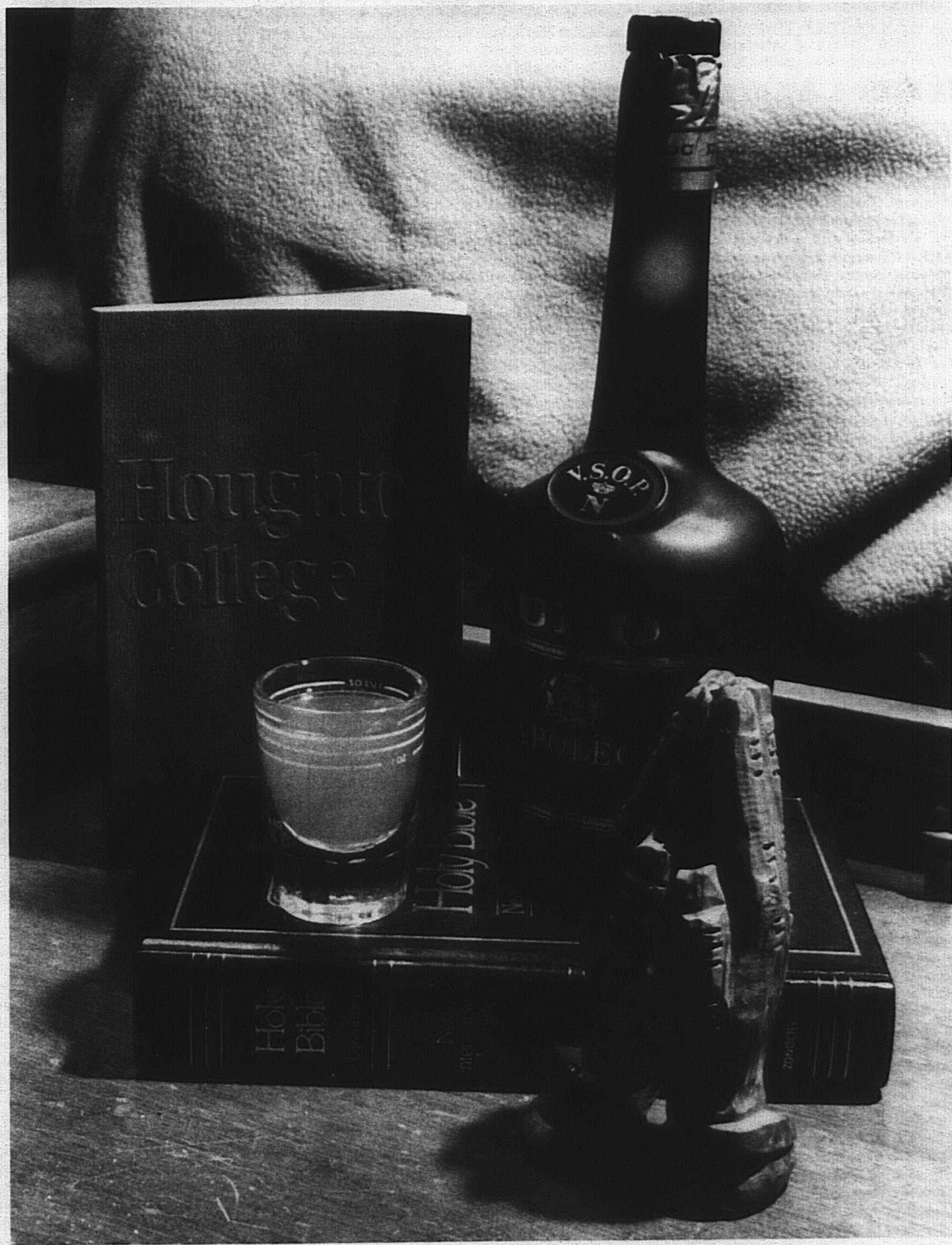


The Houghton Star



The Houghton Star

Volume 80, Number 11

January 29, 1988

Trustees Approve Academic Building

by Pat Uleskey

President Chamberlain gave his report of the board of trustees meeting on Monday, January 18. He began with a description of his recent trip to Nicaragua which was sponsored by Congressman Amory Houghton. Eight other college presidents from the southern tier were also invited. He summarized the history of political situation in Nicaragua, talked of his encounters with the Nicaraguans, and announced an attempt to recruit students from that country.

The trustees board meeting consisted of a joint session of two committees. The external affairs and finance committees came up with a three part proposal for the funding of the academic building that was passed unanimously. By March 15 a grant must be committed from Pew charitable trust and 5 million dollars must be pledged. If the Pew charitable grant is not received then one million dollars must be given to proceed on schedule with the construction of the new academic building. Also, the \$350,000 Kresge grant will not be a realization if the total 4.5 million dollars is not committed by December 1988. Presently a total of 2.5 million dollars is committed to the new academic building and the total cost of the new academic building (that includes the moving of Fancher Hall) is 4.5 million dollars. If the administration begins the construction of the new academic building and people who have committed do not actually contribute, then interim borrowing may be necessary. It is hoped that this will not be the case. If they do not receive one million dollars by March 15, then construction will be postponed until spring 1989. Currently, total commitment to the Capital Campaign is 10 million dollars but a substantial amount of that money is bound up in endowments and other special projects. Optimistically, giving in December was \$553,000 in cash.

There have been changes in the nomination of trustees. These changes assure equal representation for both lay people and pastors, give the actual governing body of Houghton College greater strength, enhance equal representation of lay and clergy from all districts, and allow greater freedom of choice in trustee selection; especially the alumni representative who can now be a denomination other than Wesleyan.

The board of trustees approved two tracts for the budget. In the first tract, they anticipate that 1,035 flat fee students will enroll on the average between both semesters; that is 15 fewer than what this year's budget was built on. If this enrollment goal is attained, there will be a 5.5% increase in employees salaries. (It is ru-

mored that there may also be about a 16% increase in minimum wage in New York State next year which will also increase student wages if Governor Cuomo's state proposal for a minimum wage increase is passed.)

These changes will result in an increase in total student cost to attend Houghton College by 9.3%. Total educational cost will, if the first tract is approved, go from \$8,865 to \$9,690. The second tract builds on the premise that 1,050 flat fee students will enroll which is the same figure that this year's budget was built on. This will also cause the 9.3% increase in total student cost but here there will be a 6.5% increase in employees salary. Last year there was no salary increase for Houghton's staff.

It is important to note that as the budget increases, financial aid will increase as well. Last year, Houghton devoted \$680,050 to student financial aid in its budgetary allotment. Financial aid will be increased to \$775,000; a 25% increase to help to offset the student cost increase. Currently, Houghton's endowment fund is 6 million dollars and the student phonathon hopes to raise \$275,000 for student scholarships for next year. There may be good news for New York state residents because Governor Cuomo has recommended to increase the maximum TAP (Tuition Assistance Program) from \$2,800 to \$3,250 and raise the ceiling of income higher. The recommendation will be voted on in April. Students may also be receiving more from their work study jobs if the proposal for a higher minimum wage is passed.

"In comparison with other consortium schools, Houghton is at the lower end of the scale in cost," said Tim Fuller, director of admissions. Other consortium costs range in price from \$8,056 at Asbury to \$13,370 at Westmont. Five Consortium schools are in the five figure bracket: Gordon, Seattle Pacific, Wheaton, Malone, and Westmont.

In Other News

It was announced that Carl Schultz and Dick Wing will be Dean and assistant to the dean at Buffalo campus next year.

Paul and Jan Kennedy have decided to pursue further graduate studies. Positions of director in intramural sports and assistant dean of students and director of resident life will be open next year.

The pastor of the year award goes to Daniel A. Berry from the Penn/Jersey district in Allentown, PA.

In academic affairs, the biology departmental review was discussed. Sue Crider was elected to chair the Languages and Literature division and Fred Shannon was promoted to Science and Math division chairman.

Urbana '87:

Should I not be Concerned?

by Amy Ruoss

While many of you were busy having extended family Christmas gatherings, trying out new gadgets, reading instructions to new games, and finding occasions to wear your new clothing, 50 Houghton College students attended the Urbana Missions Conference in Urbana, Illinois.

Every three years since 1946, Intervarsity Christian Fellowship sponsors a missions convention at the University of Illinois. This year's convention was comprised mainly of college students, along with pastors, missionaries, and anyone else who wanted to be confronted with God's call to the Great Commission.

Urbana '87, an exhausting and busy experience, was a five-day convention held December 27-31, 1987. A usual day started at 6:15 with a quiet time and breakfast. By 8:00am, hundreds of Bible studies formed to read the Bible, meditate, and pray. Group interaction, focus on the Lord, meditation, and prayer were springboards to issues discussed at Urbana.

Ajith Fernando, National Director of Youth for Christ in Sri Lanka, concentrated on the book of Jonah. Chapter One deals with Jonah running from God, Chapter Two deals with Jonah running with God, and Chapter Four deals with John running for God. "Should I not be concerned" was the theme of the week taken from Jonah 4:11. We studied Jonah's lack of concern and related it to many areas of our own lives for which we give little attention. (missions, urban missions, and personal surrender to God.) Should you not be concerned about a great city today?

We focused on cities around the world, by praying for specific needs in Bogota, Nairobi, Calcutta, Hong Kong, Amsterdam, and even college universities and cities in the United States. David Bryant headed this up as a concert of prayer. Many voices at once prayed for specific requests as Assembly Hall united in prayer.

In the afternoons, 200 mission agencies and school exhibits set up a smorgasbord of displays and opportunities open around the world to further Christ's Kingdom. Actual missionaries answered questions to the "Who's", "What's", "Why's", "When's", and "How's" of missions. Even if the opportunity showed no promise in the near future, just listening to the conversation and stories of representatives helped out many delegates.

Another afternoon activity required a university map and a good set of legs. Options were open all over the campus to sit in on workshops relating to individual interests such as: types of ministries, vocational opportunities in missions, China service, and campus opportunities. One of the most popular ones included Joni Eareckson Tada, on "Missions with the Disabled". I also attended the seminar on "Short-

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term Missions" by Dennis Massaro. While handing out other information, Dennis concentrated on the qualifications to missions. It involves a heart for God, a heart for others, a desire to serve, and a desire to grow. Short-term missions is an experience where one explores, extends and exchanges, while being exposed, and exposing others to what God is doing today.

The evening services involved a potpourri of speakers such as: the internationally known evangelist, Billy Graham; author of *Out of the Salt Shaker*, Becky Pippert; and Helen Roseveare, missionary doctor to the Belgian Congo for 20 years. Catering to the college aged was George Verwer, founder of Operation Mobilization. George Verwer addressed us through humor on the Lordship of Christ. He made us aware of the areas in our own lives where the Lord is not Lord. Campolo, professor of Sociology at Eastern College, captured attention while speaking on the Urgency and Magnitude of World Missions. He stated, "We are to give our lives for the things that God is concerned about." He ended the service with a time to give the delegates opportunities for commitment in various areas.

I enjoyed Becky Pippert. Becky looked at the cross in two images - "We," the crucifiers, and "We" crucified with Him. She addressed the problem with sin as being the heart. "Doesn't anyone recognize sin anymore? Does it make a difference to believe in God?" We are all centered in self, and are all the same, - sinners. We need to get rid of pride, own up to our badness and stop acting as if we are without sin.

The words to "Crown Him" and "Our God Reigns" ushered in 1988. The New Year's Eve Communion Service was the perfect ending to a long week of minds bursting with stimulating thoughts and was certainly the climax of the week. 19,000 gathered hands around the hall while our final moments were spent in asking God's leading and guidance in our lives as well as our hearts being opened and our wills being flexible for God. Cheers for the new year, hugs good-bye, and hundreds of diesel buses lined up in the dark, were the signals of the ending of Urbana '87.

Attending the Urbana conference this year was an experience of which I was glad to be a part. Being a senior in college, my future is starting to fall into place and Urbana exposed me to many areas and times in which missions can be a part of my life. Although I have no plans to be a missionary in Zimbabwe, or Pakistan, right now, I learned to be active in missions through support, prayer, and even the possibility of short-term missions. I look at missions differently now than I did before. I saw the availabilities, the involvement necessary, and most of all the daily responsibility to even my neighbors or those in line at the check-out counter at the grocery store. I found it refreshing to see others my age struggling with the "What to do after college" panic. Talking with them, seeing teens active for Christ, and the varying directions in which Christ is leading them all, gave me a trust in God and ideas that could be open doors for me.

I feel that Urbana is a very beneficial experience for a Christian; especially young people

who are ready to embark on life. It is amazing the opportunities available if one is willing to look beyond his own church, hometown, or even country. I am grateful for the privilege to attend. It is a fun experience. I urge you to go - your church or youth will have a new camaraderie and enthusiasm from sharing the experience of Urbana. Should you not be concerned about Urbana? Yes!

The next Urbana is December 1990!

Would you like to see more student creativity in *The Star*? You'll have a chance this semester to exhibit your poetry, black and white photography, drawings, or anything that your Promethean heart desires. For information contact: Nathan Danner c/o The Star intracampus 378

Recognition Banquet Honors 505 Years of Service

At Houghton's 13th recognition banquet President Chamberlain cited 27 employees for 505 collective years of service and announced three retirees who had contributed another 125 years.

Dr. Chamberlain lauded composer-in-residence William Allen for 35 years, concluding his citation, "Dr. Allen, you have eloquently penned your sentiments about this institution: [Houghton College] is a school that has not discarded refinement in these days of unrefinement..." If this is true, you have had a large part in making it so."

E. Douglas Burke, Nolan Huizenga, and Clair Luckey were recognized for 33 years each. Chamberlain thanked Burke "for what you've done in young peoples' lives, for the physical education department, and for Houghton College." He praised Huizenga as a "first-rate musician and a true Christian scholar," and expressed appreciation for carpenter Luckey's church and missions service, "Style and example of faithfulness."

Professors Kenneth Lindley and Lola Haller, and staff members Horace Emmons and Robert Miller each celebrated 25 years with the college. Referring to Lindley's plans to vacate the science division chair this summer, the president said, "Thank you for the scholarship, energy, and dedication you've brought to your tasks at this place. God's best to you..." Haller was noted for her fruitful service at Houghton, and Emmons, former East Hall dining room chef, was encouraged to set a record that matches Grace Tarey's. Noting versatility from refrigeration to fire alarm installation, Chamberlain called electrician foreman Robert Miller as a "solidly-grounded Christian example [who] sparks emulation. Congratulations and more power to you."

Faculty and staff who have reached the

20-year mark are Marilyn Byerly, Richard Gould, Jack Leax, Duane Tullar, Anne Whiting, Lois Wilt, and trustee Elizabeth Feller. Gerri Alderman, Donald Frase, Phyllis Osgood, and Ralph Young were recognized for 15 years. Those honored for 10 years were Mary Conklin, Karen Dickerson, Richard Perkins, Harriet Rothfus, Kathlyn Smith, Bonnie Saylor and Richard and Lois Wink.

Retirees include German professor Robert Cummings, accountant Betty Efland, and payroll clerk Margaret Wynn, English professor Ruth Hutton, and - from full time service - Coach George Wells. After December of this year Miss Efland plans to travel and visit friends in Oregon and California when she's not busy with crafts (she made and sold 150 teddy bears last year). She will have a winter home in Florida, but spend summers at the family home with her sister in Glens Falls, NY. Alumna Wynn came to Houghton as secretary to the president in 1974, continuing in that post through 1985. Chamberlain cited her for "always exhibiting loyalty and love for Houghton while working long and hard, beyond the call of duty." She has been active in the college, church, and community. Her retirement plans are tentative.

Dr. Chamberlain capped the evening with two announcements. First, he recognized Coach George Wells for 41 years of service to the college and added, "the swimming pool area in the physical education center will hereafter be called the George Wells Natatorium." Wells is the senior faculty member.

Then, Mr. Robert Fiegl, the college's superintendent of building and grounds from 1950 to 1976, stood speechless as Chamberlain designated the college maintenance center, which Fiegl helped build in 1960, the Robert T. Fiegl Maintenance Center.

Merging World

by J.P. Greg Laing

Merging World is the weekly column of the Houghton College chapter of the Overseas Development Network.

Well, yes. And to be quite honest, the professional competence displayed regarding development was completely unexpected. I did not expect to see a face of "missions" so relevant to the urgent needs of billions in the Third World. (The "Urbana" conference convenes every three years in Urbana, Illinois from December 26-31. Urbana 87 was attended by some 19,000 college-age students looking into cross-cultural ministry.)

I want to offer a summary of the Economic Development lectures I attended in order to give a perspective of where current Christian thinking is at on this topic. Lecture titles included: "How do you preach to a starving man?", "Reaching the Third World for Christ through development", and "Missionary economics: Job creation for the poor."

Trickle-Up Economics. A great deal of emphasis was placed on Community Development which is what Tony Campolo, the outspoken Eastern College Sociologist, calls the "trickle-up theory." Community Development is sustained change in a localized group of people that is self-perpetuating (indigenous) and is focused on long-term benefits. This can involve any number of types of programs working together to benefit the greater community. It can, for example, mean the creation of jobs on the grassroots level; quite often small scale production of food or goods. This production, notes Campolo, is not targeted for sale or export but rather is to meet the needs of the community to promote dignity. It also quite often involves specific applications of appropriate technology in areas such as animal husbandry or agriculture.

According to Jeffery A. Jones, Executive Director of Moving Mountains, a Christian Third World development organization, "Community Development is not church planting and it is not creating a health clinic." Generally speaking, the process avoids the quick-fix ideas that typically lead to dependence. It is a recognition that we have entered the era of partnership that purposes to leave paternalism in the past.

For Crisis Only. In the economic development, as was just mentioned, the goal is long-term growth that is indigenous in nature. Few things are more destructive to

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Give Them Grace:

A Conversation with Rev. David McDowell.

Satterlee: I've heard it said that college is supposed to be the best days of your life. Before my freshman year I'd even gotten some strong messages about what those days would look like. The front cover of the college catalog I was sent had a picture of some students reading on the quad, some others tossing a frisbee, and I think even the orchestra was there, playing on the chapel steps. So I thought I knew what I was getting into: a variation on paradise, where everyone liked each other and life was easy—no hang-ups, no insecurities. Eventually I rejected the paradise model as being very false. You've spent a few days on campus and you were a student at Wheaton College, what is your impression of college students, especially on Christian campuses?

McDowell: Within the context of the Christian college there continues to be this expectation that if you're a Christian you don't have problems. You shouldn't struggle with forgiveness, you should just forgive. You shouldn't struggle with sexuality, you should just be celibate. I think that this is one of those myths propounded throughout church history. It shows a very unrealistic view of Christianity. One thing I've been able to give to some students is to say "You're not crazy, you're not fallen from grace. You're struggling with some normal, natural issues."

Satterlee: You told me earlier that before coming to CLEW you spoke with a Houghton alumnus and asked him what he would preach if he were in your position. He told you, "Give them grace." What insight do you suppose he had into Houghton College that would cause him to suggest that a message on grace would be beneficial?

McDowell: It's interesting, both he and his wife—they didn't think half a second about my question, both made that suggestion. I think it's because they felt—and this was two decades ago—that there was a certain uptightness and work-orientation prevalent within the Houghton College community.

Satterlee: You've spoken a good deal this week about success, about never giving up. I had the impression at times that you were talking about worldly success. I'm curious as to how you'd define Christian success.

McDowell: I never said that a Christian had to be successful. Instead, my point was that most of us think that we are failures. My advocacy was not so much that we become successes, but ways we can keep from being a failure, even though we do fail. One of the things I tried to emphasize in Thursday night's discussion of God's using the ordinary things is to emphasize a principal seen throughout church history, which is that God does use those who aren't prominent, aren't noble, aren't strong to do his work. I feel very uncomfortable with the success-orientation of today's Christianity, because I do see that it flies in the teeth of God's usual pattern for his kingdom.

Satterlee: I enjoyed your chapels on grace. There were times though when the message about the gift of grace was so closely set to the response to grace that it seemed as though grace were conditional. One example is your sermon on the king who forgave his servant's indebtedness, but when the king learned that his servant did not practice forgiveness toward others, he had the servant thrown into jail. I'm hoping God isn't that harsh.

McDowell: The ideal situation is the whole picture of the Law and the Gospel—God's grace, and yet his desire for us to live a life that images Christ. This needs to be communicated in a wholistic picture. The problem is that our antennas are tuned into certain words and certain phrases, and the minute we hear them, "bing", even though the signals may not represent the point of view of that which we're fighting against.

...Merging continued from page 4

this process than the practice of throwing food and monetary aid at problems. Granted, in emergency situations "relief" is imperative. But relief by definition is a short-term response to an immediate crisis and should go no further than that. Tony Campolo argues that of all possible ways of helping someone, "giving them food or money when they know that you are giving them food or money is the least effective and most degrading method possible."

Time Continuum. Here is an interesting theory: those of this world who live in relative wealth are also those who live within a long-term time frame (i.e. financial investment, budgeting, saving) while those who live in relative poverty live in a short-term or immediate time frame (i.e., kill the milk producing cow in order to eat its meat). This short-term continuum is one of limited possibility thinking. There is often no awareness that things could be different. Malcolm Hunter, a 25 year veteran in Ethiopian economic development, described how the women of one certain African group had always expected to give birth to around 30 babies for 3 of those to live past childhood. They had no idea that things could be otherwise.

Know-It-All-Individualists. Development has typically been undertaken by adventurous sorts who border on being self-proclaimed experts. They would never consult the ignorant natives. This person has often been accused of being a "culture destroyer;" one who attempts to force foreign ways onto a backwards people. I saw hope at Urbana 87 that such behavior is finally being dealt with openly. Many speakers called for patience to allow the Holy Spirit to bring conviction and change regarding evil practices rather than the outsider telling the people what is "wrong."

According to Malcom Hunter, there are three attitudes that must be adopted for successful Community Development. First of all, one must be willing to learn from the local people because they have learned to live in the environment. Secondly, one must be prepared to work in a team setting. This partnership idea not only applies between foreigners and locals, but also between the foreigners themselves. And finally, one must be careful to walk a community one step at a time up the development ladder and not be tempted to skip a few steps. This requires tremendous patience and commitment.



Allegany Vets Spur Project Recovery

by Mark Horne

A group of Vietnam veterans from the Allegany county are convinced that soldiers are being held in Vietnam. They have begun to try, through representatives, to convince the United States government to deal with the Vietnamese administration. Many concerned citizens in Allegany county, who have fought to gain more information for over twenty years through diplomatic channels, have not been satisfied with the limited success of the U.S. government. Now, the Allegany County Vietnam Veterans Organization (ACVVO) is promoting a strategic plan called Project Recovery as a solution to a problem that has lasted much too long.

Simply, Project Recovery is a trade. Vietnam veterans volunteer their skills and supplies to help rebuild the country they once fought against. It is the brainchild of Michael Metcalf of Belfast, a U.S. Marine Corps veteran. It all started last winter when he saw a program on W.O.R. T.V. entitled "We Can Keep You Forever." "I couldn't sleep," recalls Metcalf, "I think [it was] probably the only time in the thirteen years my wife and I have been married that I got up at three or four o'clock in the morning and started typing something and, before I was through, the basic draft of Project Recovery was on paper." Metcalf waited four weeks before presenting the project to his fellow veterans of the ACVVO. "That was a very traumatic experience in itself," he says. "When you go back to a group of guys that experienced some of the same things you did in a combat situation in Vietnam and try to convince them to go back without arms to build for what was once their enemy it can be pretty scary." The ACVVO voted to pursue Project Recovery. The next step, according to Metcalf, was to locate some people who had some "expertise in dealing with the Vietnamese." A missionary family from Houghton, New York helped them in this capacity. (Their name was asked to be withheld since they are back in Vietnam right now.) "We asked for help," explains Metcalf. "It's one thing to deal with the enemy from the muzzle of a weapon. It's another thing when you want to put the weapon aside and sit down and talk people to people. We didn't know how to approach that. The fact of the matter is, except for P.O.W.'s I'd never met a live North Vietnamese to talk to."

Scott Harrop, Assistant Professor of Political Science at Houghton College, was another

resource Project Recovery benefited from greatly. "Here I am in the middle of Allegany County, rural western New York, and I'm thinking, 'What does a specialist on revolution have that can contribute to this community that has anything to do with his specialty?' Then something like this comes along. I've been familiar with the Missing in Action and the Prisoner of War issue. I have contacts with several organizations in Washington intimately involved in it."

"I ended up being Chief Word Merchant," continues Harrop, "That was a joke title they (the ACVVO) gave me. I had to try to figure out the appropriate wording (for their proposals) because you have to come up with all sorts of diplomatic niceties." According to Harrop, the proposal has caught the attention of the Vietnamese and Laotian governments, the larger Vietnam veterans organizations, the National League of Families (an organization of relatives of MIA's), and the State Department.

Lawrence Kerr, State Department representative, met with the ACVVO, October 20. At that meeting he said that Project Recovery would probably not be granted an application to travel to Vietnam. Kerr did not like Project Recovery because it seemed to, in Metcalf's words, "be trading flesh for flesh." Harrop explains, "It has the implication of aid for hostages. If these people [the Vietnamese] have been holding them so long that it's a great affront to humanity. Are we just going to use some crass deal to get them out?"

It was Harrop who asked, "Is there some way that this project can be reconstructed in such a way that the State Department would not only not oppose it but endorse it?" Mr. Kerr's reply was "Certainly!" As a "humanitarian" project, Recovery would get government approval. As long as the aid given to Project Recovery is unconditional and "person-to-person." According to Kerr, private citizens should not deal with governments. Rather such negotiations should be left to be dealt with "government to government."

Later, in response to Mr. Kerr's statement, Metcalf said, "The political machine has somehow broken down or clogged up. They haven't accomplished anything in seventeen years. They say they have. Whenever you approach our government, you are met with, 'Well, this could upset delicate negotiations.' No one can ever tell you what the framework of these 'delicate negotiations' is. So what are the facts about these 'delicate negotiations?' Who knows?"

Colonel Earl Hopper retired from the United States Army in 1969 after his son was listed as missing in action over the North Vietnam and Laos border. In a phone interview, Hopper responded to Kerr's assertion that private citizens should not deal directly with the Vietnamese government: "I am in favor of and support any effort to bring live POW's home," Hopper added, "I fully support Project Recovery." He described the U.S. government's strategy towards the MIA issue as a "failure" saying, "The American government under the Reagan Administration has been talking for the past seven years" yet is, "offering nothing."

Kathryn Fanning's husband, Major Hugh

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Fanning, an intruder pilot in the Marine Corps, was shot down over North Vietnam on Halloween of 1967. On August 8, 1984, she buried remains that she was told were of her husband. On August 25, a year later, she had the bones dug up because she discovered line-sighting reports of her husband that had been concealed from her. Studies showed that there was no possible way the remains could be those of her husband. Fanning filed suit against the U.S. government.

When told of Kerr's remarks during the press conference and when asked to comment on them, Fanning described Kerr's assertions as "total nonsense." Three statements made by the American government, according to Fanning, have absolutely no meaning. The first of these is that the POW/MIA issue is "the nation's highest priority." The government has never backed its words with action. The second empty phrase is invoked whenever someone gets too disruptive over the POW/MIA issue: "They are said to be 'upsetting delicate negotiations' " says Fanning. The third statement, "raising false hopes of family members," is invoked "whenever someone has evidence of live POW's in Southeast Asia," comments Fanning.

The present direction of Project Recovery is not absolutely clear. Harrop points out that, though Project Recovery can go to Vietnam as humanitarian aid, getting volunteers to go may be difficult because there is no guarantee that they will recover MIA's. Richard Anderson, spokesman for Project Recovery, says that Vietnamese and Laotian governments wish to try to deal further with the U.S. government before they make an agreement with Project Recovery.

Contemplating a leadership training experience? If you are interested in experiencing publications first hand, *The Star*, *Boulder*, and *Lanthorn* are looking for students to occupy editorial and administrative vacancies for next year. If you have even a vague interest in pursuing a publication position, please take to Professor Willis, chair of The Student Publications Committee, or any one of the editors. We would be more than happy to acquaint you with election procedures and requirements.

Star Interviews South Korean Olympic Officials

by John Bright and Louis Lovstrand

As most of you are already aware, 1988 is an Olympic year. The Olympics, true to their international, non-political tone, are shifted in location between different countries every four years. This year's summer Olympic games are being held in Seoul, South Korea, a fact that the South Koreans are rightfully proud of. For the past eight years they have been reminding people that it will soon be their nation's turn to be in the international spotlight. As the time grew closer, however, South Korea was thrown into the spotlight for a very different, and much less positive, reason.

Violence swept the streets of Seoul as hoards of rock-hurling student protesters demanded free and democratic elections. They were joined by members of South Korea's growing middle class, and the international community began to wonder if South Korea could provide the security necessary to keep their athletes safe. The protesters knew the pressure was on, and they used the upcoming games to their advantage. The South Korean government, feeling the tension, buckled to the demands of the protesters, and scheduled elections that comfortably preceded the Olympics. The current autocratic President, Chun Doo Hwan, decided that the candidate of the ruling Democratic Justice Party would be Roh Tae Woo. The opposition splintered itself into two warring factions, led by Kim Young Sam and Kim Dae Jung. Because of the splitting of the opposition vote, the Ruling Party won a decisive victory. Since the elections, things have been relatively quiet in South Korea, and the preparations for the Olympics are proceeding apace. The only event that has diverted attention from the upcoming games was the tragic destruction by sabotage of a Korean Air Lines 707. The terrorists responsible, one of whom committed suicide by ingesting a cyanide capsule, have been traced to communist North Korea.

In an exclusive interview with The Houghton Star, Oh Jeechul, head of the Division of International Cooperation under the Ministry of Sports, discusses some of the political ramifications of the South Korean Olympic games with reporters John Bright and Louis Lovstrand.

The Soviets waited for quite some time before finally making the official announcement of their decision to participate in the 1988 Olympic games. Do you think that they did this because of fears of violence surrounding the recent elections?

No. The Soviets did not hold back on their decision to join the Olympics. They first asked if they could participate in 1985. The only reason for the last minute announcement was that they were waiting and watching the violence to see that South Korea could guarantee their participants full protection.

The 1988 Seoul Olympics will be the first since 1976 in which both the United States and the Soviet Union have participated. Do you have any comments on this and how it will reflect on the host country, South Korea?

Hosting the Olympics is a privilege. It is also a privilege to be launching the Olympics back into their proper, non-political orbit, and returning to the sense of cooperation that used to surround them.

You don't think the Olympics should be political, but that they should be a catalyst for greater international cooperation. What kind of an effect do you expect hosting the Olympics to have on your own international relations?

First of all, I think that the Seoul Olympic games were very helpful to our own political democratization. In addition, I think that they will be very, very helpful in improving our relations with hard-line countries including Libya and the communist bloc. We hope they will lead to a possible way of opening diplomatic relations with these countries. We hope to show that the use of force is unnecessary for the solutions to international problems.

You mentioned that the Soviet Union had asked to participate in the Olympics back in 1985. However, there are still a few holdouts like Cuba. Sports are a very important part of the culture in Cuba, and I wonder why you think Castro is holding out.

...Continued from page 6

As you might be aware, Castro has very strong ties with North Korea in the ideological aspect and also the military aspect. Besides those, Castro has personally visited North Korea a couple of times. I think that Castro does not want to betray North Korea, Premier Kim Il-Sung, and that country's support for Cuba so far. But I don't think that Cuba's decision was final. I think there is still a possibility for Cuba to change its mind at the last minute. I think the possibility is fifty/fifty for Cuba to participate in the Seoul Olympic games.

We have a quote from your former President Chun Doo Hwan in response to the November 30 plane crash. He said, "It is a plain fact that North Korea has intensified its provocative moves to obstruct the upcoming presidential election and the Seoul Olympics." Do you fear further sabotage?

Yes, we do fear that. I think the purpose was dubious, to prevent the presidential election from going on more smoothly. But I think the main purpose above all was to prevent the Seoul Olympic games—to give an impression to the outside world that participation in the Olympic games is unsafe. Tension is still very high in the Korean peninsula.

So you think that the downing of the plane was a sign from the North Koreans saying that the Olympics will be unsafe?

Yes.

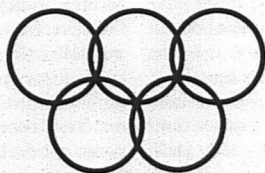
The country that hosts the Olympics usually makes coins to help underwrite the cost. This year, even though no Olympic events are being held here, the United States is minting Olympic coins. Is this going to have an effect?

Your program cannot affect our program. As you might be aware, the Seoul Olympic Organizing Committee has a very ambitious program for the minting of commemorative coins in collaboration with foreign countries. The specializing company is in the United Kingdom and a company based in Hong Kong is in charge of distributing the coins. Any country, I think, can mint their own coins in commemoration of the Olympics.

In order to clarify points raised by Mr. Oh, reporters John Bright and Louis Lovestrand sought comment from the State Department. The following is an excerpt from an interview with Mr. Almasov, Press Spokesman for the Bureau of East Asian and Pacific Affairs.

Mr. Oh is quoted as saying that the purpose of the November 30 sabotage of the airliner was to disrupt the Olympic games and to, "Give an impression to the outside world that participation in the Olympic games is unsafe." We asked him if he feared more sabotage, and he said, "Yes." I wonder if you could comment on how real you think the possibility of sabotage is, and what, if anything, the United States is doing to help the South Koreans with security?

I really would rather not guess about what the North Koreans may have in mind. The destruction of the airplane does indicate that they have the capability to carry out acts of large-scale sabotage. The United States is rendering security assistance to South Korea, but I am not at liberty to comment on what form that assistance will take. We are certain, however, that the Republic of Korea, with the help of its friends, is going to be able to maintain the proper level of security leading up to and during the Olympics.



Homes for the Homeless

by Mark Horne

When I was told I could do this column, I had in mind writing profound truths never before discovered. I have since realized that "there is nothing new under the sun." All my thoughts are basically hybrids of those I gather from the minds of others. At best, I can hope to be a discriminating popularizer. Thus, my first column is a book review.

According to the Bible, help for the poor should be one of the most prominent signs of the true Church. From her conception in Jerusalem, the Church has had the duty of caring for the poor. In the modern age, however, the Scriptural norm seems to many to be hopelessly idealistic.

George Grant has written *The Dispossessed: Homelessness in America* (Crossway books), in order to help the Church to reclaim obedience to God's mandate (and method) to help the poor—specifically those who must live on the streets with no shelter.

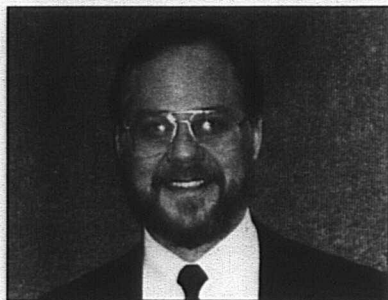
Grant opens his first chapter by transporting the reader to New York City where the author spent three days and two nights walking the streets and sleeping on the pavement. His writing style is vivid, dramatic, and strange for a conservative Christian (unless you find nothing uncommon about a fundamentalist pastor telling of dreaming scenes from the movie, "Blade Runner"). He keeps the reader involved throughout the book by using examples and anecdotes.

The author goes on to give information of the crisis and what the Church's response to the crisis must be. The number of homeless could be anywhere between 250,000 and three million. Grant does not believe the Church's duty stops with feeding, clothing, and sheltering the homeless, but challenges her to find them homes and jobs so that they can do the same for others.

The United Nations declared 1987 the International Year of the Homeless. Grant shows quite convincingly that the U.N. is more interested in centralization of political power and (therefore) the elimination of private property than it is in genuinely helping the homeless. He lists the factors that promote homelessness: mental illness, feminism, alcoholism, housing regulation, unemployment, the farm crisis, transience, the media, and most importantly, the secular shift into invoking politics to solve all economic problems. In almost every case, the U.N.'s policy, if implemented, would only aggravate the problem.

Perhaps the best aspect of *The Dispossessed* is the author's optimism. He advocates that, by following the Bible's instructions on how to help the homeless, abject poverty can and will be eliminated. Undoubtedly, some readers may be taken back by Grant's conservatism. I believe, however, that anyone who reads *The Dispossessed* carefully will find an economic perspective consciously built on the Bible. It is Grant's opinion that the principles in the Old and New Testaments concerning poverty relief (gleaning, for example) should apply to people of every age. This position encourages optimism that the poor will be lifted up.

And that's Good News for the homeless.



Osborne's Odyssey

by Anne Valkema

At twenty-five, having lost eleven jobs, Don Osborne was addicted to alcohol, and he was facing the hardest confrontation in his life. He found himself sobbing in the arms of a psychologist in a treatment center.

Today he is the comforter to others who have addiction problems. Osborne is the president of The Ninevah Group Inc., a small corporation that designs treatment programs and helps people who suffer from addictions such as substance abuse, obsessive/compulsive behavior, and eating disorders.

Having overcome his own addiction, Osborne has gone on to earn his Masters in Counseling Psychology and he has a strong opinion about helping others.

In his own experiences, Osborne says before he could make any progress towards recovery, he had to let go of his control over his life. He says he didn't believe in God at that time but he finally relinquished control to "whoever or whatever was out there." He admitted to himself that he was not God.

In Osborne's case, once he has admitted that his life had become unmanageable because of the addiction, then experiential insight began through dialogue with other alcoholics in a group like Alcoholics Anonymous.

"Too often we wave our Bibles at them first when they don't want to hear it. They want to know they've got a job, that their family will still be there. Most addicts need an answer to an immediate crisis before hearing what we Christians have to say. We have to go where they are; get on their level. It's a matter of reaching a person where he or she is. Where's the credibility if we haven't shown that God's love exists?"

Osborne says an addict tries to run his life his own way. "When he realizes that is self-destructive, he might be willing to let

someone or something else run his life. Do we moralize and preach to them then or do we do something constructive to enhance their lives, raise their consciousness, and lure them to Christ?" he asks. "As Christians, if we can get someone to admit that, God will see that He is first in line."

That's why Osborne sees no conflict with instituting an alcohol awareness program at a Christian liberal arts college that subscribes to a policy of abstinence. "If we say [the programs] don't need to be here, we're lying to ourselves. We're told to go out and preach to all nations; to those who suffer. We need to learn more about it."

According to Osborne, an alcoholic will usually receive more acceptance from other recovered alcoholics than from Christians. There's a chasm that needs to be bridged.

He asks people to "learn what the other half lives like, wade through, get used to it, get to the point where you cross the disparity." He says a person who wants to help can't accomplish anything by sitting back and watching.

Alcoholism Update

by James Bailey and Wanda Coffey-Bailey

Alcohol abuse and the plight of the abuser has, in the past several decades, enjoyed a shift in perception in the public understanding. Once widely seen as individual moral failure, alcoholism is now commonly understood more accurately for what it is, the unfortunate, too frequently fatal response to an amazingly addictive drug.

Three things have worked together to change the public perception: a professional redefinition of alcoholism, the success of the Alcoholics Anonymous support program, and recent findings about the causes and results of alcohol addiction.

Professional Redefinition

The most significant event in professional redefinition occurred in 1966 when the American Medical Association declared alcoholism to be a disease. This had the major practical consequence of beginning to provide funding for treatment through private and government health insurance coverage. This source of funding has made it possible, for hospitals, large and small, to establish alcoholism treatment centers.

Since the 1966 AMA decision a number of professional organizations have taken similar stances. Probably the most recent action of this kind was taken last year when the American Psychiatric Association established criteria for exactly what

constitutes alcoholism. The APA advises its members to look for physical symptoms, psychological difficulties including obsessive desire for alcohol and behavioral problems disrupting normal social and task (work, school) functions, when deciding upon a diagnosis of alcoholism.

Recovery Support Groups

Fifty-three years ago Alcoholics Anonymous was founded with two members, two alcoholics pledged to their own healing and to supporting one another in their efforts. AA is now an international organization with over 20,000 chapters where alcoholics meet regularly to share triumphs and failures and seek practical and emotional help.

AA's twelve step program— a miraculously insightful program— demonstrated for the first time in a broad way that alcoholism could be far more effectively treated when the alcoholic was viewed as a person suffering from a complex, potentially fatal affliction, a person in need of great support, tough love, and sharp honesty rather than with a sermon on moral failure. At the same time, the alcoholic in AA is strictly held to accepting full personal responsibility for her or his actions and is confronted continually with her or his moral and spiritual weaknesses and needs.

The AA approach to recovery has become the defining approach in this country. The overwhelming majority of professional treatment programs borrow heavily from the AA program. The AA twelve step program has proven so successful that it has been adopted by sister AA programs: Al-anon for people with alcoholic friends and family members; Ala-teen for adolescents struggling with an alcoholic family member, often the mother or father; and Al-Anon ACOA groups that serve adult children of alcoholics (hence, ACOA).

An Al-anon ACOA group, founded by Houghton students but now drawing participants from others in the college community and beyond, meets Tuesdays from 8 to 9 pm at Houghton Church.

Update on Alcoholism

Some of the new knowledge about alcohol abuse may surprise. One form of alcoholism is genetically based and linked to gender. This type of alcoholism runs in families from father to son (although it may affect females too) leaving males with a hereditary predisposition toward alcohol addiction even when alcohol abuse may not have been present in the most recent generation. Males with fathers or grandfathers known to have alcohol abuse problems would be wise to abstain from taking

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Alcoholism continued from page 8
even a first drink.

Women who drink even in moderate amounts should be warned by last year's study by Harvard Medical School and the National Cancer Institute which reported that female moderate drinkers are between one-third and one-half more likely than abstainers to develop breast cancer. In fact, alcohol has been linked to an array of cancers in both men and women.

Some other health effects of alcohol use range from the more familiar ones—destruction of brain cells and resulting memory impairment, liver damage, increased odds of bearing children with birth defects when pregnant women drink—to less well known problems such as damage to the heart muscle, weakening of the immune system, and for men, decreased ability to perform sexually due to hormonal changes. The ultimate health issue is that alcohol contributes to more deaths than all other addictive drugs combined.

It is now well understood that alcohol addiction involves a fantastic psychological dependency. In advanced stages of alcoholism, alcohol may become an "only friend" or a "third partner in our marriage" according to those who have first hand experience. Since alcohol is a depressant it is not surprising that at its most extreme alcoholism ends in suicide. In fact the suicide rate for alcohol abusers is markedly higher than that for the general population.

In the first steps toward dependency the alcohol user may find herself or himself thinking of alcohol as a harmless help to accomplish something that could not be accomplished, or could not be as easily accomplished without alcohol. A drink becomes a self-prescribed medicine to make sleep come easily, to loosen up, to be able to talk to members of the opposite sex, to kill pain, and perhaps to think more creatively. Persons thinking along these lines should see it as a red flag warning that they are possibly taking the first, seemingly harmless, steps toward greater reliance on a very greedy and ambitious drug.

The hallmark of psychological dependency is denial. This near universal feature of alcohol addiction leads the alcohol abuser to find reasons rather than alcohol for every consequence of her or his addiction. Typically an alcoholic abdicates responsibility for failures and setbacks. Others in the family, work place, and school receive the blame. No matter how bad the situation gets, alcohol abuse is never to blame as far as the alcoholic is concerned. Physical addiction, psychological

dependency, and denial combine to make helpful intervention on behalf of the alcohol abuser difficult. Counseling styles in treatment centers are often active, not passive, and seek to offer specific guidance. Counseling also often needs to be highly confrontational to break through denial. The foundation of recovery must be that the alcoholic must be committed to his or her own recovery. Without this, other efforts will be futile.

A feature of alcoholism not commonly understood is the damage done to the personality of the alcoholic. Mistrust, manipulativeness, lying even when the truth would do just as well, inability to express emotion adequately, outbursts of anger out of proportion to circumstances that trigger it, inability to accept the love of others, acting the part of a "demi-god", would be typical features of the alcoholic personality.

These personality features are often not dependent on whether the alcoholic is sober or intoxicated. AA members have a telling term for the alcoholic who has ceased to drink but has not undergone a recovery program. They refer to such a person as a "dry drunk". Their drinking has stopped but the alcoholic personality remains. According to many family members the "dry drunk" is often little or no improvement over the active drinker. It is essential to the alcoholic that for the fullest recovery she or he must do more than refrain from drinking. The path of recovery must also include a long, supported program of healing.

We are encouraged that the college is showing sincere interest in discerning practices and attitudes, in promoting a greater understanding of alcohol abuse and related issues, and in struggling to make its response to those who are using alcohol effectively compassionate. Together these promise to create an atmosphere in which any community member who has problems with alcohol will not fear to come forward for help, and create a program of effective and caring help of which they may avail themselves.

Wanda Coffey-Bailey, an Al-Anon member and group organizer for 12 years, most recently directed a professional treatment program for families of alcoholics. She is administrative assistant at the college counseling center.

James Bailey (Houghton 75') an off and on Al-Anon member, holds a master's degree in Christian Thought and is RD at South Hall. He finds hope in "a God who surprises".

There's a Problem in the House

In "Adult Children of Alcoholics," Janet Geringer Woititz discusses 13 traits that most children from alcoholic households experience to some degree. These symptoms, she says, can pose lifelong problems.

Adult Children of Alcoholics . . .

- * guess what normal behavior is.
- * have difficulty following a project from beginning to end.
- * lie when it would be just as easy to tell the truth.
- * judge themselves without mercy.
- * have difficulty having fun.
- * take themselves very seriously.
- * have difficulty with intimate relationships.
- * overreact to changes over which they have no control.
- * constantly seek approval and affirmation.
- * feel that they are different from other people.
- * are super-responsible or super-irresponsible.
- * are extremely loyal, even in the face of evidence that the loyalty is undeserved.
- * tend to lock themselves into a course of action without giving consideration to consequences.

The Twelve Steps

Study of these Steps is essential to progress in the Al-Anon program. The principles they embody are universal, applicable to everyone, whatever his personal creed. In Al-Anon, we strive for an ever-deeper understanding of these Steps, and pray for the wisdom to apply them to our lives.

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.
9. Made direct amends to such people wherever possible except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these Steps, we tried to carry this message to others, and to practice these principles in all our affairs.

A Hostage Family: Dynamics of a Broken Home

by James Bailey and Wanda Coffey-Bailey

Consider a family we know. One of the parents came home one night and held children and spouse hostage. It didn't last long. It was over the next morning. Life went on as usual. Spouse to work. Children to school and friends. No one talked much about it. Let it be over.

It happened again, though. Over by morning. No big deal really. No real harm done. It was ignored, forgotten. One child laughed it away.

It happened 100 more times. Or 1000 more times. It created some problems but nothing serious. Nothing that couldn't be corrected if some family members helped out. Nothing that couldn't be born by a daughter who spent those 1000 evenings in her room, or by a young son who left the family behind those 1000 evenings and opted to spend them at a friend's house. There was some embarrassment, sure, but this kind of thing can be hidden with some effort. It became a sort of family secret. They even joked about it, which helped everyone get through it. Being held hostage became pretty routine. Pretty bearable. Pretty normal.

The family we've described, and the responses we've described really exist. In fact, it is the family that millions of Americans have grown up with or are growing up with now. It is the family that a good number of Houghton College community members grew up in. This family is one with an alcoholic parent. Let's go on with our description.

Within the shell of the family secret a number of typical personalities develop. Of course one personality type, as you might expect, is that of the alcoholic, but let's save that for last. Let's look first at the non-alcoholic family members. The lines between the types described here are not always clear. If you are from an alcoholic home you may find yourself represented in varying degrees by more than one type.

The first personality we'll describe is that of the Enabler. Without intending to this person enables the alcoholic to continue irresponsible and destructive behavior. This is usually the spouse but may be one of the children. The Enabler assumes more and more power, control and responsibility as the alcoholic loses the ability to function. This family member may even become super-organized, super-responsible, super-productive. The Enabler can make a great school organization leader, a great employee. They are often impressively skillful when it comes to "reading" people. They can be a great friend, if they can find the time. But their friends will have a decidedly hard time of it getting to really know them. Enablers may do a great job of holding the family together, yet not be fully appreciated for their efforts because of the discomfort or resentment family members feel at the excessive control over them Enablers may attempt to exert.

The Hero Child, another personality type, is an over-achiever who brings a much needed sense of worth to these wounded families. They will receive praise, but may be trapped in their role by a family who cannot afford to give them a break from the role of allowing some reason

for family pride. If they seek to step out of the role, Hero children may find themselves sternly, even unfairly held to much higher standards of performance than are their siblings.

The Problem Child, a third personality type, is a good candidate for her or his own alcohol or drug abuse. These types may feel acutely a sense of abandonment by the alcoholic parent. Problem children may have a sense of self-esteem that lies at the very bottom of the scale. They often fluctuate between uncommunicative withdrawal and periods of negative behavior which acts out their frustration.

Another member of the alcoholic family can be the Lost Child. While others may enjoy these quiet members of the family, Lost Children are really surviving emotionally by distancing themselves from the family. Lost Children may be super-independent. If you can get them to be open about their feelings and opinions you may be surprised at the rejecting, judgmental things they tell you. After all, they were so quiet, and you mistakenly interpreted that to mean they were tolerant and undemanding.

The last non-alcoholic personality type we'll describe is the Joker, the family clown. The Joker is well-liked, demands a lot of attention but pays off with clowning. The Joker has a real knack with the funny stuff but has trouble when it comes to facing facts seriously. Of course, that's the point; avoiding the reality of the family plight. The Joker is just trying to survive. Jokers learn early that if you want to keep the affection coming, you had better pay off big.

We've said something about the alcoholic personality in a companion article, but let's add a few ideas here. Alcoholics may seem to be holding family members to a perfectionist's high standards. But rather than seeking the good of family members in this, the real message is "you're just not good enough." The real function of the preaching and criticism is to control and manipulate the spouse's and children's own thinking about themselves. After all, if you can surround yourself with persons with battered self-esteem, you can come out looking pretty good. The bottom line is that the alcoholic must prevent challenges to her or his supremacy and therefore, to the addiction. The entire family revolves around the alcoholic and supports the continuing addiction by enabling and either fearing to confront or being driven into an apathy which precludes confrontation.

Personality problems are, of course, not the only problems in an alcoholic household. Children in these homes are more likely than those in non-alcoholic homes, to be victims of heart-breaking physical, emotional, and sexual abuse at the hands of alcoholic parents. Damage of this sort does not disappear on its own. While a support group can be a wonderful thing for persons with these kinds of abuse in their histories, professional counseling with someone knowledgeable about alcoholism should be arranged.

The personality problems we've described do not disappear when the alcoholic attains sobriety. Nor do they disappear simply because children become adults and leave home. The survival tactics learned in childhood in the alcoholic home are carried into adult life and adult relationships. This brings disaster. Can intimacy between friends, in romance, in marriage, between parents and children be achieved when the "adult child of an alcoholic" (ACOA) comes to the relationship with a deeply ingrained lack of self-esteem, a fear of manipulation, with judgmental urges? How can the profoundly independent or fundamentally withdrawn forge a partnership? How can enabling children, now grown, enter into an intimate relationship characterized by a relaxed give and take when their every instinct is to get things under their own control.

Al-Anon ACOA at Houghton

Everyone who grows up in an alcoholic home builds walls behind which to hide and survive and this becomes a foundational feature of their existence. Now, in adulthood, the walls must be dismantled and the survival tactics - no longer needed or appropriate - must be abandoned if the ACOA is to achieve the healing and happiness to which they are entitled. This is no simple process. It takes time. Counseling is often useful. An ACOA support group is often a great place to share insights and confusion, needs and successes.

Last year's alcoholism survey revealed that alcohol abuse was a problem in 9% of student's home lives. Nine percent indicates over 100 students with first hand experience with this problem. This is in itself a significant number but we believe it to be too low. Alcoholism is one of the most hidden of family secrets. Member of an alcoholic home hide the fact not only from the outside world but from themselves. Therefore, alcoholism in the family is, by definition, a matter which will be grossly under reported. We suggest that the alcoholism survey number of 9% be doubled at the very least. We should add to this the number of community members and their spouses in staff, faculty, and administrative positions who may not have achieved healing from years spent in homes where alcohol abuse was present in varying degrees.

The Serenity Prayer

God grant me the
serenity
To accept the things I
cannot change,
Courage to change the
things I can,
And wisdom to know
the difference.

Pandora's Box:

A Communistic Interpretation of Evangelical Hierarchy

by Giocchino Jack Urso

Note: The opinions presented in this column do not necessarily represent those of the editor, this newspaper, this school, or the author for that matter. The column's main purpose is to get people to think critically about a variety of issues.

Yes, I've heard it. When I was 16, I believed it. Once, at that age, I played it backwards for three hours straight. I was convinced; *Stairway to Heaven* had backwards, satanic, messages. I mean, the message was clear-sort-of-if you listened closely through headphones while spinning the record backwards with your finger at the exact speed it would be forwards. Under such precise scientific conditions I was convinced that there was a conspiracy mounted by Satan worshippers against us to manipulate our minds into accepting Satan as our god. Sure, what I actually discovered was that my mind was being manipulated by a conspiracy of a different source- the body of God, the church.

The "anti-rock" evangelists are the pawns of a paranoid, upper-class, ultra-conservative religious ruling establishment that, in their attempt to create an ideologically homogeneous congregation, is isolating God from the masses.

Evangelicalism is nestled in the hands of a pious, upper-class, white, ruling aristocracy. The low and lower-middle classes entering evangelicalism desire acceptance from the wealthy religious aristocracy that promises prosperity based on submission to the doctrines that are contrived by the ruling class for their own convenience. Therefore, in order to obtain the wealth the lower classes desire, because of their conditionalization as Americans, they must conform to the conservative cultural standards that the ruling class dictates as being synonymous with "Prosperous" Christian living. Any chances the lower classes have to obtain that prosperity is contingent on the having the entire Evangelical population agreeing with the parameters of the ruling class definition of Christianity. A stable, ideologically homogeneous congregation ensures a chance for the lower classes to obtain prosperity but it also gives the ruling class the ability to maintain their status and increase their wealth. If a dissenting Biblical interpretation is tolerated (like a no-prosperity message) then the whole foundation upon which these warped views of God and life are built upon is threatened.

Any lower class cultural item must be removed from believer's minds if they are inconsistent with the upper-ruling class culture and beliefs. This is done in order to assure a consistent and homogeneous group consciousness. A homogeneous group is stable. The more alike a group of Christians are the more they will be able to love each other, thereby perpetuating the "illusion" of their Christianity.

Most of us are familiar with the high-fashion dress codes at many evangelical churches. This is representative of the desire for the attainment of wealth. I'm sure I'm more loveable and more obedient to God at Sunday services if I am wearing a tie, a nice shirt, and a suit coat and if I have my hair cut short. Perhaps God will love me more if my church is filled with "humble" servants in expensive three-piece suits and dresses. I'm certain Christ died in order to make a fashion statement, but I'm getting off the topic.

What is low-class? drinking? smoking? dancing? These are the easiest to forbid. Done to excess their results are easy to see. Guilt in these areas is easier to manipulate, but listening to rock music in excess produces little more than a ringing in one's ear. Since it has no physical harmful effects, and it's inconsistency with the upper-class sub-culture remains, it must be dealt with more aggressively. Satanic propaganda is created in order to manipulate the less informed minds of the lower classes. This is similar to the rhetoric the ruling religious class gave to the American Indian and the African when the first brave imperialists evangelized them. "Our ways are moral, not yours. Our dress, our behavior, our music is moral, not yours - conform!" It is wrong to subject one culture to another's interpretation of morality and behavior, even between sub-cultures.

The ruling upper-class of evangelicalism is attempting to force a culture on the lower classes by manipulating the basic western lusts for power, money, and acceptance. We don't see it so clearly in this situation because we don't think white people would do that to each other.

No one really cares if rock and roll has backwards masking in it or not. What the concern is is that we eliminate any medium that dictates a culture opposite of our own and our definition of truth or social reality. If adopted or tolerated, the opposing medium or morality will threaten our values and our definitions of life, love, and truth. Our whole system, the way we live our lives and understand our God, is in peril and soon we will be confronted with the possibility that what we believe to be true is a lie.

Off Campus Integrity

I have been away from Houghton for a year now and have enjoyed the freedom of being a student without having someone else's ideas of morality imposed on me. I danced. I drank alcoholic beverages. I am not eager to be back under restrictions which I do not think are necessary for "keeping the faith." But that does not mean that I feel justified to break the pledge.

I went to a state school this fall. I commuted with two women approximately my age and had an opportunity to tell them about Houghton's standard of conduct described in the pledge. Two weeks later they saw two girls in Houghton athletic jackets at a bar giving out their phone numbers. Since then I have:

- seen slides of my fellow classmates at JB's, a bar/dance club,
- witnessed a Houghton man living in the same room with two Houghton women,
- heard of parties of over a hundred Houghton students at the Fillmore Hotel just this fall,
- had my friends tell me that they will drink or dance whenever they want to,
- talked to a graduate who told me about "Houghton Nite" at JB's, where the majority of her class showed up the night before graduation,....etc...

When one decides to break the pledge, there are many consequences. If people who call themselves Christians do not have enough character to keep their promises while they are representing Christ, what hope is there? It affects not only one's own relationship with God, but the reputation of one's fellow students, one's school, and most importantly, that of Christ.

The issue is not whether we believe the pledge represents the right way to live. The question of whether to drink or not is secondary. It is, however, the deviating from a promise that concerns me and how dishonesty and hypocrisy could never represent Christ to the world. To break the pledge is to break a promise, and it does not matter whether the promise is to abstain from alcohol or Trivial Pursuit. As Christians, we should not practice lying.

I was angry and humiliated after my friends told me about seeing those girls at the bar. I was trying to introduce them to Christianity. What they saw only enforced the idea that there isn't any real difference between people who call themselves Christians and those who do not, except perhaps that non-Christians do not need to lie about what they do.

...Integrity continued from page 11

Are we so worried about our own freedoms being hampered that we make it that much harder for those who are searching for meaning in life to find Jesus Christ? Where is the love? Isn't love being willing to give up one's own wants for the good of another, even to the point of death? And some cannot even refrain from drinking, dancing, etc., for a few months?

We are Christ's mouthpiece. We represent Christ to a dying world. I want us to think about the possible effects of our actions beyond our own self-centered little worlds.

I hesitated to write this letter because I do not want to sound like a self-righteous hypocrite who looks down her nose at *SINNERS*. But I believe we have a duty to confront our brothers and sisters when we see them doing wrong. There is no way to rationalize the fact that we are sinning when we do something we have agreed not to do. The wrongness is only compounded when non-Christians witness Christians who blatantly disregard the teachings of their religions by practicing hypocrisy.

Sincerely,
Valerie Novak

Indoor Track Kicks off New Season

Sophomore Wade Fiegl established a new Houghton indoor and college Track and Field record as the Highlanders opened their indoor season at Roberts Wesleyan College last Friday night. Fiegl vaulted 12' 9" breaking the old indoor mark of 10' 6" and topped the college record of 12' 7" set outdoors in 1983. Prior to Friday's vault, Wade's best jump in competition was 10' 6" set last spring. However, he cleared his PR on his opening jump and never looked back as he went on to win the event with his record breaking vault.

Much credit has to be given to assistant coach Ken Roblee who has volunteered his time working with the Houghton vaulters. His time and expertise as a vaulter himself has been invaluable to the Houghton program.

Senior Scott Olsen and Freshman Michelle Pike also established new indoor marks in the men's and women's shot put respectively. Pike placed second and Olsen fourth in the overall standings. Others placing in the top 4 were Kerry Harker and Melissa Downing in the long jump, Steve Mow in the 50 meter high hurdles, and Dave Russell in the 300 meter dash.

Overall, the men's team placed fourth, one half of one point behind Roberts, while the women placed third overall. Other teams competing were Roberts, Brockport State, RIT, and Alfred University. The team travels to Union College in Schenectady this weekend for another Friday night meet.

Those interested in participating in the upcoming outdoor season should contact coach Heck. Practice for the outdoor season will begin February 15.

Tres Chic

Hey, Man! Gimme Some Skin!" or How to Winterproof your Face

Wintertime can be wicked on your skin; sure it can make your cheeks rosy, but if you hang around outside too long or (heaven forbid!) catch too many snowballs in the face, you might want to consider these skin care tips.

Your first instinct to flaky, over dry skin is to slather on some cream, right? Ah, ah, ah!!! Hold your hand back and read this...

According to dermatologists, creams can actually do more harm than good. Dermatologists do suggest an alternative (so, fear not, chickies!).

The basics of skin care apply in winter just as during other times of the year. First comes the right mild(!!!) cleanser, which should be suited to your skin; or a mild soap, if you prefer, but make sure it's right for your skin type. Rinse your skin very well and make sure to use lukewarm, NOT very hot water—hot water does far more to "dry" skin than soap does.

Cream or lotion cleansers are recommended for removing makeup. For especially dry skin use the cleanser twice, to assure thorough cleansing; be sure to tissue them off carefully each time. A creamy cleanser may be used alternately with soap and water—no reason to insist on the same method all the time. A grainy cleanser, like Aapri apricot facial scrub, can be used once a week to liven the complexion tone.

Follow any cleanser with a mild freshening lotion. A good one to try is Sea Breeze for your type of skin—it comes in different types for sensitive, oily, and normal skin.

So if your skin's been (not so) a-peeling, try these tips and give your face a break.

Intramural Basketball: Exercise, Enjoyment, Encouragement

by Kevin Fuller

Intramural basketball at Houghton College is merely a chance for students to participate in an insignificant pick-up basketball game, right? Well, some of the players may disagree with that statement, for there is much more involved. "Intramural basketball provides me with more than occasional exercise," argues senior John Quik. "Basketball is a time where I can enjoy a sport with other believers."

Intramurals do furnish a high amount of enjoyment, along with an intense level of competition for its participants. Many teams within the three basketball leagues have exhibited the ability to play well, and still enjoy the opportunity to play.

Men's Class A league finished their first round of play on December 8th, with "Teacher's Pets", led by captain Josh Merrill, sitting atop the standings.

1. Teacher's Pets	6-0
2. The Illusions III	6-1
3. Transformers	4-2
4. Jam Session	3-4
5. Phi-Slamma Jamma	2-4
6. The Guys From Nam	1-5
7. Pencilnecks	0-6
8. Stephen Riggs	

Men's B League was the most varied among the three leagues in terms of a record. Dave Frasier's team, "Dry Bones", dominated their division in the first round of play, but their decision to move up to League A leaves, "The Complete Edition of the Oxford English Dictionary" along with their captain Dave Perkins in

good position for the start of Round Two.

1. Dry Bones	6-0
2. The Complete Edition of the Oxford English Dictionary	5-1
3. Jackson's Five	4-2
4. Crusaders	3-3
5. The "Can We Kick It" Stud Ducks	2-4
6. Malibu West	1-5
7. Some Team	0-6
8. Chris Lumia	

The Women's league has proven to be very competitive, with three teams tied for first place, followed by two others only one game behind them.

1. The Hockey Hoosiers	2-2
2. Las Bandidas	2-2
3. Maxwell's Mad Mobsters	2-2
4. High Tops	1-3
5. Meserves Reserves	1-3
6. Diane Meserve	

If the second round of play turns out to be as competitive and exciting as the first, it should be one to be awaited. Good luck to all of the teams.

Klotzbach Shows Expertise

by David Wheeler

When first approached to review Dr. Susan Klotzbach's organ recital of January 25, my immediate reaction was a "who, me?" response. I am not a music major and I know very little about music. So when I agreed to write I threw away logic and reason.

As assistant professor of organ at Houghton College, a finalist in the National Guild of Organists' Competition, and winner of the Gruenstein competition, Dr. Klotzbach's accomplishments give evidence of her expertise. Her performance Monday night exemplified her talents.

The recital began at 8:00pm, with Lois Wilt opening in prayer and a reading of Psalm 150, which extols music as a way of praising God. This was followed by Dr. Klotzbach's explanation of the styles and content exhibited in the first half of the evening, which consisted of Renaissance-period works by Bruhns, Sweelink, and Bach.

From the moment Dr. Klotzbach began to play, she filled Wesley Chapel with flowing, energy. Her first piece, Bruhns' *Praeludium in A Major*, was a fresh display of exuberance. It contained a great deal of diversity, varying between the free improvisatory and strict fugal styles of the period. I found it very intense and alive. The next piece was Sweelink's *Variations on Unter Der Linden Grune*, a whimsical piece which I enjoyed very much. *Pasacaglia and Fugue in C Minor*, BWV 582 by Bach closed the first half of the recital. Dr. Klotzbach's ease and proficiency in playing what was clearly an extremely difficult piece highlighted her skill as a musician.

The second half of the program consisted of works by more recent composers, Bolcom and Dupre. Dr. Klotzbach's performance of Bolcom's preludes of three familiar hymns (*What a Friend We Have in Jesus*, *La Cathedrale engloutie* (Rock of Ages), and *Just As I Am*) provided a different interpretation of these well-known hymns, which I found intriguing. The last piece of the evening was Dupre's *Prelude and Fugue in B Major*, Op. 7, which I found exuberant and jolting in the same manner of the opening piece by Bruhns.

A person doesn't need to be a student or practitioner of music to appreciate, enjoy, and discuss the art form; I became aware of this Monday night. Overall, I found Dr. Klotzbach's recital very enjoyable.



Grammy Nominee to Perform

by Nancy Heckman

Friday, January 29, Grammy nominee Sylvia McNair will present an Artist Series concert at 8pm in Wesley Chapel. McNair, who has been described by the San Francisco Chronicle as a "soprano of true gold," has sung with the Boston Symphony Orchestra, the Cleveland Orchestra, and has appeared at Carnegie Hall in a performance of Handel's "Semele." She has also been on the operatic, concert, and recital stages of Europe. She was a recipient of the Grammy nomination for her first disc, Poulenc's "Gloria," with Robert Shaw and the Atlanta Symphony. She is scheduled to perform Mozart's "Exsultate Jubilate," Schubert's "Gretchen am Spinnrade," and Britten's "Tell Me the Truth About Love," in her concert here at Houghton.

Her accompanist, Ted Taylor, is a music director for the New York City Opera National Company. He has accompanied such artists as Elizabeth Schwarzkopf and Eileen Farrell, and has been called a "sophisticated and unusually sensitive accompanist," by the *New York Times*.

Both McNair and Taylor have their master's degree from Indiana University.

Tickets will be available at the door for \$6.50.

Faculty's Joyful Noise

by Nancy Heckman

A forty-minute concert recital was presented in Wesley Chapel by Houghton College faculty members, including William Allen, George Boespflug, John Jost, Benjamin King, and Susan Klotzbach, at 8:00pm, January 18. Due to illness, Lila Noonkester, who had been scheduled to appear, was not able to perform. It is not known at this time whether or not Noonkester is planning on any other recital performances during the course of the semester.

Susan Klotzbach, who looked stunning in a blue silk skirt and white blouse, opened the concert on harpsichord. She was joined by John Jost on violin, and together they did a captivating arrangement of Bach's Sonata No. 6 in G major. Next, Ben King performed "aus Dichterlebe," in - you guessed it - German. Prior to singing, King gave us a fine encapsulated version of what he was about to perform; a story of unrequited love. The English explanation was almost as beautifully done as the song sequence, which was also truly well-executed. King was accompanied by George Boespflug on piano. Then, what appeared to be quite a favorite of the audience, was an original composition by William Allen, called "Cold and Warm Music for the New Year." Allen played the first movement alone on piano, and was then joined by John Jost on violin for the second. Last, but not least by far, was George Boespflug playing "Preludes for Piano" by Gershwin. It began with a lively drive, reminiscent of the Peanuts theme, then slowed down in the second movement, and resumed with more of its beginning intensity in the last. Boespflug plays with such emotion and skill that it's nearly impossible not to be caught up in his enthusiasm for whatever piece he's performing.

On the whole, everything was outstandingly accomplished, and the evening was well worth the time spent for those who attended.

Calendar of Events:

Jan. 29	6:30pm Gallery Talk/Reception - Lori Mills 8:00pm ARTIST SERIES: Sylvia McNair 10:30pm CAB Coffeehouse
Jan. 30	10:00am Vocal Workshop: McNair
Feb. 1	6:00pm Artists' Dinner: Ken & Linda Schaffer 7:00pm Black Awareness Film 8:00pm Gallery Talk: Schaffers
2	RED CROSS BLOOD BANK DRIVE
4	8:00pm LECTURE SERIES: Martha Symes
6	8:00pm CAB movie
8	7:00pm Black Awareness Film
10	8:00pm Young Performers Recital 9:15pm CAB Studybreak
11	8:00pm LECTURE SERIES: Business Chair
12&13	WINTER WEEKEND
12	8:00pm CAB movie and Spot
13	10:00pm CAB Coffeehouse

The Lighter Side

by Charles Smith and Scott Baxter

What should the difference be between Christians and non-Christians? We are a group called to be separate, but we need to examine how.

In Luke 10:25-28 Jesus is answering the question, "What must I do to inherit eternal life?" His response indicates two responsibilities. First, we are to love God with all our heart, and second, we are to love our neighbor as ourselves. While this is a statement we have all heard many times, I believe the answer to our question lies in it.

The first responsibility contains the obvious difference. The second, however, contains the more subtle. We are to love our neighbor in just the same way we would love ourselves. This removes malicious acts toward one another, using other individuals for our own gain, and taking part in one-sided, self-serving relationships.

If this statement is true, then a basic, more obvious difference would be our interaction with one another. Let me be blunt. How many of us can say that we have any real friends?

Christian Economics for CID

by Anne Valkema

President Robert Beckford began the first Student Senate meeting of 1988 by asking senate for full and undivided cooperation during this semester. He says "I think we (senate) have a huge blind spot and don't realize our potential."

Two of his goals for the semester include organizing a survey to improve communication with the student body and to set another meeting with G. Blair Dowden, where students can ask questions concerning the Capital Campaign. A tentative date for that meeting is February 18.

Scott Fogle reported for the External Affairs that there is a possibility that Houghton will receive thirty minutes of free air time on a family radio station in Buffalo.

George Wilson spoke on behalf of Academic Affairs Committee of their approved curriculum changes. He cited one as Intercultural Transition and Adjustment, a one-hour course for the International Studies major. Another approved course is an Introduction to Computer Theory.

CAB ran into a snag with "Crocodile Dundee." It didn't have a chance to be approved because the company didn't send the movie in time.

Polio Plus was chosen for this semester's charity drive at the final senate meeting of 1987 and Glori DiBlasi, who is heading up the drive, spoke briefly on the subject. A monetary goal has not been set yet but fundraisers for the project tentatively include gift boxes, candy grams, and collecting soda cans.

The Winter Weekend theme of **Mysteries** will include a "crime" occurring during chapel. Clues will be given out from professors dressed as detectives. The movie, "Young Sherlock Holmes" will be shown. Spot auditions are scheduled for February 4.

Bill McLeod was voted onto the Film Review Committee and Mary Biglow was voted the newest member of the Student Development Council.

Mark Horne's proposal of Christian Economics for Current Issues Day was passed. Horne believes this is a good topic because wealth and poverty are popular issues. He would also like to see the integration of faith and learning. A tentative schedule would include the introducing of perspective and debate in the morning, a question and answer period and seminars in the afternoon.

A motion, made by George Wilson,

concerning Senate's displeasure with the censorship of music in the snack shop, passed. Senate will write a letter to Dean Danner concerning this problem.

A letter from Senate will be sent to Mr. and Mrs. Robert Danner and Charlie Moore thanking them for their work in upgrading the quality of the television lounge adjacent to the snack shop. This motion was made by Andy Carrigan.

Dave Rynkowski's motion passed that Senate ask Ken Nielsen, treasurer of the college, if there is access to any additional floating funds to help the *Star* finance payment on the new McIntosh computers. Discussion took place concerning the staff's consideration of the cost and loss of issues before purchasing the computer. Also, the issue of Senate's and/or the student activity fee's obligation to build up the *Star's* budget in advance was discussed. It was brought to attention that when the soccer team earned a well-deserved trip to Texas, the money appeared for them. Rynkowski would like to see money appear for the *Star* also.

And finally, Rynkowski also moved that a letter of petition be sent to Danner concerning an increase to two open house nights per week for both dorms and off-campus housing. This motion passed unanimously. Carrigan stated that "with enough people behind it, enough pressure, enough input, we can get things done."

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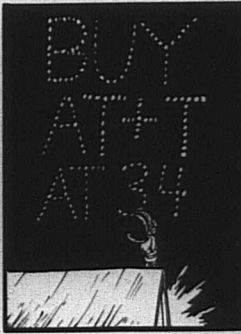
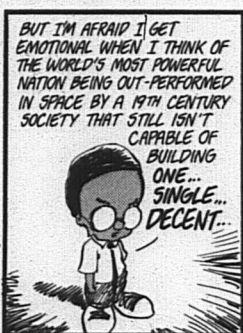
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