology and ethics. Since 1980 my work has been concentrated to working with pastors in rural areas, and I work a fourth of the time as the theology professor at the University of Costa Rica.

Star: What do you have to say about church renewal in Latin America?

Stam: This has been extremely significant. This is the real issue, rather than liberation theology. Latin America is a nominally Roman Catholic country with a gigantic population. In the 1940's the Roman Catholic church realized it wasn't fulfilling the spiritual necessities for the masses of people. Even baptizing an marrying was hard to do with so few priests. Some Roman Catholics began to say that Latin America really wasn't an evangelized country. The pastoral task of the whole church was to discover their own convictions. This led to the formation of Bible study groups and lay preachers. The formation of the Bible study groups had an amazing effect on how these poor people felt about their lives, their country—and the exploitation. Sometimes these thoughts led to non-violent manifestations, which were violently repressed by some of the governments. I feel that we must recognize the significance of this kind of pastoral, spiritual movement bringing church renewal in these countries. And then liberation theology is only one theoretical expression of this whole movement towards renewal—a very ambivalent good news/bad news expression at that.

Star: There is one viewpoint concerning Nicaragua that states: the reason why such an authoritarian dictator came to have such power in Nicaragua happened not because the US supported him and helped him, but that Somoza dictatorships became so harsh because of the lack of US influence. In other words, because of three wars, the US tried to help Central America, but was deterred and while we looked away Somoza made himself stronger. What do you think of this viewpoint?

Stam: I think we need a historical viewpoint on that. Beginning with the Monroe Doctrine and the Spanish-American War. The basic pattern is an extremely high level of US interests in Central America including a high frequency of US military intervention. We landed marines in Haiti, Dominican Republic—Nicaragua was highly privileged in that respect. The problems were structural. The fact that change came about in Nicaragua through the Sandinista was by no means due to US neglect, but the fact is that the US resisted real Sandinista triumph until the bitter end. In January of 1979, the US realized that Somoza could continue no longer either. The US fought tooth and nail for its last hope—which was to maintain the murderous Somoza National Guard. The power of the Sandinista Front, and the popular support of the Sandinista Front made even this impossible. So the US did not neglect Nicaragua by any means. I do not see that US neglect of Central America has been a significant factor at any point.

Star: How would you describe the change in Nicaragua after the Sandinistas came to power?

It is simply inconceivable that whole organized arms traffic, from the Nicaraguan government especially, was or is flowing into El Salvador and is never caught.

Stam: For one thing, I would not call the Sandinistas radical. I think they are moderate revolutionaries in the sense of wanting a basic social change, and wanting a basic change in the equilibrium of power. Some Nicaraguans resent this, but many are in agreement. The peasants and the working class have more power now.

Star: What do you think about the accusations that Nicaragua has shipped arms to El Salvador?

Stam: They are totally false. The whole matter of arms shipment is a thoroughly confused question. The causes are for business rather than politics or ideology. For example, Costa Rica is very much involved in shipping arms to the guerrillas in El Salvador. A Costa Rican pilot was just released from the prison in El Salvador. The story was that he was captured by the Salvadorian government while flying arms to them. The Salvadorian government put him in prison and tortured him. He was told that if he would involve Nicaragua, if he would say that it was actually Nicaragua that was giving the arms to El Salvador, then he would be freed. He became an evangelical while in prison. Julio Talevara is his name.

The CIA has greatly confused the issue. David McMichael, a CIA analyst, was sent to El Salvador with the specific task of proving Nicaraguan arms supply: in 1982, 83, 84 he found that it didn't exist. He protested that the assignment should be *not* to prove that Nicaragua was the source of arms to El Salvador, but that they should try to find the real source. He resigned from the CIA, and he was a major witness for the Nicaraguan government in its accusations against the United States administration at the International Court of Justice at the Hague.

Thirdly, the FMLN [the major guerilla faction] has captured an enormous number of arms from the Salvadorian army. Some US spokespeople even complained that the Salvadorian army, in the typical corruption that prevails there, has been selling arms to the guerrillas.

Fourthly, Nicaragua has no border with El Salvador. The US has electronic equipment on their ships which stay in the Gulf of Fonseca, there-

From the beginning, the purpose of supporting the contras was to overthrow an independent government, and now an elected government.

by blocking the water route from Nicaragua to El Salvador. Also the US controls the whole southern border of Honduras with electronic equipment. As David McMichael himself said, the US has equipment so sensitive, that when a toilet is flushed in Managua they could hear it if they want to. It is simply inconceivable that whole organized arms traffic, and from the Nicaraguan government especially, was or is flowing into El Salvador and is never caught.

Star: Why do you think the US really accused or accuses Nicaragua of shipping arms to El Salvador?

Stam: The US uses these accusations to support the *contras*. What bothers me is that if the reasons we support the *contras* are to stop the arms flow into Salvador, then why are the *contras* destroying schools? Why are they blowing up bridges in areas that have nothing to do with arms shipment, but a great deal to do with life? Why are the *contras* burning food cooperatives and killing doctors? From the beginning, the purpose of supporting the *contras* was to overthrow an independent government, and now an elected government. The whole arms traffic pretext is a hoax.

John Stam

by Bryan Vosseler

Star: After the revolution, President Carter gave aid to the Sandinistas and then later cut it off. One viewpoint thinks that the Sandinistas could not live with a positive image of the US government, and that is why the effort to give aid failed. What do you think of this viewpoint and also, what do you think happened during the time period when both Carter and the Sandinistas had power?

Stam: First I must say that every process and all facts are subject to interpretation. There are different interpretations on this time period worthy of respect and I am not saying this is the only interpretation, but it is a valid and convincing interpretation of this process.

The US has aggressively blocked aid to Nicaragua. It is a strangulation process.

Nicaragua sought economic, diplomatic, and military aid from the US. This is a fact. The response was negative. Tiny amounts were offered with totally unacceptable conditions under the realistic circumstances of Nicaragua and with the history of US involvement in the Somoza regime. Furthermore, a great problem arose in the middle of 1980. A part of the private sector and the hierarchy of the Catholic church was taking a more and more aggressive anti-government position. The aid question was funnelled in the direction of help to this private sector and to this part of the church, which were simply financing opposition to the government, to the extent that at one point, the US was willing to send \$8 million to COCEP, an entrepreneur group extremely hostile to the government and with clean connections with the counter-revolution. When the US was willing to give \$8 million to this part of the private sector and this part of the Roman Catholic church, the Sandinista government refused it. The government said that it would not accept that aid from the US, because it is really aid to the opposition.

So you have to look at the whole process there. The Voice of America said this morning that the US generously helped Nicaragua. I don't believe it. I think I could go back to the facts and dates to support this whole process.

Star: What do you think of the economic relationship between the US and Nicaragua, and also the economic relationship between Nicaragua and the rest of the world? Is Nicaragua as non-aligned as it had originally wanted to be?

Stam: The US has stopped its aid to Nicaragua and has aggressively blocked aid from other sources. It is a strangulation process. This has been especially serious concerning the defense budget. When France made an agreement for \$12 million to the Sandinistas in 1982, France got so much threatening response from the US that they didn't carry out their offer. And on an economic aid level, when the European Economic Community (EEC) met in Costa Rica at the end of last year, George Schultz sent a threatening letter to the EEC. The power of the US is so great that the countries that are sympathetic have to count the cost before helping.

After the US embargo and a highly exploited propaganda campaign over Ortega's trip to Moscow, it ought to be pointed out that Ortega visited every country in Europe; it was not a rush to the arms of Moscow. In these two trips, the result was revealing on the question of non-alignment and economic aid to Nicaragua. There was \$202 million from the socialist bloc, \$200 million from the capitalist bloc.



And that I think, is called a non-aligned foreign policy. The conditions of non-alignment are fulfilled.

Star: What do you think of Nicaragua's defense buildup?

Stam: Colonel John Buchanan has pointed out very clearly that the military resources of Nicaragua are defensive and those of Honduras are aggressive. Nicaragua has a very strong anti-air defense and a rather laughable air force. Honduras has a mammoth air force. It was the strongest aggressive air force in Central America until the US built up Salvador beyond it.

Star: What do you think of the recent cutbacks of civil liberties in Nicaragua?

Stam: I think it was justified. We haven't felt the pinch. We move around freely. We just had a youth workshop in which 800 people came except for in war zones. Not one brought reports on restriction of travel. I have moved around since then and not run into one military or police checkpoint, which you can't do in Guatemala. Anywhere you go you will be frisked and searched. So in my opinion, there are more restrictions in Guatemala than in Nicaragua. If you are working in opposition to the Sandinista government related to the armed opposition, then the government will take measures against you, and I would not disagree with these measures. We did this in World War Two. It is paradoxical that right before the decree in Nicaragua, Bolivia imposed a far more severe decree—a state of seige. They arrested 2000 workers and flew them to virtual concentration camps. But this was a government that we rather like, and we didn't hear the uproar.

Star: What do you think about the restrictions on the opposition newspaper *La Prensa*? Do you think they are related to the armed opposition?

Stam: They very obviously have some relations to the armed rebellion. First, *La Prensa*, in which you hear such tragic accounts of censorship, is, in my humble opinion, by far the most fiercely aggressive opposition daily newspaper in any country of Central America. Left-of-center opposition journalists in El Salvador are killed and the government admits it can't protect their lives. There isn't an opposition press. I just came back from three months in Guatemala. They don't have an opposition press either. Honduras has one moderately critical newspaper named *El Tiempo*, but it is not nearly as critical as *La Prensa*. I am opposed to censorship, but even the US had censorship during its wars.

Star: Why don't you consider Nicaragua a communist country?

Stam: Extreme Marxist parties in Nicaragua are and have been bitter enemies of the Sandinistas because they rightly recognize that this is not a communist government. Nicaragua has a 60% mixed economy. It is pluralist—the conservative party has 24% of the congressional seats. How could a government with such a large amount of conservatives be called a communist government? What communist government had clean and competitive elections? When the Reagan Administration calls the Nicaraguan elections a sham, the sham is that and not the elections. The results were not so good for the Sandinistas that one thinks that the Sandinistas tinkered with them. But the Sandinistas did get 63% of the vote. The US publicized a totally false report of Soviet fighters going to Nicaragua during the election times in order to block out the news that there were genuine elections. Also what communist government (or any government in Central America) has a fiercely aggressive and critical newspaper even during wartime?

Opinion #1: ROTC

Dear Craig and Gerry:

I walked out of the science building last week and saw two men in uniform standing between the open doors of a well-used van. I recognized them as being the ROTC training officers.

As I went to my car I saw something in the van which they were about to unload. Immediately a type of anger welled up inside me. My mind flashed to what we see most in our newspaper and TV headlines—terrorism and war. The officers were unloading semi-automatic rifles from the van. I felt appalled. What are these weapons, ultimately used to kill others, doing on this "Christian" campus?

Later on, I happened to be in the science building. As I passed by a room, I glanced in, and saw a group of ROTC students, each with a rifle watching the instructor. The same anger I experienced before came back.

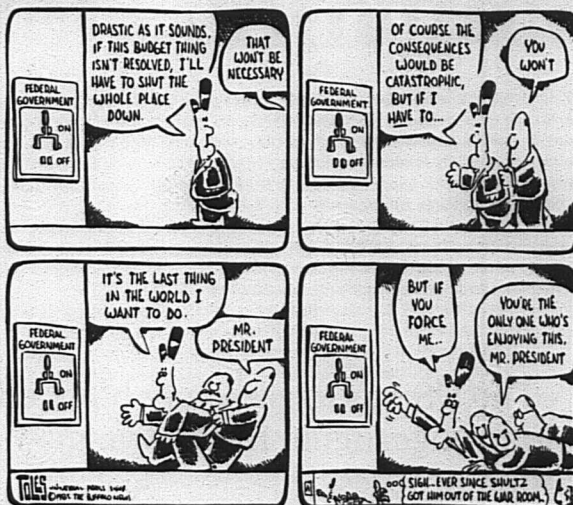
I wondered if each ROTC student has thought personally about whether he or she could picture themselves using the rifle on another person. And has each Christian in the class struggled with the issue of whether the Gospel of Christ is supportive of the army, war, nuclear weapons, etc.—or not? By being a part of ROTC you do support these things. It's more than just a way to get financial aid.

It seems to me that it comes down to supporting an institution of physical force and killing. Why do Governments have armies? (1) to impose their ways on another people, and (2) to keep another government from imposing itself on them. Terrorists seem to have similar reasons.

As Christians I don't believe we have the right to impose our form of government on another group of people by force, nor do I believe that it is the way of the Kingdom of God for Christians to resort to Physical means of defense, that takes others' lives, to protect our way of life. For one thing, our government's interests aren't necessarily those of the Kingdom of God. We need not protect our way of life or our physical and verbal liberties and freedoms by force. This is not the way of Christ. Our true freedom and joy should be in Christ and His Kingdom. It's not preserved or forwarded by America's "freedom," "liberty," or lifestyle. Our American comfortableness is more a detriment at times to the Gospel than a catalyst.

We as Christians are Kingdom of God people, not Americanists. The only right we have is to protect and develop the Kingdom of God. This is done through prayer, obedience, and Christ-likeness. It's done by God's unseen power, not by physical power.

People are not brought to a saving knowledge of Christ by our physical offense or defense. They're brought by seeing Christ's forgiveness, grace,



turning the other cheek, loving your enemies, going the extra mile, etc. Paul was imprisoned and stoned, but he kept coming back. As a result, people came to Christ and the Kingdom of God was advanced through peace and love. He wasn't bound to a country's government, lifestyle, or culture.

This Kingdom cannot be taken away from us by physical force or squelched by a government's policy or dictator. As a matter of fact it seems to be vital and grow all the more under that kind of pressure. Take a look at our brothers and sisters in Africa, Russia, and Korea, as an example. Evil men's intentions and oppressive governments come and go, but the Kingdom of God marches on forever.

I'm willing to die for the Gospel and the Kingdom of God, but I'm not willing to kill or be killed for the American way of life or its government! We have no right to kill and nuke others. Only God has the judgment to give and take human life.

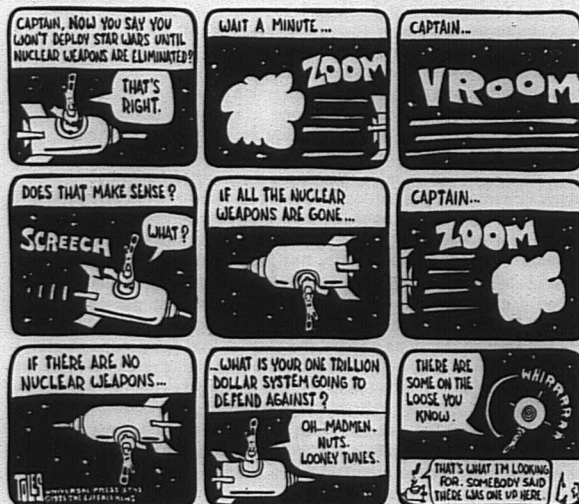
So let's put our swords (rifles, nuclear weapons, etc.) down, as Christ asked one of the disciples to do in the garden, and love our enemies to life in the real Kingdom—not to kill them in defense of an earthly, man-made government or lifestyle. Compare the Gospel to the headlines. I see two different kingdoms at work, don't you?

In this light should we support such an institution and mindset by having ROTC here at Houghton? There are other ways to get financial aid. You can trust the Lord for that.

"You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away to the one who wants to borrow from you. You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your father in heaven."

Matt. 5:38-45a.

Peter Shultz



Opinion #2: Theft

Dear Editors,

Last Monday afternoon (Nov. 11), I received a Simple Minds pin from a friend. I put it on my denim jacket where one usually puts such things. I went to dinner that evening and left my jacket on one of the couches in the Campus Center lounge, a common practice. I came downstairs after dinner and much to my surprise and consternation the pin was gone. I have searched my room and the area around the couch where I left my jacket, but to no avail. This leads me to the conclusion that someone decided to take it for himself. If a pin had been lying on the floor, I could see someone taking

it, but right off someone's jacket?

Needless to say, I'm ticked. This really builds my trust in Houghton students. To the thief: didn't your parents teach you that even if you want something that someone else has, you don't just take it? Ever hear of "Thou shalt not steal?" And this is supposed to be a Christian college—the old stock phrase again—but I thought that even hypocrites would have a bit more brains than to be reduced to petty thievery. Why don't you send it back to me—I don't even want to know who you are.

Debbie Moyer
Box 1284

Opinion #3: Lederachs

Dear Craig, Gerry and Mr. Curry,

Well now you've done it, haven't you? Overtly sexual personal ads, and a whimsical look at Houghton's make-out spots weren't enough? Have you gone too far in lumping Hugh Hefner with Christian males with Christ?

While wiping the tears of laughter from my eyes, after reading Mr. Curry's letter, I realized there was bound to be a response. Who could resist attacking such a harsh, pointed, well-written criticism of a well-meaning, doting couple? But before criticizing Mr. Curry's method, shouldn't we look at the madness behind his method?

Let's push aside the rhetoric and look at the complaint. Mr. Curry submits to us, for our verification, that the Lederachs perpetuated the unjust stereotypes of the male as an over-heated Neanderthal, and the female as the warm, affectionate, loving compromiser in a relationship. I submit to you that Mr. Curry is right.

These stereotypes were assumed, and reinforced, throughout the Lederachs' two day chapel talks. They may have contributed some meaningful, though redundant, insights into relationships, but they did in fact support these stereotypes. Although I might think Mr. Curry's style harsh, which I don't, he does expose these for what they are, and he does show us some frightening implications of clinging to them.

So, in answer to my three original questions—yes, no, and please pass the salt.

In Him,
Dan Gettman



Opinion #4: Stam

Dear Editors:

On November 18, Dr. John Stam was present on campus, offering his view of the current situation in Latin America. In light of the various reactions I have encountered following his visit, I would like to offer the following thoughts.

First, most countries in Latin America are characterized by gross inequalities in their income distribution. While economists generally believe that some inequality is needed for the purpose of giving incentive to economic growth, extreme inequality can be counterproductive. Incentives to productivity cannot exist in a society where the vast majority of people have no hope of springing forth from their lowly economic status. (Certainly, the economic success of the US economy, at various stages of history, was based on the perception that upward mobility was possible). In fact, most Latin American countries do exhibit a poor track record in terms of economic performance. If our goal is to give assistance to such countries, does it make sense to support regimes which perpetuate the extreme maldistribution of income?

Second, the United States has certain values, including a belief in democracy and individual rights, and a preference for capitalism. In matters of foreign policy, the rhetoric centers around democratic rights, but the actions are designed to support capitalism, regardless of human

rights abuses. With the exception of a brief period of time during Carter's presidency, a country's authoritarian actions are absolved in the name of capitalism. The question we must ask is, given the choice between democracy and capitalism, which do we value most? If capitalism is the answer, we should not intervene in a country's affairs on the pretense of support for democracy. Yet this is what has occurred several times. The overthrows of the democratically elected Allende government in Chile resulted in more capitalism, but incredible repression by the Pinochet government. While the United States aggregate economy has had a favorable track record with its capitalist institutions, does that give us the right to impose our economic system on others via the tools of political repression? (Must we stoop down to the level of Soviet behavior?) If we do believe the imposition of capitalism is that important, then let's cut the rhetoric regarding the US being the champion of democratic rights.

Third, how does a Christian justify his or her tax dollars being used for destruction, torturing and killing? In destroying civilian settlements, the US-funded contras are doing just that. I am open to a presentation of how a Christian can justify the support of violence as a means to impose our way of life on other societies. Can such a justification be presented without resorting to theories of the "just war" or arguments within the Cold War framework?

Finally, imagine what life might be like in Latin America today if all the dollars spent on violence by the United States had gone to true economic development. I am not speaking of conditional aid, but rather the type of development assistance given

by many of our Western capitalist allies in Europe and Canada. These governments are helping Nicaragua build schools, hospitals, and an economic infra-structure. Our government is financing the destruction of some of those facilities. The irony is clear. If we had been more concerned about real development of Latin American economies from the start, perhaps there would not be massive discontent today, breeding revolutions. Daniel Ortega may never have felt the need to go to Moscow for economic aid. And interestingly enough, we may have been able to demonstrate to our Latin American brothers and sisters what Christian is all about.

David J. Flor
Professor of Economics

Opinion #5: Opinions

To The Editors:

Although I am sure there will be enough responses to my response to an article a few weeks back, I won't try to defend or add to my past argument. (Just remember it's *always* easier to attack someone else's constructed position than to formulate and present one of your own).

This letter will attempt to address a grievance I (and many others) have about the much vaunted "objectivity" idealized around here. The definition of objectivity has changed, and the new definition reads: "willing to consider all rational views, and dismiss those that are perceived as irrational." The problem with this definition is that it allows one to dismiss out of hand those arguments that are perceived to be irrational. And this generally accepted definition is causing many to quickly reject the "conservative" political view because "how can Jerry Falwell's arguments be rational?" (as though Jerry Falwell is the only conservative spokesman).

I do not claim to be "conservative," (although I've been branded as such), but I am sympathetic to many conservative views. But I'm angry. Whenever I state a view or position that is "perceived" as conservative, eyeballs roll, arms fold, and I'm immediately written up as "unenlightened." But I am confident in some of my positions, not because "most" people think that way, but because I've thought the position through. And being dismissed as "just another conservative" implies that I haven't thought through the issues

continued on next page

while in the past not only have I thought through some issues but I'm willing to present a position (which is more than many 'enlightened' students and professors can claim). Now I'm sure the 'enlightened' will dismiss this letter as well. But those that truly want to be as objective as possible must be willing to consider all views. But eventually, after considering as many views as possible, a truly educated person will admit to incomplete knowledge, and then take a position and act. Because after all the arguments, discussions, and letters to the editors, it is up to each one of us to make up our own minds, take a position. . . and then act. (Of course, only if you think your actions matter).

Sincerely,
Dan McCormack

Opinion #6: Lindburgh

Dear Editors,

My first knowledge of the man was in the winter of 1980 during the

Olympics in Lake Placid. He was in goal for Team Sweden when the US team won their first gold medal in ice hockey since 1960. It took much effort to beat this hard-working young goalie.

He reappeared in my life during the AHL playoffs in 1981. He was the goalie for the Maine Mariners who provided the opposition for my team, the Adirondack Red Wings, during their quest for the Calder Cup. It took a team effort for the

Wings to defeat this stellar net-minder.

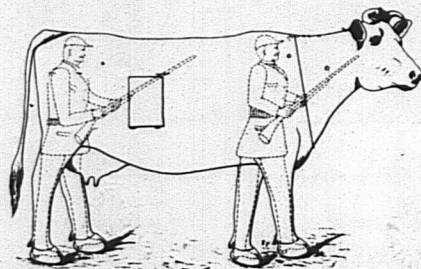
Pelle Lindburgh, #1 goalie for the Philadelphia Flyers, died early in the morning on Sunday, November 10. He was involved in a tragic car crash which also injured two other people in his car at the time. Both passengers are in critical condition in Philadelphia's Cooper Hospital. Traveling in a Porsche at a high rate of speed, they crashed into a concrete wall. The cause of the accident

was attributed to the fact that his blood-alcohol content was far above the legal limit. Thinking he could handle driving in that condition was his first mistake, the second, a history of driving too fast.

There are two things that particularly bother me about Pelle's death. The first of them is that he was probably not a Christian although we are not to judge. The other thing that bothers me is that Pelle had something that I have wanted for about ten years. I have long desired to play professional hockey although not necessarily at the position of goal. I have accepted the fact that I am not talented enough to play pro-hockey. But my question is why did someone have to throw it all away by trying to find excitement in the manner that many people do today? The answer is that people do not have a genuine peace with God that they should have. My prayers are with his family and all those who have been affected by his death.

Please don't try to find peace in stupid things.

Iggi (Jim Ether)



Hunting Decoy

Man on the Street

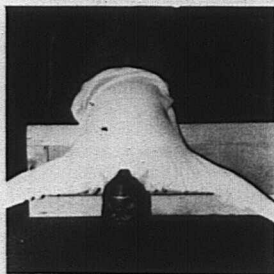
Jeff Crocker

What is your favorite color, and what do you want to be when you grow up?



Kerri McNight
Senior

"MY favorite colour is periwinkle blue, mixed with a paisley print. When I grow up, I want to design socks for Anne Klein and make tons of money by opening up a Sak's Fifth avenue in Ottawa. That's Canada's capital for all you ignorant Americans."



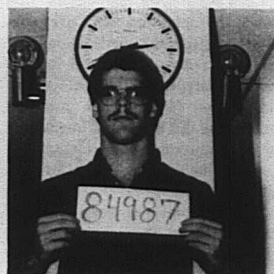
Neal West
Sophomore

"My favorite color is black. I want to have blonde hair and blue eyes when I grow up."



Anke Suelzner
Sophomore

"My favorite color is candy apple red. I would like to go into international business and finance and also get involved in foreign affairs when I grow up."



Karl Beals
Senior

"Plaid and argyle are my two favorite colors. When I grow up, I want to be mature enough to be called an adult, but still perceive things through the eyes of a child."

Opinion #7 Exaggeration

Editor,

I want to respond to Tim Curry's article on "Sex and Stereotyping." I found it to be an example of exaggerated and irresponsible reporting. Let me explain what I mean when I say exaggerated. Tim appears outraged and insulted by the presentation of sex role stereotypes suggesting that males are more sexually charged while females are more passive in expressing physical intimacy. Yet there is ample research suggesting: (1) women do view commitment to a relationship as a prerequisite for sexual intimacy more than men tend to view such commitment, (2) that men are "visually" cued and respond to their perception of physical attractiveness, while women tend to respond to their perception of a male as "successful," and (3) that the male and female relationship has important elements of a struggle for power that need to be recognized. I understand, however, when reporting research findings based on the concept of "statistical significance," there is a tendency to overlook practical relevance. In this regard, it is important to note that the "between group" differences are usually much smaller than the "within group" differences: men and women will vary more among each other than across their groups. Nevertheless the differences still exist and need to be acknowledged. Whether these differences are biologically or sociologically determined or, as is more common, some combination of the above is not altogether clear. It's important to mention here that I'm not

suggesting that these differences "should" exist merely that they do exist in general, on the average, between males and females. In a very real sense presenting these general differences to a large audience in a role-play scenario format does constitute "Stereotyping." Perhaps our speakers might have taken more time to elaborate on our individual differences before presenting the role-play. Also, as Tim suggests, presenting stereotypes without qualification can encourage the propagation of such ideas. It is here that I agree with Tim's article.

However, Tim then expands and interprets our guest speakers as implying that "men are monsters" or "dogs in heat," while women are typed as "frigid Barbie dolls." I believe this is an example of using hyperbole under the guise of a rational critique. The Lederachs did not say this, nor would they have implied it. This is what I react to most strongly. Furthermore, the exaggeration turns to sarcasm when the author suggests that our speakers would explain Christ's sublimating of His sexual drives through His meanness to the Pharisees. This is in poor taste and is an unkind gesture toward the Lederachs. It moves the article from an exaggerated one to an irresponsible one. I understand that our liberal arts training must, if it is to be successful, make critical thinkers of us. Critical thinking need not be antithetical to kindness, nor should hyperbole be accepted as

critical thinking. I really cannot accept the notion that our speakers were implying that men are "perverts."

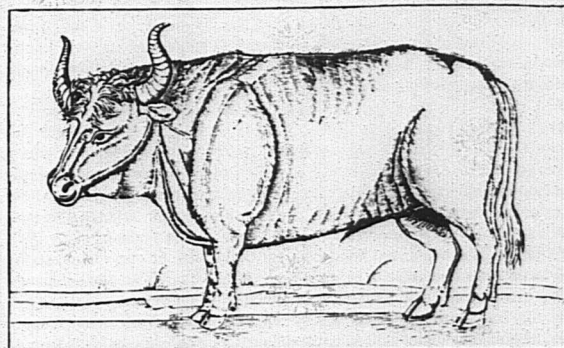
Finally, and related to the above, Tim concludes his article by suggesting that "we" find the Lederach's implications "humiliating," etc., and see them as telling "us" nothing new. The use of "we" and "us" implies that Tim is speaking for individuals other than himself. In fact, he might be. Not to identify the "we," however, is also poor journalism. I don't believe Tim is speaking for the majority. I also thought, and I might be wrong here, that his type of article is more suited for the "editorial" section where opinions are expressed by individuals uncensored, and not

in a section of the paper that might be construed as an "objective" reporting of facts and events.

In summary, I am bothered when I read journalism as exhibited in this article. It doesn't represent critical thinking well, nor does it model any type of kindness. While I would not condone any large scale censorship of a student newspaper, I would like students to continue to challenge each other to the sharpening of minds and moving us to become more articulate without sacrificing our responsibility toward others. Thank you for hearing me out.

Sincerely,
Mike Lastoria

Director, Counseling Services



Opinion #8: Response

Dr. Lastoria,

We were glad to hear that you agreed with much of what Tim Curry said in his essay "Sex and Stereotyping." But, as the form of the essay caused some dismay and confusion, we would like to clarify our position.

Tim did use hyperbole (rather well, we thought), and Tim did exaggerate, but Tim did not show us an exercise in poor journalism. Tim was not writing journalistically, he was writing an essay—an opinion—not too much unlike our editorials, but more involved and structured than an essay.

Also, the essay falls clearly in the opinion section. We did not use the "Opinion" heading on each page just as we do not use the "News" masthead on subsequent pages. Anything after a masthead is a part of that section until a new section is introduced by a new heading. So far, we have tried to adhere strictly to this format principle.

Essays, though printed differently than letters, are opinion and therefore cannot fall under the shadow of

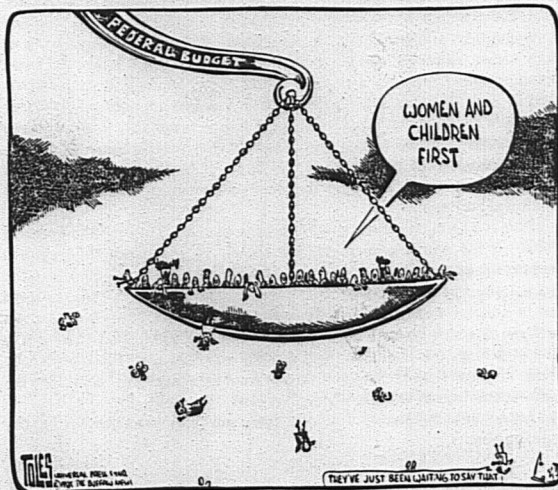
"journalism." For the most part, all letters and essays are uncensored. Our policy is to print when at all possible every letter and essay we receive. In this way we avoid the danger of editing out opposing ideas as well as suffering a section which is bloated but healthy.

If it will clarify anything, we will gladly include ourselves in the "we" that Tim Curry spoke of. He was speaking for a group of concerned males.

Opinionated but in our proper place,
Gerry and Craig



FIG. 8-23. Predynastic (c. 3200 B.C.) clay models of cattle from a grave at El Amrah, Egypt. After Randall-MacIver and Mace



Opinion #9 (Essay): Watchdog

by Anthony T. Podesta

president of People for the American Way, a 200,000-member nonpartisan citizens organization concerned with protecting constitutional liberties, including the freedom to learn. An attorney and educator, Podesta was a political science instructor and director of admissions at Barat College of the Sacred Heart in Lake Forest, Illinois.

Efforts to make people conform to one particular position or ideology are almost always justified with lofty-sounding rhetoric, such as the need to protect our country from subversion, or the need to preserve order. The New Right has just come up with a new excuse for intimidating those who don't agree with its ideology: to protect college students from "misinformed" or "inaccurate" teaching.

This fall, a new national organization was founded called "Accuracy in Academia." While AIA claims to "combat the dissemination of misinformation" on our college and university campuses, it epitomizes the New Right's theory of education, in which diverse points of view and the free flow of ideas are seen as un-American activities.

AIA's founder, Reed Irvine, has headed up an organization for the past 16 years entitled "Accuracy in Media," whose purpose is to intimidate and harass the members of the media who don't agree with his right-wing views. Irvine has built his reputation, and a \$1 million organization, on the principle that there is only one "accurate" way for a journalist to cover a story. Now he's decided there's only one "right" way for a professor to teach a course.

When "Accuracy in Academia" was announced this summer, many were horrified by its rhetoric, but few took it seriously. AIA, however, is emerging as a formidable institution. It already has volunteers on about 150 campuses, across the country, and has raised \$50,000 of a \$160,000 annual budget. Now AIA has hired as its new director a former New York Congressman, John LeBoutillier, whose skill at fundraising is matched only by his talents at red-baiting those with whom he disagrees.

When LeBoutillier warns against creeping socialism, he's referring to activities by members of the Democratic Party leadership, like House Speaker Tip O'Neill. According to LeBoutillier, former presidential contender Senator George McGovern is "scum." When he talks about radical brainwashing, he's talking about what Harvard professors did to him. LeBoutillier contends that leading American journalists and numerous liberal groups are pawns in a Soviet-sponsored "disinformation" campaign, and while in Congress, co-sponsored a bill that would have created a House subcommittee on internal security.

Given AIA's founder and new director, it comes as no surprise that this new watchdog group isn't concerned, as the name suggests, with upgrading the quality of education at our nation's institutions of higher learning. It's not interested in encouraging academic freedom or balance in the classroom. Instead, it is designed to intimidate those who are teaching what AIA's first director, Malcolm Lawrence, calls "incorrect information which leads to conclusions that may be distasteful from the point of view of our national heritage or national security... just plain bad facts."

Take, for example, Dr. Mark Reader's political science course at Arizona State University. According to AIA, it constitutes "anti-nuclear propaganda" because it overemphasizes such things as "fears of nuclear war, power and weapons." It isn't "verifiable" facts AIA is worried about, it's "bad" facts. Take Cynthia McClintock, an associate professor of political science at George Washington University. Her course syllabus includes U.S. government papers and a textbook put out by the conservative Hoover Institution. But she's on AIA's hit list because she shows a film that is critical of the U.S.-backed contras in Nicaragua.

AIA "logic" dictates that there is only one correct way to teach students about our involvement in Vietnam; there is only one true cause of the Civil War; and there is only one acceptable interpretation of Franklin Roosevelt's presidency. And if a professor doesn't toe AIA's line, he or she will be investigated by AIA, perhaps pressured to change the content of the course, or vilified in AIA's new national newsletter. And it's not just professors who are being intimidated. Students will wonder if their future might suffer by asking questions or revealing their political beliefs and ideas.

Such chilling activities are highly inappropriate anywhere. They seem

particularly offensive on a university campus, where teaching different viewpoints and interpretations is an integral part of the educational process. The losers in AIA's efforts are ultimately the students.

Any effort to limit the exchange of ideas leads to the "dumbing down" of education as a whole. Those who are trying to keep "biased" facts or "bad" ideas out of the college classroom are following in the tradition of those who want to keep the teaching of evolution out of high school science classes, and who want to censor Shakespeare's *Romeo and Juliet*. They have forgotten that the purpose of education is to teach students to grapple with complexities and learn how to think. Not, as Reed Irvine would have it, what to think.

Opinion #10 (Essay): Missions

by Richard Phan

Dear Mission Board:

We are sorry that one of your board members misunderstood our first letter to you. Please understand: we do not wish to be critical. We write you as members of the same family. Brothers and sisters, we are hurting, and we only ask that you share our hurt.

We hurt not only for the way things have gone for the Church in our part of the world, but also for the way the whole Church has been going in the world today.

At the very outset, brothers and sisters, we wish to point out: our letter to you was not meant as a letter of complaint. We do not point fingers; we do not wish to assign blame, nor do we pretend to be judges. We wrote out of the burden of our hearts. Things have gone wrong. Things are wrong. Some of you, thankfully, have been aware of the wrong, and have been struggling to right it, or at least, to try to avert any further mistakes. Our letter was written to fuel the movement to sharpen the witness of the Church worldwide.

Please understand, we have not just been reading about the mistakes of the past. We saw, we witnessed, we lived, and we experienced them, mistakes made by sincere and, we do not doubt, godly men and women—both missionaries and nationals. We on whose shoulders are the burdens of the future of the Church in the Third World have had to undo so much of what was done, not only by our Western brothers and sisters, but also by our Westernized national leaders, and yes, by the younger generation as well, who are by far the most Westernized. These mistakes have not only happened in the past; the repercussions of those mistakes and some of the assumptions of the early missionaries are still prevalent in many areas today. True, things are getting better now—some of the newer missionaries have indeed been more sensitive to this struggle of ours—but, there still are many who are reluctant to change. Among these are not only Western missionaries, but also national leaders who are still sticking to the "old trusted ways of the missionaries." You see, mistakes were made by nationals, too. The point is, mistakes have been made, and we all are in the middle of it.

If any of you think that such things are only a happening of the past, think again. Look around you, see if the Church is effective in dealing with modern culture. For examples of this anomaly in the non-Western world, all you need to do is just take a trip to India, or perhaps to Singapore, or some parts of Asia or Africa. Beyond the superficialities, you will see that in each of these communities, the Christians are easily distinguished from the rest of the population by their Westernized lifestyle. Things that are not necessarily Christian, but are found in the Western form of it, are invariably found in these replicas of the Western churches. Some of these include behavioral standards, philosophies of life, and various forms of legalism. Another distinguishing mark of these Christians is the abandonment of traditional values and cultural heritage.

In order for us to be effective witnesses to our Lord, we need to be more sensitive to the world around us. Let us not be contented that we are preaching the gospel. It could well be that preachers we have many, and the Word aplenty, but listeners we have none. No one is listening, for we have failed to address them. In our zeal to keep the purity of the doctrine, we sometimes choose to be deaf to the world's cries and hurts. We want them to do the adjusting, the changing. The Apostle reminds us: "Faith comes by hearing..." How shall they hear if they are not listening? How shall they listen, if we do not speak to them where they are?

We hope you have listened. Perhaps, then, you could hear the muffled cry of a hurting heart.

Your Family,
The Third World Church

Poetry from Runners

The Silent Rain

Cement eaters,
grave fillers,
and
Ethiopian Utilitarians
debating
the moral significance of
starvation,

student sitters,
seat wearers,
and
Russian babysitters
debating
the moral significance of
genocide,

forgotten farmers,
happy cows,
and
kranky chickens
debating
the moral significance of
education,

and silent rain.

—David Wingard



He makes me run with the wind
spiked feet barely touching ground
long hair dripping black sweat
charging headlong into myself

—Goat



The Important Race

I ran a race and won
and then I owned the world
I saw you run to Mary-Sue
and now you won a girl
In a flash he ran by me
into the library he did flee
and I wondered if my race
really was the most important

He ran a marathon
three years of steady training
you were to run in a parade
but then it started raining
we all will run here or there
in which race should I care?

I saw a man run up a hill
he carried wood to add some weight
the mob ran cheering, yelling things
soon I learned of his fate

He set the wood up in a cross
nailed and bleeding there he hung
and though I never saw him win
a victory song has now been sung.

The important race it haunts me so
I know which one, but I'm so slow
is it worth the whip's crisp slash?
I think I'll run the 50 yard dash.

—Greg Gidman

rainy days in Houghton
like a walk home home from elementary school
on a gloomy autumn afternoon.
raindrops beating mercilessly
on shreds of decaying leaves lying in the gutter
we trudge through puddles
just my umbrella and I,
feeling as sad as those dead leaves.

rainy days in Houghton
like being greeted at the door
by the warmth of my mother's arms
and a cup of spice tea
the two of us snuggle on the sofa
watching raindrops patter incessantly
against our living room window

rainy days in Houghton

—Mary McCullough

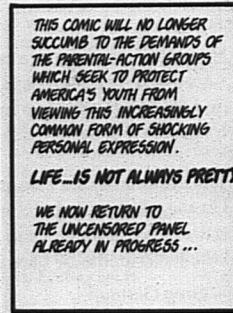
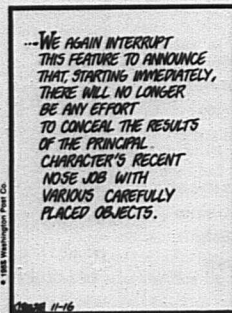
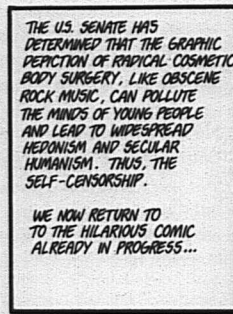
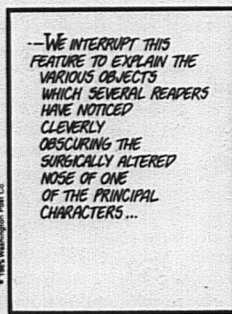


A girl tried breaking my heart,
so I broke her jaw.

—Mark Hillis

BLOOM COUNTY

by Berke Breathed





ads and personals

TEXAS OIL COMPANY
needs mature person for
short trips surrounding
Allegheny county.

Contact customers. We train.
write K.C. Dickerson,
Pres., Southwestern Petroleum,
Box 789, Ft. Worth, Texas
76101

Behind the walls college
student seeks correspon-
dence from people that care.
Good looking, 5'10", hazel
eyes, brown hair, 170 lbs.
Lonely, friendship interests.
All responses welcomed and
answered. Send to:

Joe Gains, 82-b-2116
Attica Correctional facility
P.O. Box 149
Attica, NY 14011

Bombastic Belly-Grams
from Rubberneck.

Only \$50 this week!
So act fast!

(She's the one with the hairy eyeball.)



Happy Birthday
Kathie Brenneman

Typists—\$500 weekly at home!
Write: P.O. Box 975
Elizabeth, NJ 07207



I LOVE YOU, JANE.
I LOVE YOU LAURIE.
AND I LOVE YOU, JANET.

find yourself a (different)
city to live in...
(one with more road and
less curb)
More room for little Leroy
to play in.

Rich,
Stay,
I'm burning slow
see me in the rain
walking in the soft rain.
J. Kerr

**WATCH FOR POETRY AND
PHOTO CONTEST IN**
The Star

theme: Fruit, and paper products.



Catch the Wave!
This Saturday 10-11 pm
Including music from **Simple
Minds, U2, 77's, Vector, and
The Alarm.**

On 90.3 WJSL with Liz
Greenlee and Rich Rose.



**... and then they wonder why
they get sick!**



**"Me? I'm just a lawn mower.
You can tell me by the way I walk."**

P. Gabriel

**the
houghton
star**

**entered as
first class
mail at
houghton, n.y.
14744**