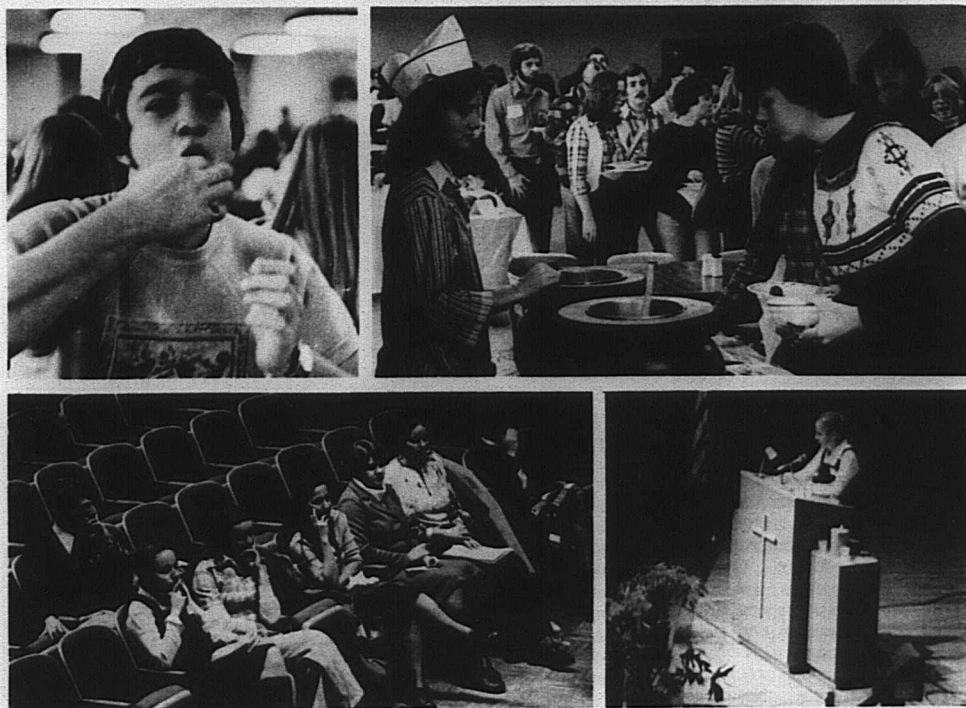


The Houghton Star

November 9, 1979

The voice of the students at Houghton College, Houghton, New York 14744

Volume 72, Number 7



Andy VanSkiver munches out naturally: Students on soup line wait as Marlene Gifford chooses from cheese and beef-barley soups and fish chowder: Michelle Bremmar addresses the problem of "Global Stewardship of Food," Professor Wheeler, Dr. Michelle Bremmar, Carol Wheeler, Dr. Irma Howard, Barbara Isaman, Elizabeth Gibson and Anne Schirmer, speakers and Current Issues Day committee (minus JoAnne Tripp) enjoy Anita Hirsh's "Food Horizons."

Committee Studies Grad Program Possibilities For Buffalo Campus

by Adele Anderson

The possibility of a graduate program for Theology and Biblical studies is being researched for adoption on Houghton's Buffalo Campus.

"We hope to expand on the use of the campus," said Dean Shannon.

If a grad program were instituted the first two years of undergraduate studies would be "phased out" and the Buffalo Campus would emphasize the advance (or upper level) programs such as Internships and Student Teaching.

"Our first goal is to meet all educational needs, said President Chamberlain. "We already have a strong Religious Education program at the undergraduate level on which to build a graduate program."

The graduate program will lead to two degrees: a Master of Ministries, or a Master of Arts in Biblical Studies. It will not be a seminary, but will complement seminary studies.

The process of beginning such a program is long and tedious. First, a Presidentially-appointed committee is studying the possibilities and probabilities. Engaged in the study, in addition to Dean Shannon, Pres. Chamberlain, and Dr. Schultz (Division Chairman), are two consultants. One is a director of a graduate program; the other is the president of a seminary as well as an author, administrator and teacher.

The next step is to get advice on

structure, faculty, fiscal possibilities, facilities needed for such a program as well as to survey faculty and students.

"With the information gathered, we'll decide whether or not to pursue the idea," said Pres. Chamberlain. "we'll write a proposal and submit it to our board by April."

"We'll apply to the State Education Department next," said Dean Shannon, "but that is a slow process, too."

The college wishes to center the proposed program on the Buffalo Campus because the location provides easy access to resource materials and libraries.

"We hope the idea of increasing the upper division, by adding the grad program and extending the

internship program, will make Houghton more attractive," said Pres. Chamberlain. "This is all part of our feasibility study."

Dean Shannon concluded by saying, "Right now, we're just doing our homework."

Westmont Urban Studies Program Moves College Campus Into Streets

(CCN)Working with Indo-Chinese refugees, prisoners, and teenagers in crisis in alternative education programs, medical social services, programs for the handicapped and hospital chaplaincy training are some of the internships 27 students are engaged in this fall semester under West-

mont College's Urban Studies Program, now in its eighth year.

They are involved in their respective internships three days a week.

Twenty of the students are from Westmont, whose campus at Santa Barbara, California, is some 260 miles south of San Francisco;

three are from Gordon College, Wenham, Massachusetts, two from George Fox College, Newberg, Oregon, and one each from Seattle Pacific University, Whitworth College, Spokane, Washington, and the University of Arizona, Tucson. All but the last two schools are members of the Christian College Coalition.

"The program is designed to facilitate the application of one's faith to life, integration of academic and experiential learning, the transition from being an observer to becoming a participant, and the clarification of career goals," according to Dr. James Keith, director of the program.

"An important dimension is the framing of one's personhood and faith in relation to a modern, urban world," he emphasized.

A pilot project called Urban Program Associates was launched this fall. Nine persons, all relatively recent college graduates now living and working in the city,

(Continued on page 4)

State Education Dept. Grants Art Major

by Adele Anderson

The State Education Department recently approved Houghton's request for an art major, effective spring 1980.

The new program includes 49 hours of major course work, 51 hours of general education requirements, and an additional 12 hours for a minor. Within the four year program, each student will have regularly scheduled portfolio reviews with an art faculty advisor. Each senior will give an art exhibit.

The primary purpose of the program is to "foster creative thinking and personal vision within the student, to help him create new theories and techniques" as stated in the application.

"Discussion about the art major began in 1976, when Mrs. M. Stockin was Division Chairman," commented Dr. Bailey. "She had been interested in the idea many years previous to that."

In 1977, serious discussion led to action. Approximately one year was spent on basic analysis. In 1978-79, Dr. Bailey, Mr. Mellick and Mr. Alderman (Registrar) wrote the proposal for State approval. Dean Shannon informed nineteen neighboring colleges of Houghton's plans to incorporate the art major and asked for comments.

The entire application to the state contained: the proposal; letters to and from neighboring colleges; complete course outlines; faculty credentials; a proposed budget; and a 5-year projection course enrollment

budget and income chart. The application was sent to Dorothy Harrison, Deputy Commissioner for Higher and Professional Education of the State Education Department in August. Approval of the art major came on October 31, 1979.

The future of the art major is also being researched.

"We estimate that 10-12 art majors will graduate per year," said Dr. Bailey. "Eventually, the number of faculty will also increase." The college currently employs "2½" art faculty members, and plans to have three next year. When the number of art majors grows, faculty will increase to four full-time members.

Plans to construct a new Fine Arts building are also underway.

A final consideration of the art major is the effect on the Master Plan. Every two years, Houghton overhauls its undergraduate goals and guidelines and sends a report to the State. Adding another major to the curriculum adds to the goals of the Master Plan.

"Since we already have an art minor, the Master Plan won't be enormously effected," said Dr. Bailey.

Some believe the addition of the Art major will draw interested students to Houghton College, since no other Christian Liberal Arts college in the northeastern U.S. offers an art major.

"The art program won't detract from other majors, but will enhance current academic programs," said Dr. Bailey.

Four Runners Compete in NCCAA

Soccer is not the only sport at Houghton to travel to national competition; four members of the cross-country team have earned that same honor.

This Saturday, November 10, Mike Raybuck, Keith Solomon, Al Herman, and Mike Chrzan will run in the NCCAA nationals in Springfield, Ohio. All have worked hard throughout the whole season and will end the season with this honor. Mike Raybuck, Houghton's lead runner all season long, has an excellent shot at making the NCCAA all-American team; quite an honor when you realize these are

the best runners attending Christian colleges throughout the entire nation.

Yet just because all the runners are from Christian colleges does not mean the competition is lesser, or the quality lower than other colleges. Because cross-country is the sport of distance running, the addition or lack of training equipment, etc. does not necessarily help or hinder the athlete. Thus many of the NCCAA participants are equal to, or better than, many participants from secular schools in higher collegiate competition.

To prepare for the NCCAA

nationals, the team travelled to RIT last Saturday, November 3, for the Upper New York State cross-country championships. Raybuck sat this meet out, but Solomon and Herman both ran particularly well, with Solomon gaining a berth on the NYS "honor" cross-country team by placing 16 with a time of 33:54. Charlie Ellis from RIT won the meet while pacing his school to victory, and at the same time established a new course record for the 6.2 mile run with a time of 31:25.5.

Editorial

This question presented itself for the 58th time as I walked to campus Monday morning: What to say to follow up the theme of holiness? I don't want to summarize what's gone before. I don't have a concise, operational definition of the word.

The letters have been helpful, intriguing, and various. Keep them coming.

But while we receive certain insights, reject them, or integrate them with our own, what are we to do with this not-so-tidy bundle? Fortunately we don't always have to understand an idea completely in order to work with it. I expect most of us have a pretty good notion (based on study of Scripture and personal relationship with God) of holiness, though we are hard-pressed to verbalize it. But even if we could define it, write letters about it, or (decorum forbid!) discuss it over breakfast, we'd fall short.

Our Righteous King never suggested we spend our energies trying to be holy. He gave us a simple, though awesome imperative: "Follow me."

Kay Hendron

Holiness has a Practical Side to It

Dear Kay,

I read with great interest last week's letters on the subject of holiness. I am glad for the valuable points they brought up. However, I am not sure that they adequately addressed the practical aspect of personal holiness. I hope the ideas I wish to share are of help to someone, particularly in light of the numerous misconceptions on this matter.

It is unfortunate that so much of the emphasis in the area of holiness is on our subjective experiences rather than on the Spirit's working of concrete changes in our lives. Holiness is the genuine growth and change in our lives. Holiness is centered not on some "crisis experience" one has had, but in the genuine growth and change in the believer's life. This holiness is not reserved for a select group with a specific spiritual experience. All believers are chosen to be holy (Eph. 1:4), to do good works (Eph. 2:10).

The question I should ask is not "Was I at a certain point in time filled with the Spirit?" but, "Am I

Dilemma: Tuition Rates Rise as Salary Costs Increase

Dear Kay,

In his article on the Faculty salary proposal, Dan Trail noted that some faculty were concerned "that a rise in faculty salaries should not directly affect the tuition rate, as it has seemed to do in the past."

I think it is hardly surprising that salaries should affect the tuition rate. Those who control the finances of Houghton try to determine the lowest rates they can charge students and still pay salaries and expenses. I have heard that about 80 percent of Houghton College's income comes from tuition. The other 20 percent comes from such sources as interest from endowment, work-study funds, and even gifts from individuals and organizations.

Mock-Out Humor, Not Amusing

Dear Kay,

It is not humor that upsets me. I have nothing against real comedy; I enjoy it. What upsets me is the noticeable decline of real comedy, with a proportional increase of "mock-out" humor evident at our senate spots. By "mock-out" humor, I don't mean portrayal of anything that is in itself funny; I do mean the tendency to mock that which is not in itself funny. Even this type of humor offers a good laugh now and then; but there remain certain issues, certain areas in life that do not lend themselves to being mocked. Among these areas lies our conviction of Christianity and the principles set forth.

Last Saturday evening, the 7:00pm edition of the Houghton

filled with the Spirit now?"

Another dangerous notion is that holiness is passively received. Certainly holiness is the result of the Spirit's work in us, but it also involves the activity—not passivity—of the believer (Phil. 2:13). A great effort is involved in our growth in grace (2 Pet. 2:8; 1 Cor. 9:26; II Cor. 7:1; Heb. 12:1). I am disturbed by the idea that holiness is static and that we possess a certain amount of it. This growth in holiness is a process which which admits of degrees, but it involves constant change as we are gradually conformed to Christ's image. We must question the sort of "holiness" which leaves a man complacent and unconcerned about the sin that remains.

My final concern is that we may focus exclusively on the inward quality of holiness. I am somewhat perplexed by Dr. Sayers' suggestion that holiness is difficult to detect. Perhaps we cannot judge a book by its cover, but we can tell the tree by its fruit (Lk. 6:44; Gal. 5:22f). The internal changes of sanctification cannot help but ex-

Students therefore bear the brunt of salary raises.

As a student, I would like tuition rates to stay as low as possible, but I also appreciate the position of the faculty and staff. I feel the college has a responsibility to meet the financial needs of its employees, especially since many of these people knowingly gave up better-paying jobs to serve the Lord here. Unfortunately, many of the lower-paid staff and faculty can barely live on their salaries. The staff have been especially hard-hit by inflation, because their salaries in many cases were too low to begin with.

So we have this dilemma: students feel they cannot afford higher tuition, yet faculty and staff need raises. It seems that one group's needs can only be met at

news" contained a capsule about "two believers caught offending a weaker brother." I, for one, did not find this funny. The Biblical admonition to refrain from an action if offensive to a "weaker brother" is not mere platitude to be mocked—it is a command to be taken very seriously. For what purpose do we jest about it, or the community that takes it seriously? The principle speaks to us all—let's follow it in sincerity and truth.

Respectfully,
Alan Blankley
P.S. I might add that I believe the food throwing during this particular skit was offensive not only to myself, the participants of the skit, and the hosts of the spot, but also to the majority of the student body.

Dear Kay,

What is holiness? As I understand holiness, it is "A believer separated for God's service." But this does not adequately cover it all, I guess. I refer you to the Book of Common Prayer. From the section on prayers called Collects, I quote:

"Direct us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued and ended in thee, we may glorify thy Holy

press themselves outwardly. And men will see this outward aspect of holiness (Jn. 13:36). If not by specific actions the attitudes will show the inward reality.

Thus Christians who are not distressed by their sins, who have no delight in God's Word or in fellowship with God as well as with other believers, and who have no desire to share their faith should not leave guessing about their inward holiness.

I am not, of course, suggesting that we adopt a judgmentalism concerning others' spiritual states. However, we cannot remain unconcerned about a brother whose growth has been stunted. Instead we should carefully consider whether we have a responsibility to confront this person and even rebuke him if necessary. We may sometimes misinterpret a situation; however, we should not think it impossible to discern one's spiritual condition.

For those who are earnest about this vital issue of holiness I highly recommend J. C. Ryle's *Holiness*.

In His Holy Name,
Bruce L. Johnson

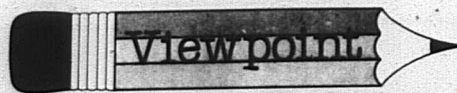
the expense of the other group. As the student representative on the Financial Affairs Council, I am expected to help deal with this dilemma, but I cannot see any way out of it. If you have any insights, please help me to see the light.

Sincerely,
Ed Zehner

Dear Kay,

I want to voice my agreement in part with Dr. Sayer's letter. If I read him correctly, he is saying that it is a curse of modern Christendom that so many are taking it upon themselves, often in God's name, to indict, judge, and condemn others who do not appear to manifest their faith according to the accuser's rules and creeds. I say "Amen."

But I am also disturbed by the letter, for taken at face value, his approach to ambiguity and complexity in life seems to lead me to a mediocrity of convictions and even to withdrawal from ethical struggle in the majority of the situations encountered in human interactions. ("I favor public indifference in most matters.") all the while binding me, on the other hand, to a legalism in those "cases... expressly forbidden by God." Dr. Sayers states repeatedly in diverse ways that it is wrong to try to define internal supernatural events in concrete terms, and also that in the majority of cases "neither you nor I can reliably ascertain what actions of others reflect holiness and which do not." Unless I misunderstand, the position expounded by Dr. Sayers concludes that, except in a minority



"Begun, Continued and Ended in Thee"

Name and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen."

Now, the "begun, continued and ended in Thee" says something...that holiness is a continuing process...not something we get just because we're saved.

In the above you'll see that the final result of what was "begun, continued and ended in Thee" is to glorify God. That's a very good start on a very deep subject.

At first I rebelled a little at my Pastor's insistence on his people growing in holiness. But the more I've thought about it, the more I've come to realize that there is no other purpose in growing.

If I learn all the Scriptures by heart and have no communication or thought about God, I am not achieving holiness...If the Sunday School kids cannot see in their S.S. teacher some small degree of holiness, what the teacher says comes out as idle chatter. Therefore, some degree of holiness is a necessity in God's service.

And I'm careful here to separate holiness from piety, which is devotion to religious principles and procedures. Holiness is something else again.

When I think of Holiness I think of Moses and the Burning Bush. Even to this day when I hear this story read of read it myself and come to the part where God tells Moses "take off your shoes...the place where you are standing is Holy Ground."...I get the chills. Oh how I wish God would say that to me! But I can relate to that story.

Most of us, in the first place, are afraid to go off the well-worn trail to look for the burning bush. And if we found it, would we even believe it in this day of pooh-poohing miracles?

Anyway, there are two things I like to think I am pursuing... the burning bush and the trees clapping their hands (Isaiah 55:12). Does it sound silly? It's not. There must be a closeness to God that one can achieve so that one actually feels the trees clapping. This is

where holiness comes in, I think. The desire to never be satisfied...the DESIRE to want more and more of God! Knowledge of Him.

I once heard someone say that on the day we stand before Jesus our pursuit of holiness is finished—we can no longer pursue it.

That must be a special feeling standing before Jesus and KNOWING that you have tried—that you have been unsatisfied with the results—but that you have TRIED to achieve some degree of holiness.

I doubt if people see much holiness in me...yet. But I know that people see holiness when they see my church's Pastor. Some people are awed by it, but all cherish that quality in him. How do you explain it? It would sound so simple to say that it's the expression with which he starts a prayer...as if he is almost afraid to step any closer to his God because of his own impurity.

But I do think holiness tends to be illusive...one minute we feel it, the next minute we're back in the desert. Maybe God gives us just enough taste of holiness to make us strive for more!

Love,
Jeanne Horn
Sea Cliff, NY

Spirit Works In And Through Us

Dear Kay,

I believe that Scripture teaches that holiness of life is not only possible, it is what is expected of us. It is not, however, something that we achieve through our own efforts or power. It is letting God control our lives, letting His Spirit work in and through us, living in obedience to Him. It requires constant contact with Him who is our Source of power. The failures in our lives are not failures of the power, but failures of the contact.

Sincerely yours,
Anne M. Whiting

Prophets Aid the Cause of Ethical Debate

of specific cases, ethical and moral judgements are impossible for a Christian. Can this be so? Are we left to fend for ourselves in the arbitrary world of personal interpretations in matters having eternal consequences, and before a Holy Judge in whose presence the smallest sin cannot stand?

I would argue that ambiguity is an invitation to public discussion and conflict, and a reason for us to promote the role of the "prophet"

not as final judge of us all (God's role alone) but as provocateur and stimulator of discussion in a Church and among a people all too easily lost in moral indifference. Is not ethics a struggle for better answers in a troubled world far more than an attempt to end debate or avoid it altogether?

With a little help
from my friends,
R. Stephan Toman

The Houghton Star

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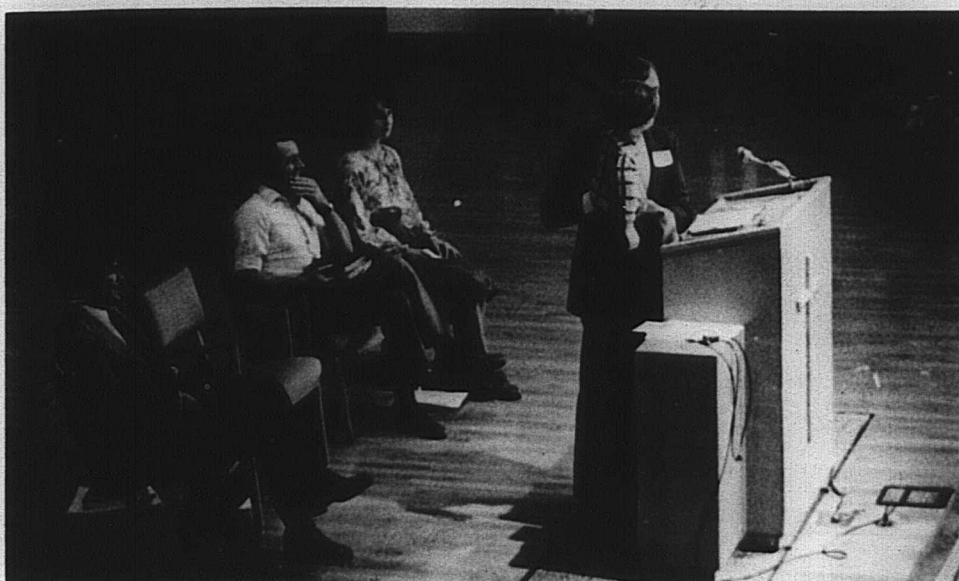
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Happy Birthday Mrs. Barcus!



Andrew captivates audience with insight into prayer, stewardship, and willingness to be involved as a world Christian. Greg Livingston (NAM), Bert Kamphius (OM), and Ruth Woolsey (FMF) look on as Dave Householder (BMMF) shows what a yielded instrument can do.

FMF invited and sponsored nineteen world Christians, representing thirteen different mission boards, to help stimulate the Houghton community to fulfill its role in the conquest of the world, through daily prayer meetings, films, class lectures, class visits, literature tables, magazine distribution, book sales, and personal contact.

Canavan Stresses Cultural Theology

by Stephen C. Strand

With quiet reverence, Father Hugh Canavan addressed the Oct. 25 chapel audience on meeting the "reality" of others. Exhorting listeners to perceive existence through the eyes of the poor and oppressed, he encouraged practical application of the second great commandment; love of neighbor as self. The term "other" is a philosophical concept for a totality outside personal existence. Meeting the reality of this "other" in "day-to-day existence" lies at the foundation of Latin American liberation theology.

Canavan, who has himself worked in Latin America with the emerging theology, traced the development of the religious theory system in a Thursday evening lecture entitled "A Church Being Reborn: The Experience of the Latin American Church, 1968-1979." On Friday and Saturday he held small group workshops at the Village Church to illustrate the actual process he uses with the *campesinos*. Through this process, liberation theologians are trying to

understand what it means to be "Christian" in the Latin American experience.

As part of the college lecture series, Canavan presented a brief history of the Church's work in Latin America. At the last conference of Latin American bishops held early in 1979 in Puebla, Mexico, liberation theologians were banned from attending. They responded by setting up a reference base across the street from the general conference. Thus they still influenced the proceedings.

Beginning his history with the Latin American Episcopal Conference (CELAM) of the mid-50's, Canavan outlined the resulting social science studies of the later '50's and '60's. CELAM eventually gave rise to institutes for catechetics, pastoral activity, and liturgical forms, yet each of these institutes met Latin American Church issues with largely European theological thought. Unfamiliar with Latin American culture, European theologians alienated Latin American Christians, thus oppressing them as victims of a foreign body.

American Christians, thus oppressing them as victims of a foreign body.

Recognizing this oppression, South American theologians sought a truly Latin American approach to theology. The Second Vatican Council in 1962 and the Second General Conference of Latin American Bishops in Medellin in 1968 made strides toward this end. Theological discourse on liberation from dominating social structures, starting in 1968, resulted in "liberation theology" in 1971.

Summed up by Canavan as "the faith in search of understanding," liberation theology begins on a "grass roots" level with a small group of Christians, "two or three gathered together." These Christians read the Word from the perspective of their own cultural reality, applying their faith in daily experience, they meet with other similar groups from their culture to compare results. Collecting these results yields a body of knowledge that professional theologians can use to develop a unique and culturally relevant theology.

In the Friday and Saturday workshops, Canavan demonstrated this procedure with several groups represented (including the "Simple Life Style and Social Justice" Sunday School class, Christians for a Better World, and the Catholic Worker). Each group had significant social concerns. Workshop participants chose to deal with the common problem of "how to relate to the poor," especially the poor in Allegany County and those in the inner city. Canavan first led the group into giving as complete a description of the problem as time allowed.

In the second step, the group applied a simple social science analysis incorporating as resources the persons present, to give a more complete understanding of the problem.

The third and final step, cut short by the time limit, called for theological reflection on the best way to meet the needs of the "Other." Though the time limit did not allow development in detail, Canavan presented a method that the groups could follow up on.

Senate Report

In its November 6 meeting, Senate debated the questions of next semester's chapel policy and Current Issues Day.

Glenn Piper introduced a motion endorsed by approximately ten other senators to say that Senate would go on record supporting four rather than three chapels per week. This statement would be submitted as information for the upcoming faculty discussion on chapel policy.

Current Issues Day also received some attention. By a 15-13 vote, Senate chose as next semester's Current Issues Day's topic, the Sociological and Psychological Aspects of Cults. Brad Smith and Rich Felder are sponsoring the event and have named Dr. Rich Perkins, Dr. Hugh Morken, and Dr. Floyd McCallum as advisors.

Leah Omundsen announced the formation of a committee to study Current Issues Day. The committee will formulate a definite statement of purpose and procedures. At

present, no specific written guidelines are available.

Senate also moved to send two students to next weekend's meeting of the Independent Students' Coalition in Albany. The ICS is a student lobby group in Albany. Houghton belonged to the ICS two years ago, but has since gotten out of touch with the group. The Senate wants to know what issues the ICS is presently pursuing in order to decide whether or not to resume membership.

In Committee Reports, Glenn Young said Institutional Advancement was reconsidering its advertising expenditures. Recent advertisements have reaped small returns. The Committee has commissioned Ellis Advertising to concentrate advertisement in Western New York.

Priscilla Chamberlain relayed Student Development Council's concern over library noise, food-throwing, vandalism, and chapel decorum.

National and International

"Tuna War" Takes Carter to Canada

by Edwin Zehner

Jimmy Carter will make his first visit to Canada as President to meet with Prime Minister Ed Clark this weekend. According to latest reports he faces four main issues.

The biggest issue is the so-called "Tuna War", which arose from disagreements on the amount of sea that a nation can claim. Canada claims a 200-mile zone from which she excludes foreign tuna fishermen. The United States does not apply the 200-mile fishing limit to migratory tuna.

When Canada arrested American tuna fishermen who violated the limit, the United States banned Canadian tuna imports and threatened to extend the ban to all Canadian fish imports. Canada in turn laid charges against the fishermen and threatened to retaliate with its own import bans.

It is official United States policy, due to the wide variety of territorial sea claims, to recognize only the lesser claims. To emphasize the point, the White House has instructed the Navy "not to worry about diplomatic niceties when a nation makes an exaggerated claim for its territorial sea. Commenting on the "Tuna War", the Toronto Globe and Mail called the United States "a big neighborhood bully...trying to shove its law down the throats of other nations."

Canada is concerned that the United States airline deregulation and lower rates will harm its own airline industry. The United States would like to keep oil and natural gas flowing from Canada, although the Canadians are reserving more of it for their own needs. Canada complains of acid rain and other types of international air pollution caused by the United States-created air pollutants.

Although it is unclear where any of these issues stand at the moment, Carter and Clark must make the most of this weekend to restore concord to United States-Canada relations.

Mamie Eisenhower Dies

by Susan Facer

Mamie Doud Eisenhower, 34th First Lady of the United States, died in her sleep at Washington's Walter Reed Army Medical Center on November 1st.

Mrs. Eisenhower was interred Saturday alongside her husband in a family crypt located on the grounds of the Eisenhower Library. Richard Nixon, his wife, Pat, and David and Julie Nixon Eisenhower attended the service. David-Dwight David II-is Eisenhower's grandson. Mr. Nixon served as vice president under Eisenhower.

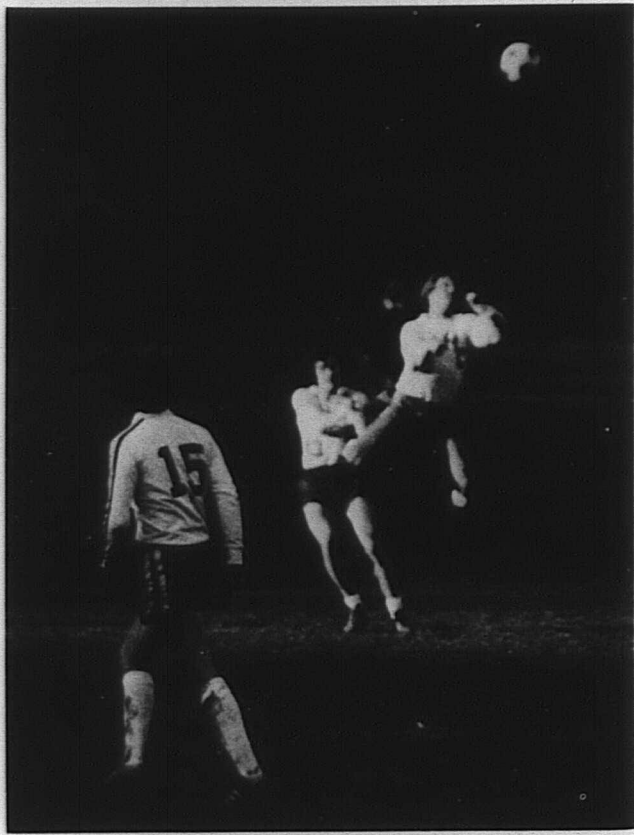
Pennsylvania observed a day of mourning Monday. A memorial service was conducted for Mrs. Eisenhower at Fort Myers, VA, on a hilltop overlooking Arlington National Cemetery across the Potomac River from Washington.

Mrs. Eisenhower was born Nov. 14, 1896, in Boone, Iowa. Nineteen years later, while on a family trip to San Antonio, Texas, she met Eisenhower, then a second lieutenant stationed at Fort Sam Houston. For the next 45 years they were apart often, especially during Ike's days as supreme commander of the Allied forces in Europe during World War II.

Throughout her long life, Mrs. Eisenhower disliked being in the spotlight. All through the White House years, she freely admitted she would have preferred the quiet life of the Eisenhower farm in Gettysburg, PA, to the Washington "fishbowl." She considered the best years of her married life to be those during the post-White House years. During a joint interview on their 50th wedding anniversary, she characteristically replied about her husband's presidency: "No one who has ever been in that terrible limelight would ever seek it again."

Political Liberties Restored In two Spanish Regions

Voters in the Basque and Catalan regions of Spain overwhelmingly approved measures granting home rule to the regions. The measures restore political liberties that Generalissimo Francisco Franco had taken away forty years ago after winning the Spanish Civil War. The first of over a dozen autonomy statutes expected to be granted in the next few years provides for considerable local powers over industry, health, justice, and administration. Acceptance of these measures is expected to reduce the separatist violence that has plagued Spain the past few years.



Mark Eckler uses his head for Houghton victory.

Houghton Captures NCCAA Play-offs

The Highlanders finished off their regular season and the Hobart soccer team Tuesday, October 30 in a 4-0 home game to conclude the season with a record of 14-1-2.

The NCCAA play-offs began Friday, November 2 here at Houghton with District II semifinal games. Early Friday afternoon Messiah and Geneva colleges met in a contest resulting in a 2-1 Messiah victory.

Later that day, the Highlanders took to the field against Eastern College. The Eastern team came out fighting much harder than expected and the Highlanders took a while to coax their scoring machinery into action. The first goal came by way of an Al Bushart shot which an Eastern fullback deflected past his keeper with 40 seconds remaining in the first half. Scoring came a little easier in the second half with Rob Jacobson and Doug Johnson each putting one away in the first ten minutes. Bob Chiapperino fittingly capped off the game with a well placed, hard shot to goal, his first score this year.

Friday's two victorious teams met Saturday to compete for the District II Title and the privilege to represent this district in the

national tournament to be held at Messiah the weekend of November 16.

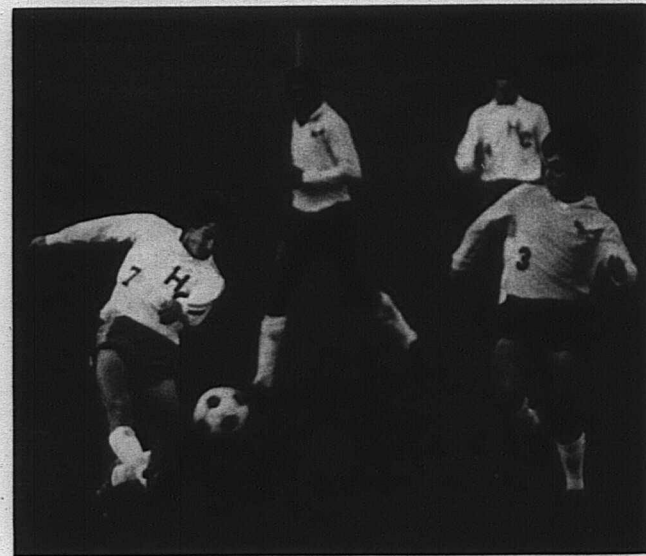
The Highlanders started slowly. For a while, Messiah appeared to have begun the game without them. The Houghton team only gradually woke up and weren't fully aroused until Messiah finally scored.

Twenty seconds before the half ended, Steve Burke went down and had to be taken from the field in an ambulance because of a contusion on his lung. As it turned out the injury was not serious.

Things looked dark for the Purple and the Gold. But when they faced the second half with the possibility that the season could end that afternoon, the Highlander's offense pressed hard on the Messiah defense for the entire second half. The team put forth a tremendous effort and got off many fine shots, they couldn't

seem to get about the business of scoring and Messiah didn't seem too anxious to let one by. As the game was drawing to a close, Brian Davidson shot from a crowd and found the Messiah net. The game ended with a 1-1 tie, so the teams went into the allotted two ten minute overtime periods. Both teams continued their fine playing, but neither could score. At the conclusion of this overtime play, two sudden death periods allowed the game to be decided by play before it went to a shoot out.

About six minutes into the second of these overtime periods, Brian Davidson headed a Dewey Landon cross past the Messiah Keeper and into the net. Houghton's victory was assured. Now the Highlanders have two weeks to practice and think about the NCCAA National Tournament at Messiah.



Messiah's man struggles to keep up with Dewey Landon's footwork.

Hockey Record Stands Despite Defeat

by Denise Woodin

Visions of glory vanished last weekend when the hockey team fell to three different opponents at the Messiah Tourney.

They arrived at their hotel Thursday night and lost their first round to Messiah College Friday afternoon. Playing under incredibly bad conditions, the Highlanders did not show their true form. "It was pouring rain and water four inches deep covered much of the field. It was difficult to even see the ball," said right halfback Nancy Chrzan. Diane Enriquez landed in the hospital for a visit after a flying hockey stick struck her in the face.

Their coach, however, reassured the women that even though they lost 2-0, Houghton still topped Messiah. The team felt that their rivals simply got better breaks.

The Highlanders suffered another defeat to King's College Saturday morning. Again, Houghton failed to score. The weather had cleared, but the field remained extremely muddy. The previous night's game had resulted in low spirits, and the women did not play their best. According to Chrzan, King's College played well, scoring three goals for a victory.

Giving their fans a better performance, Houghton's women battled Lancaster Bible College Saturday afternoon. Unlike the first two confrontations, this game featured a more unified effort by the Highlanders. Although the final score read 1-0, team members claimed

that they also scored once, but the lines were so smeared that the officials could not see the goal.

Though Messiah emerged as the victor, the Highlanders are still convinced that they are a better hockey team. They finished the season with a record of 7-3.

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have agreed to facilitate communication and support for students enrolled in the Urban Studies Program. Eight are former participants in the program.

The pilot project is financed by a special gift designated for meeting special needs over and above those encompassed by the Urban Studies Program budget.

On the other two days of the week, when not on their internships the students have seminars and special projects geared to entering into and understanding contemporary urban issues.

Projects focus on the San Francisco Fire Department, African ethnic groups, the fishermen's way of life, prison reform, alternative lifestyles, improvisational jazz, neighborhood development and change, the urban elderly, street

music as ministry, and the urban use of leisure time.

Students are also involved with issues and candidates in the November election.

"The Urban Studies Program serves as a needed bridge between campus-based learning and the need of students to clarify themselves in regard to the application of their faith and learning in diverse, complex, secular settings," Dr. Keith notes.

Persons interested in more information about the program may write to: Coordinator of Internships, Westmont Urban Program, 3016 Jackson Street, San Francisco, Calif. 94115. Application materials are available from the Office of Off-Campus Studies, Westmont College, Santa Barbara, Calif. 93108.

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