



The Houghton Star

The Houghton Star

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Graham to Speak at Urbana

"Urbana has been one of the highlights of my entire ministry," said Graham. "The evangelical reawakening in the United States has been built on foundations like Urbana."

"The greatest need in missions today is prayer, personnel and support. All three of these come together at Urbana," he continued.

Dr. Billy Graham will speak at Urbana '87 - InterVarsity's student missions convention - on December 27, 1987. Urbana '87 is being held on the University of Illinois-Urbana campus.

After he speaks, Dr. Graham will issue an invitation for those who wish to commit themselves to the missions field. He also will invite the uncommitted to commit themselves to Jesus Christ.

These invitations have yielded significant responses in the past. At Urbana '84, 4,683 students responded to Graham's invitation to serve on the missions field. There were also 280 students who made a first-time commitment to Christ after Graham spoke that evening.

Dr. Graham will hold a press conference at Urbana '87 on December 28.

Urbana '87 is the fifteenth triennial student missions convention sponsored by InterVarsity Christian Fellowship. It will be held December 27-31, 1987 at the University of Illinois campus at Champaign-Urbana. The theme of the conference is "Should I not be concerned?" taken from Jonah 4:11.

InterVarsity Christian Fellowship is an interdenominational campus ministry. It was established in 1941 and is active on 750 campuses across the country.

Urbana '87 Follow-up Programs

InterVarsity's Urbana Student Missions Conventions have been used by God to dramatically increase the level of missions interest among students, particularly in the past decade. At Urbana '84, 15,000 of the 18,000 delegates signed written decision cards indicating they would make a contribution to God's work overseas. Of those 4,683 pledged to serve God in a culture different from their own. The number of commitments had doubled over those made at the previous Urbana convention!

But it takes much more than a single event, a single decision, for a student to find his or her role in missions. By giving them the individual attention they need, InterVarsity Missions' Urbana follow-up program helps students

turn the decisions they make for world missions into action.

Following is a summary of the five components of Urbana follow-up, all of which have been created to provide such individual attention.

Over a two-year period, Urbana decision-makers receive a series of eight mailings, each designed to progressively encourage implementation of their missions commitments. Each mailing contains a letter of encouragement from the director of InterVarsity Missions, along with helpful literature and a response device which gives the decision-maker an opportunity to ask specific questions of our missions counselors.

Our missions counseling and placement system grew out of the Urbana follow-up

mailings, as a means to provide opportunities for service and answers to decision-makers' questions. By mail and telephone, the Missions Counseling Service provides helpful information and counsel to decision-makers who are not already receiving those benefits through a mission agency. The computerized Missions Placement Service allows those who intend to begin overseas service within the next four years to make a preliminary resume available to mission agencies with personnel needs.

The Urbana Onward regional follow-up conferences are held on weekends during the months immediately following Urbana. At over 40 locations across North America, Urbana Onwards brings decision-makers together with missionaries who can share with them the realities of the field. InterVarsity staff present a careful program designed to compliment and enhance material presented at Urbana.

With Urbana '84, InterVarsity Missions initiated about 300 World Christian support groups of about 10 delegates each. An estimated 500 of these groups will meet from February through April following Urbana '87. Led by fellow students, decision-makers in various locations will come together for three meetings. For about 2 1/2 hours per meeting, they will study the Bible, pray together about their decisions, and discuss ways to implement their mission plans.

Also after Urbana '84, InterVarsity notified local pastors of the decisions delegates from their churches had made at Urbana. The pastors were encouraged to take an active role in helping the decision-makers find their place in God's plan. Again following Urbana '87, pastors will be

notified.

With the Urbana '87 Convention, InterVarsity Missions will add a fifth component to the Urbana follow-up system. Research has shown that most long-term missionaries were influenced directly by other missionaries in their decisions to pursue overseas service. To bring this kind of influence directly into the lives of Urbana decision-makers, the Urbana Face-to-Face follow-up program will bring up to 500 missionaries into personal contact with Urbana delegates, under the supervision of InterVarsity staff.

Missionaries and staff will work in tandem, meeting with individual decision-makers to provide personal counseling and encouragement during January and February, 1988. Each missionary will work with about 10 decision-makers, meeting with each one individually.

InterVarsity Christian Fellowship is an interdenominational campus ministry.

Houghton Goes To Urbana

At least 52 students from Houghton will be attending Urbana '87 between December 27-31 at the University of Illinois campus at Champaign-Urbana. With over 200 mission agencies represented, Urbana '87 promises to be a most informative educational seminar for 17,000 students from around the nation. Mission statesmen, such as Billy Graham, will hopefully inspire the students to become involved in missions after they graduate from college.

The group of students who are planning to go to Urbana this year have been meeting weekly to discuss some of the expectations they will take to Urbana and the opportunities, interests, and vocations involved in missions.

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College Editor's Poll Taken

New York, December 4, 1987 - Ask today's college students if winning a million dollars, would alter their career plans and 80% would tell you no, according to the nationwide Hot Shot Poll of nearly 500 college newspaper editors.

"I'm frankly surprised," said James H. McKee, spokesman for Hot Shot. "I'm not sure we'd get the same kind of response from the post-yuppie 'me' generation - those in their late thirties or early forties, who would likely want to retire immediately if they came into big money."

Idealism, the Hot Shot Poll showed, was again a force among today's students. The major share of the college editors responding, for instance, said that the most important single thing they would seek in considering a job after graduation would be "making a difference," first choice for almost 43%. "Opportunity for advancement" was the option for 31.4%. Salary, by contrast, was picked by only 8.4% and "power" by less than two percent.

"The students of the 1980's are often criticized for being materialistic," said McKee, "But they appear to have more in common with their counterparts from the 1960's than we realized. More than half of our respondents, in fact, expect to earn only between \$10,000 and \$20,000 during their first full year in the work force."

Caution and stability, the Hot Shot Poll indicated, were prime factors among college students today. Almost two thirds (65.5%), for example, said that during their first year in the real world, they would be spending most of their income on rent and living expenses. Close to half planned to rent their own apartment or house during their first year out of school; and more than 72% planned marriage within ten years, half that number within five years. A similar number

expected to have at least two children after they were married.

Societal issues are also on students' minds. AIDS ranked as "the most pressing" with 27.6%, well ahead of the numbers preoccupied with nuclear war and peace, with 21.5%. Big headaches, like the economy and the federal deficit, were placed first by a scant 5.3%. The AIDS crisis has already had significant influence on students' personal habits. An overwhelming 86% said they intended to use caution in any new sexual relationship, would restrict themselves to those with whom they were involved in a one-on-one relationship, or would remain celibate until a cure was found. Only 2.4% however, chose the latter.

Respondents to the Hot Shot Poll included student editors at colleges and universities in all 50 states and the District of Columbia. The data was compiled and analyzed by Beta Research of Syosett, New York. ♦

Scholarships

Thanks to a unique bartering system operated by Educational Assistance Ltd., three Houghton College students have received \$1,500 scholarships from Monsanto Company. Junior Helen Durling, is a daughter of Mr. and Mrs. Donald Durling of 8450 Elm Road, Hudson, Michigan. She is majoring in Elementary Education. The two other recipients, senior Naomi Woodmansee and sophomore Heather Sardina are from Thompsonville, Michigan and Freedom, New York respectively.

Monsanto Company donated to EAL 32 desks, 12 of them designed for computers; 12 filing cabinets, paint, and caulking. Houghton accepted these items from EAL in exchange for tuition credit dollars equal in value to the donated goods. Through this

Merging World: New Asia Internships

The weekly column of the Houghton College chapter of the Overseas Development Network (ODN).

In the past year and a half, ODN has instituted three new overseas internship programs: in India, Bangladesh, and the Philippines. Response from students interested in going and from the students who are on the programs has been overwhelming. Thus far, thirty-two students have begun participation in these three new programs. While many programs in the American educational system send students overseas, very few bring students to the Third World. Almost no programs bring students to these countries expressly to study development issues even though so many Americans are beginning to study the Third World now.

Following ODN's belief in indigenous, grassroots development efforts, these students have been sent to grassroots development agencies in these three countries. With these groups, the students have been able to learn first hand about the situations, issues, and systems facing these people. While at the projects, the interns work together with the organizations to determine what they might be able to provide for the project while they stay there. Interns have helped with tasks such as proposal writing and project documentation, both writing up case studies and photographing village activities. Advice from the interns has been the most crucial element in evaluating and revising the internship programs.

A main emphasis of these internship programs is for the students to come back to the United States with some sort of opportunity to put together a slide show or photo exhibit to take around to ODN's fifty chapters.

Learning and observing, not "serving," are stressed to the interns as most of them are young and as yet "unskilled," at least in terms of working in developing countries. The interns so far have tended to be undergraduates or

students who have just graduated. An orientation session is held for each program to give the students an overview of the situation in the country and especially to introduce them to the indigenous, non-governmental organizations (NGO).

Another important aspect to these internship programs is ODN's effort not to limit the program to only those able to pay all of their expenses. Fellowships have been available for most of the financially needy students through organizations such as Boston Foundation, Ford Foundation and ODN's own Bike-Aid '86 fellowship fund.

The Bangladesh Internship Program, for example, was the first offered, sending six students to one of the largest non-governmental organizations in that country. The students left in September 1986, to spend six months working and learning with this organization and its many small projects throughout the country. In September 1987, six more students left for Bangladesh. This year, the program is nine months long as it includes a ten-week language program at the beginning. Since Bengali is the *lingua franca* of Bengal the extra ten weeks will make an enormous difference in what the interns will be able to understand during their stay.

With the number of requests for information pouring in for these programs and with the interns returning to the United States to help continue designing these programs, ODN will be continuing to run internship programs for quite a while.

Houghton College students who desire more information about these internships, or about ODN in general, should write to CPO #1097, or see J.P. Greg Laing, Anke Suelzner, Steve Browning, or Sharon Givner (Career Development Center).

This article was written by Lucy Perkins, an '86 graduate of Stanford University. Lucy is the Outreach Coordinator for the ODN-East office. (Edited by J.P. Greg Laing)

program corporations, colleges, and students all benefit. Corporations receive a tax write-off on donated items; col-

leges receive material they need; and students receive financial assistance necessary to pursue an education. ♦

Pandora's Box: Reflections

by Giocchino Jack Urso

Note: The opinions in this column are opinions, so lighten up okay!
REFLECTIONS-SNOITCELFER

This week I'm going to give everyone an early Christmas present and not say anything. I've got all next semester to rant and rave so I'm going to give you all a poem. It is an anonymous poem I recived once, no it is not a great poem but I agree with the sentiments. I also can't think of anything to write.

Life is at its best when it's in its grave at rest.
One day you love, one day you hate, one day you decide to break,
but then you find that it's too late.

Life is complicated and full of sin.
I am so alone for love, I need someone whose heart I've won.
I am lost and lonely in this universe.
We are the ones on whose tombs they'll inscribe;
"Died at fifteen, buried at seventy-five."

Out of the night we breath a sigh
For those who are dead, but cannot die.

-Anonymous

Merry Christmas

Dear Editor:

In the November 20, 1987 issue of *The Star*, on page 9 you made a grave mistake. While editing a beautifully written article about the men's intramural championship game, you wrote: "... The Far Side, led by captain Eric Hine, snuck a goal through the posts to jump into the lead 4-2, which remained intact until the final whistle."

What *actually* happened was this: Eric scored the first goal of the game, making the score 1-0. The Pit Bulls then came back with goals by John Garlock, Dan O'Bryon, Scott Kobziewicz, and Steve Steiner to win the game by the eventual score of 4-2.

The bottom line is that the Pit Bulls won and the Far Side lost.

Dan O'Bryon

Western Society: Why Santa?

by David Rynkowski

Why does Western Society have a Santa Claus? In theory, Santa is supposed to reward people for being good; instead he rewards people for having money by giving them more presents than the poor people receive. We teach our children to be good so that Santa will give them presents at Christmas time; yet it is hard to justify this claim while spoiled brats (who are in every neighborhood) are the ones who get the best toys. Besides, he is a person who works only one night a year; he lives in a big castle; he is a wealthy man who gives most of his money to those who already have money; and he eats heavily most of the year, a true sign of living off other people's labor. He exploits the work of enslaved elves; they do his dirty work for him while he takes all the credit. His wife is the traditional domesticated (and thus oppressed) woman. Why doesn't Santa love poor children as much as rich children?

What we tell children to believe about Santa and what he turns out to be in reality are different things.

Does the above analysis sound like capitalism? You bet ya! We have made Santa into a Salvation Army toy drive for

the rich instead of the needy. Western society created him to support our oppressive capitalistic economic system. Undoubtedly, he was created by the toy companies and big businessmen who profit greatly from his image. Santa Claus does not represent the philosophy that the doing of good deeds will get you rewards, but rather he represents a materialistic world; the more money you have means the more society will reward you. Money to them is the only intrinsic good in life, and thus those with money (they control the morals within our society) will create images and institutions to perpetuate that philosophy.

I will not teach my children about Santa Claus since it is a false image that dies as children get older. Once they were taught that people are rewarded for being good; now they realize that rewards come from obtaining money and power. Our childhood definition of Santa dies a cruel death. The realization of the true bourgeois Santa is a hard pill to swallow.

Rather, I will teach my children that rewards will come from within one's heart if it is centered around Christ and not material goods. To me, Santa Claus does not really exist and I am proud of that fact.

Peace and Contemplation During Advent

by Pat Uleskey

"Glory to God in the highest, and peace to his people on earth..."

It is an appropriate time to dwell on the concept of peace and what peace means us during this holiday season. However, amidst the hustle and bustle of the thirteenth shopping day before Christmas, I doubt if some people who are bargain-hunting in the crowded malls take time to contemplate the meaning of the peace of God and the real reason why they feverishly run from store to store searching (it would seem, aimlessly) for that perfect gift. I suppose it is human to be caught up in the business agenda of Christmas.

It is fitting, if God sent his Son to bring peace and salvation to mankind, that we acknowledge his birthday. However, it is not fitting to lose sight of the meaning of this season. This is a very busy time for everyone, our agendas are packed with constant activity. We do not make time for the peace that Jesus Christ came to give to us. We keep pushing ourselves to complete our agendas. It is wise to contemplate and be silent for a few moments to meditate on the motivation of our actions every day, especially during this Advent season before Christmas. Advent is a time of repentance and spiritual preparation for the coming celebration of Christ's birth. Christmas is a season of great joy and peace but we should not lose sight of the true meaning of peace and the peace we can find through preparing ourselves by doing more than just buying gifts.

Short Answers

Jack:

I have some answers for you. Yes. Sex. Money. Money. Speak for yourself. Money. Ask Prof. Halberg. Critical Thinking. No. Critical Thinking. Society had the money. Yes. Dean Danner. Ask God. Neither. No. No. Partially. Drugs. God. Yes. Money. Money. Good Question! Partially. Yes. Yes. NO! Any more questions?

D. Harbaugh

Wimsey Addresses The Vane Answers to Jack's Questions

To: Miss Harriet Vane
c/o G. Jack Urso
The Houghton Star
From: Lord Peter Wimsey
RE: Pandora's Box last.

My dear, dear Harriet -

It is so touching to see you pull yourself away from your mystery writing and address the searing questions of the day as put forth so boldly by our own dear Jack. Once I thought it was enough that I send Bunter over occasionally with the odd snifter of my best brandy, but now I see that your lapse into the habit of grape juice has allowed your mental acuity, which I so admired, to deteriorate to the point of shabbiness. If you would spend less time cloistered with your manuscripts and more time roaring about in that energizing little roadster of yours, I wouldn't have to keep pulling your chestnuts out of the fire. To that end let me address poor Jack's more salient points which escaped your usual wit. To wit:

2. Films which bare. I suspect the problem comes from not having naked white people in the National Geographic. Otherwise that particular disclaimer could have been given prior to the *Romeo* film. The other possibility is that it was purely an aesthetic decision based on the particular flesh on view - too many wrinkles or too much sag or whatever. After all, some bodies just should not be seen.

4. We all know what a bad professor is. But what is a good one? One who tells us what questions are going to be on the exam? One who gives us good grades so we can get good jobs? Or one who makes us think, so that we won't be satisfied with the good jobs that we would have gotten if we had just gotten good grades? What if the professor asks a question back when we ask one - is he good or

bad? What if he wants us to ask the questions and then answer them ourselves - is he good or bad? Do we need that kind? Do we even need him in order to learn? What the deuce are professors for anyway?

10. Perhaps the question could be asked, if Jesus were to speak in chapel, would anyone go to hear him? And hearing him once, would they invite him back the next day? And how would that be different from what is heard in chapel now? What would he talk about? Would he talk in holy jargon?

11. I think Jack's pro-choice stand on abortion is the thin edge of the wedge. What I suspect he really wants is to extend it beyond the time in the womb to cover faculty - as a means of keeping them on their toes. Personally, I think if parents had the option on their children up to the age of 18, we would see a lot fewer unresolved problems amongst the young. Local college students excepted, of course.

12. God in control or doing a bad job? It has been traditional to give him credit for the good things and that other chap credit for the bad. That way we can avoid looking at the problem. Now, which one is responsible for the ozone? Leaves us out, doesn't it?

13. Dancing. No one dances any more, not real dancing. Except possibly middle aged people with big band nostalgia. Or the touch of a stately parvane at the Madrigal dinner. Perhaps a galliard next year if we are lucky. No, the dancing proscribed is the measured two-step and fox trot and waltz of yesterday, not the formless, solitary, beat-driven dervish of today. The ones to look to are the albatross and other birds who have preserved their sense of life and love and purpose and fun in their mating dance.

15. I'm afraid Jack is right

in calling rock a musical act. Besides, you can't possibly dance to it. Certainly not *with* anyone.

21. Evangelicalism and Christ. Have we established that there is a connection there?

22. Is taxation the same as tithing? Are they the same as love? Can we turn our love into money in the way we change money at the border? Is God more impressed by money than by expressed love? Are we? Is God the same as the IRS? Will he leave us alone if we send the shekels? If Jesus tithed, did that make him as good as the Pharisees? What else did he have in common with them?

Is tithing the same as loving one's neighbor? Or instead of loving one's neighbor (let alone one's enemy).

23. I would certainly expect Jesus to drink grape juice if he were helping with the harvest and the crushing of the grapes. A bland and pleasant drink and welcome relief in the hot sun. Later in the evening I suspect that he drank whatever was available down at the local pub where he hung out with his bartender and chippie friends and played darts to see

who would buy the next round.

Symbolism is another matter. If you believe that people of royal lineage have literal blue blood, then grape juice might possibly seem appropriate. However, if you are looking for a symbol of strength and even danger, something that makes the timid brave and the reserved amorous, that loosens the tongue and warms the heart, that yearns for a cup of love and not a thimble -

I suppose next Jack will be asking if Jesus ate little bitty crackers.

24. Asking questions can be dangerous sport. What if you ask a question for which there is no answer or the answer cannot be ascertained with any certainty? What if someone gives you an answer anyway and says it is certain Truth and unassailable doctrine upon which hinges our very faith? What if you ask the question again? What if you question the statement of faith?

As for me, you can ask any question you like, Jack, but for God's sake don't ask me to explain either the Trinity or why the other queue always moves faster.

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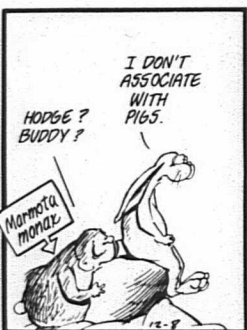
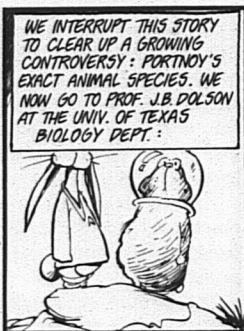
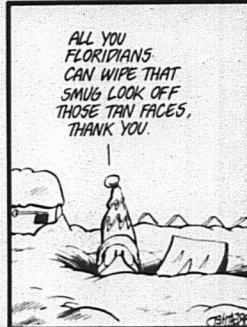
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BLOOM COUNTY

by Berke Breathed





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