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## Jeff Spear Resigns, Wayne Macbeth Leaves Student Life

Last week Jeff Spear announced his intention to resign his position as Vice President for Finance at the end of the current semester. Spear intends to stay through the spring semester and teach several business classes to fill the current shortage of business professors exacerbated by Dr. Black leaving on sabbatical. After the spring semester, he plans to return to the corporate world. When the *Star* inquired of Spear the reason for his resignation, Spear declined comment. Wayne MacBeth said of the situation, "On the one hand, his resignation in the mid-

dle of this presidential transition year adds to the number of changes the college needs to sort out. On the positive side, this gives more flexibility for the new president to make decisions about administrative leadership when they arrive."

A memo from the President to faculty and staff announced a shuffling of current administrators to fill the vacancy left by Spear's resignation. Accompanying the memo was a flow chart illustrating the reorganized hierarchy of the college administration. In the past, the five administrators-- Vice President for Student Life, for

Advancement, for Enrollment Management, and for Finance, as well as the Academic Vice President and Dean of the College all answer directly to President Chamberlain.

Beginning with the new year, Wayne Macbeth will take the place of Jeff Spear as Treasurer and Vice President for Finance. The Treasurer and VP for Finance will be directly below Cindy Lastoria, assistant to the President, and for the first time, the remaining three Vice Presidents will be subordinate to MacBeth's position. Next semester, there will be no Vice President for Student Life, but Denise Bakerink will continue in her position as Dean of Students. The reasons for the elimination of the Vice Presidency of Student Life are unclear, as are the reasons for the more hi-

erarchical structure of the reorganized administration.

This arrangement of leadership will only be in place for Chamberlain's last semester as President, since the new President will most likely reorganize current staff and bring some of his or her own staff. MacBeth told the *Star*, "I'm not sure what job I'll be doing a year from now." How the lack of a Vice President of Student Life will affect the student body also remains to be seen. ♦

-by Christine DiFonzo  
Editor in Chief



E-mail your letters  
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star@houghton.edu

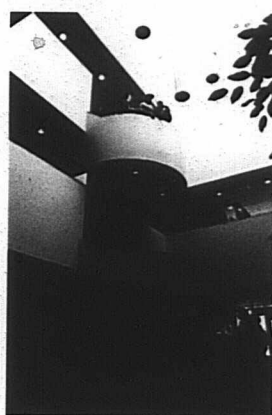
## An Even Higher Purpose In Mind

"The nature of higher education is changing," says Dr. Michael Walters, professor of religion, and Houghton is changing with it. The visible beginning of these changes was the development of the master's program within the School of Music. However, with student, faculty, and donor interest increasing, Houghton's education and religion departments both hope to establish their own graduate programs.

Dr. Mark LaCelle-Peterson, professor of education, explains that since all teachers in the state of New York must earn their master's degree within five years of teaching, offering a graduate degree in education is a logical next step. "In fact," says LaCelle-Peterson, "I've talked to several prospective students who were very interested in Houghton because of the excellence of the education program, but who opted to go to Roberts or a different school because they

also offer a master's program." The education program will be intended to primarily benefit Houghton students and other area teachers who need to earn their master's, although students from other schools would obviously be welcomed and encouraged. The school of theology, on the other hand, will aggressively target students from other schools in addition to Houghton students. "It is not intended to be simply a fifth year Houghton experience," says Walters.

Although Walters and LaCelle-Peterson, both chairs of their respective departments, are certainly feeling the stress that such enormous undertakings inevitably cause, there still is excitement among the faculty of both departments. One reason for faculty enthusiasm is the further ability to teach in their specialized fields. "The way things are set up now," explains LaCelle-Peterson, "a professor will teach her first and second specialties, but she will also have to stretch and de-



velop new areas of expertise." With the addition of new faculty, which began this year in the religion department with the hiring of Dr. Jon Case, professors will only be teaching undergraduate courses in their line of expertise, and will be able to teach more specialized courses at the graduate level.

Both LaCelle-Peterson and Walters insist that the primary focus of the departments will remain the

undergraduate programs. "It's a matter of numbers," says Walters, "there will be far more undergraduates than graduate students." Besides this very practical reasoning, Houghton College has always been an undergraduate institution, and the addition of graduate programs will not change the mission of the college.

Rather, the development of these new programs should benefit undergraduates. The expansion of faculty and a greatly improved theological library are just the beginning. "In order to draw students from Wheaton, Gordon, and other Christian colleges, we will need to not only have an exemplary faculty, but we will also have to bring in world-class theologians, writers, and thinkers on a regular basis, which will ultimately benefit the entire campus," explains Walters.

Because the school of theology will target non-Houghton students, it is hard to predict what effect the implementation of a graduate program will have on the size of the

(cont'd on p.2)

## Sports Spotlight

### JV Women's Soccer

What would you do if you could take a couple of hours out of your day, numerous days a week, just to hang out with good friends and do something you love? You would join the JV Women's Soccer Team, that's what! This is just what makes up the foundation of the team, the strong bond between players who are there to have fun and play some soccer. Captain Mary Claire LaZure, "This year, I really feel that we've clicked... no one is left out." The atmosphere of this team is one of relaxed fellowship. But don't underestimate them; these ladies can get riled up. As the music plays on the way to a game, the buses are shaking with excitement and dancing-- dancing for Jesus, that is. That's who this team plays for. They don't play for themselves or for others, but like David dancing before God, they encourage one another to play and "dance for Jesus"

♦ This team is well on their

way to a winning season. At the beginning of the month, their record was 3-2, their highlights being the wins over Elmira and Mercyhurst. There is a story behind each game, so I encourage all of you to ask a team member. Coach Sunshine Leonard has done a wonderful job leading these ladies. The girls all agree that she is a wonderful coach, and they could not imagine the season without her. Coach Leonard plays for the "semi-pro" team, the Charlotte Lady Eagles, which is a capacity of Missionary Athletes International. This organization trains people to use their talents as a tool to witness. Coach Leonard has been to Ethiopia, Brazil, Thailand, Singapore and Australia with this organization. Her experience and position have helped her to create friendships with the team, using these relationships "to encourage and challenge each other to grow in Christ."

And the girls have obviously

learned something, because at the end of every game, they invite the opposing team to the center of the field for a time of prayer. "It's another way we have to witness, an intentional way of having a witness," says Captain Joy Bittner. Their goals for the rest of the season have to do with communicating on and off the field. The individual talents that each one possesses are coming together as they play, but they would like to see more. Each member of this team has their own personalities, coming together to create a vibrant addition to Houghton's athletic department. I highly encourage you to seek out team members and ask about their season. You may find the enthusiasm alone enough to make you "dance for Jesus". ♦

-Emily Furman  
Staff Writer



(Purpose cont'd from pg. 1)

undergraduate religion and Bible programs. LaCelle-Peterson, however, would not be surprised by an increased number of undergraduate education majors. "When we added the second (special education) certification for elementary education majors," he explains, "the number of education majors increased significantly."

Current and future religion and education majors need not fear graduate students having the primary faculty for any of their classes. "We are a teaching faculty," says Walters, "but it is probable that there might be times when graduate students may actually meet with classes in some capacity, for example as discussion leaders, filling in for a professor, etc." Both departments plan on using graduate students in creative ways that will help take some of the load off of the professors.

There are mixed feelings among current education majors about staying at Houghton for their master's. Amy Haas, a junior inclusive childhood education major, explains that while she loves all her professors and appreciates the excellence of the education program,

she would also like to attend a different school for her master's to get a new perspective from different professors.

Bethany Dowling, also a junior with the same major, was similarly hesitant about staying at Houghton. "I've grown out of a lot of my reasons for coming to Houghton," she explains. However, both Haas and Dowling showed more interest in the program when learning that the education department hopes to conduct a large part of the program at the West Seneca campus.

Michael Murray, who graduated in 2005 with a degree in elementary education, was very interested in a potential Houghton graduate program, especially in West Seneca, although he was concerned about price. Because an undergraduate education at Houghton is expensive, the cost of earning a master's through Houghton was a concern for all three students. Currently, neither LaCelle-Peterson nor Walters have any definite information concerning the cost of tuition for the graduate programs.

Both professors emphasize that all of this is still in the developmental stage and nothing is definite for sure. When asked when the pro-

grams might be ready, LaCelle-Peterson simply commented that he would prefer it be "sooner rather than later." Walters mentioned that if all goes as planned, they might be ready to offer course work by the fall of 2008. However, the programs still have to go through the long process of state approval and graduate accreditation before they can be implemented. ♦

-Laura Kristoffersen  
Staff Writer



The Star  
is looking for essays,  
poetry, and stories  
written by students  
to feature in  
the Arts section.

Please e-mail  
your submissions to  
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or mail them to CPO box  
608.

...as we rend our hearts,  
would you rend the  
heavens...

The Cry:  
24 Hours of  
Prayer  
6pm-6pm  
Friday-Saturday  
Oct. 21 & 22  
Presser Hall



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# Destination London

Are you interested in a semester abroad? Looking for an international place full of history? You might want to check into Houghton's Semester in London.

According to Elizabeth Weaver, a student currently in the program, "London is an amazing place. The best part of being here is the history. Going to the Tower of London, part of which was built in 1080, and being able to see buildings that have been sustained through multiple wars and centuries is awesome."

Other students that have experienced the program wholeheartedly agree. Places that most of us have only read about in our Western Civ classes are in the photo albums of these students: places such as Westminster Abby, Stonehenge, the London Museum of Art containing the Rosetta Stone, and churches where the crusaders left their mark are all a part of the semester.

Another favorite part of the London program is the course load, which is relatively light compared to our main campus and extremely rewarding. Three core courses are usually taught: Art in Europe Since the Renaissance (ART 230), Special Top-



ics in Bible: Luke's Two Volumes (BIBL 395), and The History of Islam (HIST 319). Other course offerings vary depending on the availability of professors. Usually, each class meets once a week. Students who have gone before lauded the abilities of their former professors, who are not only incredibly knowledgeable and the leaders in their fields of study, but are also well-acquainted with the heads of state that we hear about in the news. "Incredible," "fantastic," and "amazing" were some of the words used to describe the teachers and leaders of this program.

Students stay in a Chris-



tian guest house that was once a monastery; they said it has a more house-like atmosphere than a regular dorm, and it also puts them in a unique position to meet people from all over the world who are passing through London for a brief time. The guesthouse is a small reflection of the international flavor that characterizes London, and the staff is more than willing to give suggestions and directions to smaller, local haunts that don't make it into the tour guides but are just as wonderful to experience.

Charlotte Keniston and Rachel Varughese, juniors who participated in the Fall '04 program

in London, were full of reflections about the places they got to visit: Ireland, Scotland, France, and the extraordinarily beautiful southern coast of England, the museums that they visited, and the English culture they took in: plays by the Royal Shakespeare Players and the theaters they visited, including The Globe, and the wide variety of churches they attended, ranging from gothic Westminster Abby to contemporary Hillsong, the source of so many worship songs today. These students said that most of the museums are free, and a student ID can get you lots of discounts; but, start saving your money now because there are so many places and so many things to see.

If your interest is piqued, Charlotte and Rachel would love to answer any questions you have, and you can look on-line at the Off-Campus Programs site ([www.lifechangingsemester.com](http://www.lifechangingsemester.com)), or check in at the Off-Campus Programs office on the second floor of the NAB. The London program is in its ninth year of operation, and interest in participation is growing quickly. If you think you would like to go, there is no time like the present to apply to make sure that your spot is reserved. Take the chance, and enjoy the opportunity! ♦

-Jessica McDonnell  
Staff Writer

## Building up the Church in West Africa

### A profile of Professor Benjamin Hegeman

Comprised of over fifty different evangelical denominations, Serving in Missions (SIM) is an organization that operates much like Wycliffe for the Sudan interior, an area thought unreachable by the first missionaries to Africa. While these forerunners worked on the coast, the news of what they were doing filtered into the interior tribes who formed an active resistance. But a number of missionaries insisted on pressing further, in spite of endangerment of their lives, being unable to accept fear as a legitimate reason for staying where they were. Now all those interior ministries from that generation have expanded to inclusive language. SIM, itself, focuses on the building of disciples through church-planting, medicine, and education. It is this work in which Dr. Hegeman

and his family have participated for the last twelve years.

On the shore of the desert in West Africa (between Nigeria and Ghana), the Hegemans lived. Dr. Hegeman worked mostly with church leaders and Islamic communities to help establish churches, training their leaders in the French language within his role of academic dean of ESPRIT seminary, and in Baatonu at a Bible school in Benin.

In the small countries of Benin and Niger, most of the population is Islamic. Dr. Hegeman stresses the need for sensitivity and a lot of laughter, especially when working with their populations. This is extremely evident in the way he carries himself wherever he is; good-natured, serious inquiry is always accompanied by earnest

laughter. He displays an ease which one can easily imagine translating to the missions field.

Hegeman was able to form close ties with members of the spiritual communities, which he helped to develop. He refers to three African youth as his sons, noting that they, in turn, call him "Father." To describe the typical cultural variance in a West African church, he refers to these three: "One of them came from a Christian home, one came from a Muslim home, and one came from an African traditional home. And there you have it; that's pretty characteristic."

The decision to consider missions can be traced to his wife, even before they were married, owing to her persistence in developing the discussion. Dr. Hegeman cheerfully admits, "Yeah. I think some of the most impressive decisions, if I can say that, in my life, have been brought about by my wife starting

by percolating the discussion. I was aware of missions, never thought I could be a missionary. But my wife before marriage was so successful at bringing the discussion back, that I said I wouldn't rule it out." He explains the results of this reflection were to realize that his "reasons for not going were pretty cheap," citing personal comfort as a primary example: "I hate heat" was my profound reason for why I could not be a missionary. You know, 'suck it up, Ben; so you don't like heat!'"

From this amusing inner dialogue, the truth emerged that someone as qualified as he to work in different cultures should be willing to serve if called. The Hegemans made the decision to proceed, so long as they were not obviously blocked by the Holy Spirit. "I realized that if we were capable of going, we'd have one dickens of a time before the

(cont'd on p. 7)

# Arts

## Scot Bennett, A Retrospective

Scot Bennett, former Houghton Art professor, recently opened a retrospective show at Roberts Wesleyan College in Rochester. The show covered several decades of work and included two new pieces, which were finished the week before the opening. "The concept was to allow this community, my new home, a chance to get to know me a little through my work," said Bennett in the gallery talk at the opening.

Bennett spent nineteen years at Houghton before accepting the position of department head at Roberts Wesleyan last spring. Together with Ted Murphy and Gary Baxter, he developed Houghton's Art Department into a competitive and well-respected program.

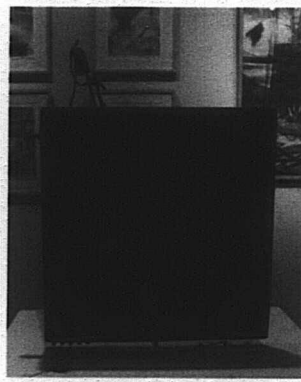
Bennett helped to create an atmosphere of discipline and intense academic inquiry by modeling it in his own work. He uses mediums as diverse as printmaking, collage and sculpture to probe the contradictions and paradoxes of faith. Art was a

language through which he could express his disenchantment with the "throw-away clichés" of the evangelical subculture.

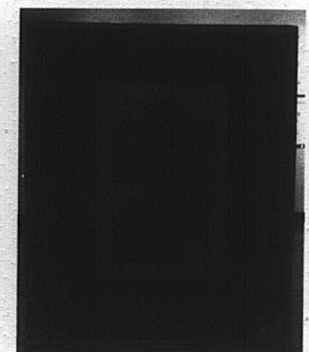
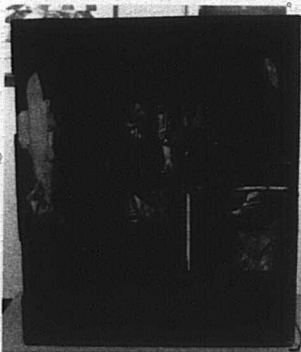
"The world of warm fuzzies that we evangelicals enjoy so much is not the world that Christ came to be a part of," he reminded the audience in his gallery talk. "My desire is to recall the mysteries, the horrors, the joys of our faith. I do not wish to be a cultural Christian. I desire to be, as Ana Castillo boldly states in her recent anthology, *Goddess of the Americas*, 'a flesh-eating, blood drinking practitioner of the faith.'"

"I have always regarded Scot as one of the most gifted artists in the Christian consortium of schools," commented former colleague Ted Murphy. Bennett's influence can still be seen in the art department. He is greatly missed by both colleagues and students. ♦

-Kelsey Harro  
Arts Editor,  
Daniel Fessenden  
Guest Writer



New installation pieces by Scot Bennett. *Hollow Man—Self Portrait* (right: front, left: back)



*Superfluous Woman* (right: front, left: back)

## Films from the Library

### In America

Unique and full of movement, *In America* is a film that explores an Irish family's struggle to survive in New York City. Directed, co-written, and co-produced by Jim Sheridan, the movie portrays life in a delightfully refreshing and real manner. Small triumphs and difficulties force the family to stick together, and the story of the immigrant experience, though often told, is unique and extremely well done.

The Irish family has to overcome many obstacles and find jobs, a place to live, and schools for their two young girls to attend. The dichotomy of this family, which eventually ends up in a run-down "junkies" apartment complex, is wonderful. The young girls befriend an erratic artist who helps the family cope with the recent death of a child and usher in the birth of another.

The acting is outstanding. Paddy Considine and Samantha Morton perfectly portray the roles of grieving parents who struggle to balance their grief with dedication and commitment to their children. Sarah and Emma Bolger play the daughters exquisitely. They immediately capture the audience and draw them into the story with heartfelt and powerful scenes.

Emotionally powerful, *In America* is definitely a movie that everyone should see. It is a terrifically straight-forward story about humanity, relationships, and the struggle to survive within our world. Check it out from the library for a thoughtful and enjoyable film. ♦

-Adam Sukhia  
Columnist



### Manhattan

When I was thinking about the film I wanted to review this week, I felt somehow drawn to the mood of the season. Fall has such a gravity to its mood, something so responsive to the heaviness one is apt to feel when warmth promises to no longer be part of our daily equation. There is something very beautiful about the death of things, which is central in both the fall season and the film I chose this week: *Manhattan*, directed and written by the very talented, very (darkly) funny Woody Allen. As Woody's character, Isaac Davis explains, it is about "the decaying of moral values." In this way, it feels a lot like Jules et Jim, although these characters seem to actually react to the slackening sense of moral code that is shaping their lives. Isaac remains stoic, resolved to be some sort of moral bulwark, so much so that at one point his friend, Yale, says, "You're so self-righteous, you think you're God." To which Isaac replies, "Well, I have to model myself after someone."

The ironic part is that Isaac is the only one who is committing a real crime in the film — he is having an affair with a seventeen year old girl; he is forty-two. The scenes of disintegrating relationships in this film are truly painful to watch, and beautifully acted, especially by Muriel Hemingway, Ernest's granddaughter, who plays the seventeen-year-old Tracy.

The black and white film, the distinctive letterbox, the cinematography of Manhattan, the Gershwin score, and the impeccable intro scene all combine to make this film a perfect autumnal film. *Manhattan*, along with *Annie Hall*, are the perfect introduction to Woody Allen's stunning body of work. The film ends on such a peaceful and hopeful line as well, as Tracy tells Isaac, "You've got to have faith in people." ♦

-Beave Sorensen  
Columnist





# Gilbert and Sullivan Revisited

## *The Mikado*

As attendants decked out in their evening wear stepped into the auditorium on the night of October 7th, tickets in hand, they gazed about the room in awe. Wesley Chapel was no longer the familiar building in which students attend services, but had since transformed into a dazzling theater with all the class of a New York City opera house. Seats were brimming with bubbling spectators, both young and old. A hodgepodge of tuxedos, ties, and gleaming brass were assembled into an orchestra pit just below the stage. Ahead of them an airy pink and purple Japanese scene floated in the background. With the orchestra tuning their instruments, *The Mikado* was about to begin.

"I remember when we came [to Houghton] about twenty years ago," reflects Albert Bergeret, Artistic Director and General Manager of the New York Gilbert and Sullivan Players. Referring to the fact that *The Mikado* was first written in response to the Japanese influence on England in the 1800's, Bergeret explains, "I particularly enjoyed it because Houghton reminded me so much of its original Victorian audience."

Taken after the prototype comic opera written by the

great playwrights W.S. Gilbert and Arthur Sullivan, its plot centers around the plight of the unfortunate son of the Mikado (the Emperor of Japan), Nanki-Poo. This reluctant royal disguises himself as a poor minstrel roaming the town of Titipu in an attempt to win the hand of his beloved Yum-Yum, who is unfortunately engaged to her guardian, Ko-Ko. With the help of the rest of *The Mikado*'s eccentric cast, Nanki-Poo soon finds himself bargaining with his life, evading an unwanted elderly suitor, and bumbling into hilarious and chaotic adventures along the way.



"Human nature does not change... [The original opera] does not need to be re-interpreted," defends Bergeret with his fast-paced vigor. Retaining practically all of its original script, Albert Bergeret has remained true to Gilbert and Sullivan's convention. "It's really about humanity," Bergeret expanded. "No matter what the audience, *The Mikado* can be relevant to everyone in different ways."

Yet while this jack-of-all-trades (Bergeret helps create the props, directs, conducts, and much more) is clearly an advocate of preserving the rich tradition of the past, he also seeks to reach present-day viewers. Throughout the play, *The Mikado*'s characters tagged on jokes satirizing today's culture and poking fun at a slew of well-known celebrities.

But it wasn't only the script's witticisms that kept this 120-year-old opera lively and engaging; Bergeret, himself, was a key factor in the dynamic performance that evoked rolls of laughter and frequent applause from the crowd. From enthusiastically whisking his baton in the air, to cracking himself up over the *The Mikado*'s slapstick comedy, it was apparent that Bergeret put his heart and soul into the show. At times he even physically played along with the cast, adding his own delightful charm to the

opera's entertainment.

"The conductor was awesome," Elizabeth Jancewicz, an art major and Houghton College student praises. "I loved how he was interactive in the play... I definitely like the music the best... and him."

"I liked him too," Jill Stewart, an elementary education and intercultural studies major agrees. "He was very lively."

"Yeah, I liked the conductor and the Grand Pumba [a particularly portly character from the play]," adds Barrett McAvoy, a visiting college student.

As to previous ideas and attitudes they harbored before viewing the play, Jancewicz states, "I heard it was going to be good, so I had high expectations. They were fulfilled."

"They were surpassed," said McAvoy.

"It was definitely above my expectations," beamed Stewart.

With an authentic set, well-tuned musicians, and a talented cast and crew, *The Mikado* is a pleasure to see, and an experience not to be missed. As McAvoy exhorts those who have not yet watched the opera, "... Stop reading [about it] and go see it for yourselves!" ♦

-Tiana Liedy  
Staff Writer

## Resounding with Praise: The Houghton College Choir

It all started with drumming, just a few of the musicians on stage summoning the choir to come and sing. They entered boldly, singing as they half walked, half marched down the aisles, clapping in a quick, determined manner. They progressed and took their places on the stage until they stood a majestic presence, drawn together in their song. The Houghton College Choir sings not as 65 individual musicians but as one. Masterfully directed by Brandon Johnson, their sound comes forth like the notes on a single instrument, rich, full and genuine.

The processional they opened the concert with was Mack Wilberg's arrangement of the Sephardic wedding song "Ah el novio no quere dinero," followed by a lively arrangement of "Amazing Grace."

Next on the program was "The Promise of Living" by Aaron Copland. The wide open harmonies spread to the corners of the Wesley chapel, and each of the words of the song was given to the audience as a gift. The first verse reads:

*The promise of living with  
hope and thanksgiving  
Is born of our loving our friends and our labor.*

*The promise of growing  
with faith and with knowing  
Is born of our sharing our love with our neighbor.*

*The promise of living,  
the promise of growing  
Is born of our singing in joy and thanksgiving.*

These words express the obvious joy the choir has in the music they sing. Their sound was as honest as their words.

The Chamber Singers came next on the program. First, they sang two lovely settings by Felix Mendelssohn, without accompaniment. The voice parts conversed back and forth intertwining slow and lovely melodies with a run of joyous affirmation.

Next the Chamber singers performed was a set of "Five Hebrew Love Songs" by Eric Whitacre. This piece sent shivers through much of the audience with its beautiful, though unconventional score, communicating rich themes. Each melody was otherworldly and strange, but in the notes and not the feelings they evoked. Even in its strangeness, it gives one the feeling of coming home.

After these two selections, the whole College Choir returned for the final third of the

concert, starting with Rene Clausen's "Tonight Eternity Alone," a song about a sunset and its reaches into eternity. In this song, the whole choir made up a rich, full sound out of which sprang little solos that fluttered in and out of the texture of the rest of the choir. In the words of a freshman piano major, "it's just that they are so good and the music is so beautiful, when you put them together it's magical."

Leonard Bernstein's "Make our Garden Grow" filled the hall with its stunning, grandiose presence. The choir sent the music soaring through the auditorium only to be brought back for the last song on the program. For Larry Flemming's arrangement of "Give me Jesus," all College Choir alumni were welcomed to join this year's choir onstage, and they sang with their hearts and their voices. This combined choir brought to mind the last verse of "Amazing Grace," which states that music made to the glory of God outlives this life. For, "when we've been here ten thousand years, bright shining as the sun. We've no less days to sing God's praise, then when we've first begun." ♦

-Clara Giebel  
Staff Writer



# Opinion

## Mystery Harriet Meirs 3000

No one seems quite sure what to make of Harriet Meirs, the woman nominated by Bush to replace retiring Sandra Day O'Connor on the Supreme Court. When news of her nomination was released, the initial negative reaction from the left was wholly predictable; after all, it seemed highly unlikely that Bush would pick an even remotely moderate, much less progressive, individual to fill the vacancy left by O'Connor. Then, suddenly, something strange happened: classical conservatives (you know, the "small government, limited spending, non-aggressive foreign policy, personal responsibility, state's rights" type that seemed to disappear from the face of the country when Dubya first yee-hawed into office?) spoke up, arguing that Meirs' nomination was nothing but a case of political

cronyism and that she lacked the qualifications to serve on the Court. Even more surprisingly, prominent members of the neoconservative/ Bush-is-the-Second-Coming crowd started to decry Meirs on the grounds that no one really knows her stances on "the issues". Really now, Bush can't honestly expect them to back her for the Supreme Court when they can't be 110% sure she'll toe the party line on abortion, homosexual rights, and the (in)separation of church and state, can he? In the face of this stunning coup in the far-right's ranks, some liberals actually have begun to champion Meirs, operating on the assumption that "if Ann Coulter is against it, it's probably a good thing."

The allegations against Meirs are rather hard to shake. She has never served as a judge or argued

a case before the Supreme Court, but she was Bush's personal lawyer back in Texas and has called Bush "the best governor ever" and "the most brilliant man I have ever met." Moreover, the fact that she's never written a judicial opinion does indeed make it harder to gauge Meirs' stance on today's hot-button issues, although some religious leaders have pointed to her professed faith (Meirs is a member of the Church of Christ) as evidence that she holds the proper right-wing views.

Perhaps the big question behind Meirs' nomination is why. Why, out of all the conservative judges Bush could have selected, did he choose someone so lacking in experience and so open to charges of patronage? Perhaps this is a bid by Bush and the interests that put him in office to place someone loyal to them in a position of influence to offset the deluge of scandals (see last week's column) rapidly corroding their

power in Washington. Perhaps the Bush administration is throwing someone so mysterious, and thus controversial, into the spotlight in order to distract the media and the public from those same scandals. Or maybe Dubya, like a middle-school dodgeball captain, is just playing favorites.

At this point in time, trying to predict whether or not the Senate will actually confirm Meirs to the Supreme Court is like trying to call a coin mid-toss. What new information will surface about Meirs in the coming weeks? How will she respond to what will certainly be intense Senate scrutiny? How loyal will Senate Republicans remain to Bush's ailing administration? Meirs is but one piece of the drama rapidly unfolding in the nation's capital. Round and round it goes, where it will stop, nobody knows.

-Dan Perrine  
Columnist



## On Christian Politics: Honesty

In 1 Peter 2, verses 9-10 explain our identity as the people of God, while verses 11-12 indicate how we are to behave as the people of God. Here Peter writes, "Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us" (NIV). While these instructions are pretty basic, their implications are far reaching and should not be glossed over.

What sinful practices are common in worldly politics that we should watch out for? One that is most often recognized is dishonesty. Many Christians have heard in Sunday school that God hates lies, and that Satan is the father of lies, and it is easy for us, in this context, to think of ourselves as honest if we avoid lies (or at least major ones). Of course, "everyone tells little white lies." By believing and practicing this we make ourselves feel better about all of the times we breach our integrity. It is okay that we were less than truthful about why a homework assignment was late because a) everyone does

so, and b) it wasn't really lying--at least, that is what society has taught us to think. However, whether we like it or not, and as puritanical as it sounds, such "little white lies" are still lies, and thus, are still sinful. But the scope of dishonesty in politics goes far beyond "lying."

What about facades? Is it honest to pretend to like someone to his or her face when you really hate that person? Is it honest to lobby for support from groups by pretending you care about their interests but really just want their votes so that you can obtain power? Is it honest to make promises that have so many conditions on them that no one should realistically expect them to be met, or to over-simplify complex problems so much that your 'solution' will only create more problems? The answer to all of these should be a resounding "NO!". In our dealings with people, not only should we not lie, we should not be two-faced or deceitful.

In his Sermon on the Mount, Christ says "Simply let your 'yes' be 'yes', and your 'no' be 'no'; anything beyond this comes from the evil one." (Matt. 5:37, NIV) His point is that you should not (nor should you need to) rely

on oaths to give your words more clout. If you are a person of strong integrity, when you say 'yes' or 'no' people will know you mean it because you have never given them a reason to doubt you. If you run for office of any sort, your positions should be open and honest from day one. If people ask you difficult questions, whether running for office or not, you should treat the situation with the complexity it deserves, and if you don't know the answer, say so. Otherwise your facade of intelligence is governing the situation instead of the Spirit of God. How many times have you brightened up and pretended to be doing well when offered the superficial greeting, "how are you?"

It is crucial that we are honest and open with each other as Christians and that we live consistent lives of integrity if the world is to see a difference in our behavior. It is crucial for us to provide an environment that encourages openness, but we will discuss grace in the next column. Until then, may the God of wonders richly enhance your understanding of Him!♦

-David Clem  
Guest Writer



## Try again, Student Life.

Granted, this issue has been beaten to death. In fact, it may have been beaten to death and resurrection and whatever lies beyond. But the trouble with chapel needs one last gasp to point out that switch-up scanning has not solved the problem of the administration's attitude toward the student body. It still shows just as much of a lack of trust and an unhealthy determination to control.

The idea that we should be kept honest through administrative inconsistency is really rather incredible. To scan in one day and out the next is actually just a more subtle way of tricking us into accountability. It still thwarts the validity of our own desire to build Christian community. Switch-up scanning further breaks down the communication that was damaged when the double scanning decision was made without student or faculty knowledge. All it saves is a tiny bit of time in entering and exiting, and that was never the issue in the first place.♦

-Kelsey Harro, Arts Editor





