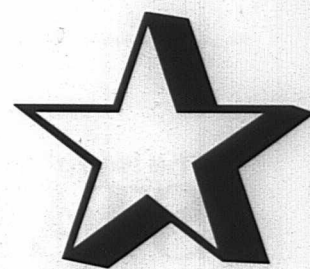


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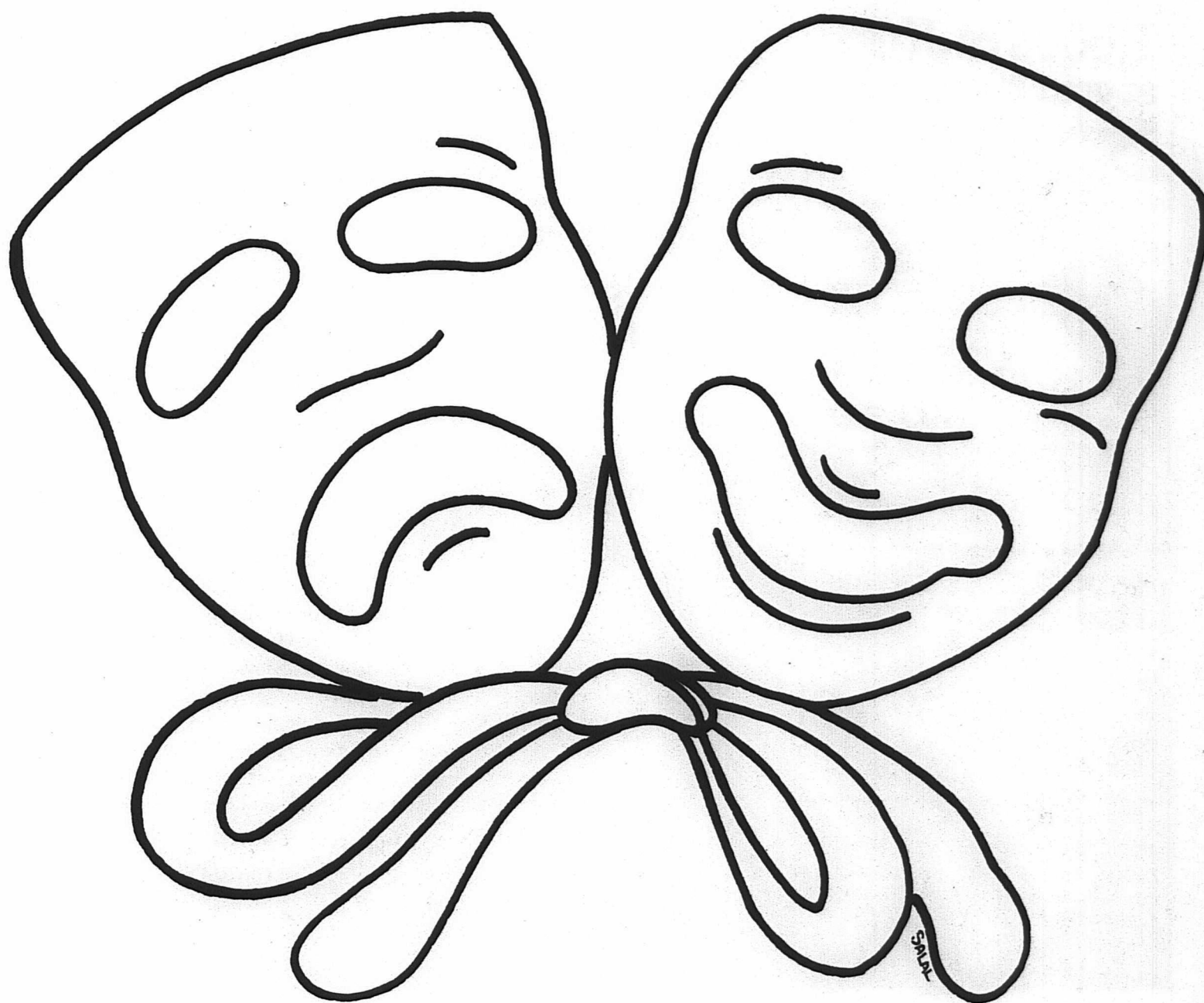
THE HOUGHTON

Volume 86.2
April 02, 1993

STAR



HOUGHTON ACTION

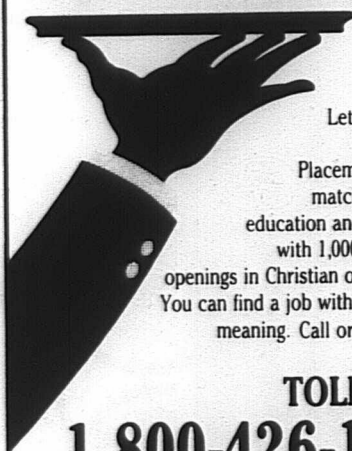


The Houghton STAR

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THE HOUGHTON STAR is a bi-weekly student publication; its focus is on events, issues, and ideas which significantly affect the Houghton College community. Letters (signed) are encouraged and accepted for publication; however, they must not constitute a personal attack, they must be submitted by noon on Monday, and they should be no longer than two double spaced pages. The editors reserve the right to edit all contributions.

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"Night of January 16th"

Heather Dale

"I think that we accomplished what we set out to do; audience participation was the objective." These were the words of Director Bruce Brenneman concerning this semester's play, *The Night of January 16th*, which was performed in Fancer Hall, March 18, 19, and 20.

"*Night of January 16th*" by Ayn Rand, is the story of the murder trial of Karen Andre (played by freshman Joy Orlemann). Tim Crosby portrayed Andre's defending attorney D.A. Stevens. It was the job of Prosecuting Attorney Flint (Dan Dominguez) to prove to a jury that Andre was guilty of the murder of her former employer. Witnesses were called forward from the audience and questioned. During the course of the trial there were many surprises and outbursts on stage.

A cast and crew of 52 members did an excellent job at involving the audience and making the trial believable. Dominguez said that for a week he had people approach him saying "I have a theory..."

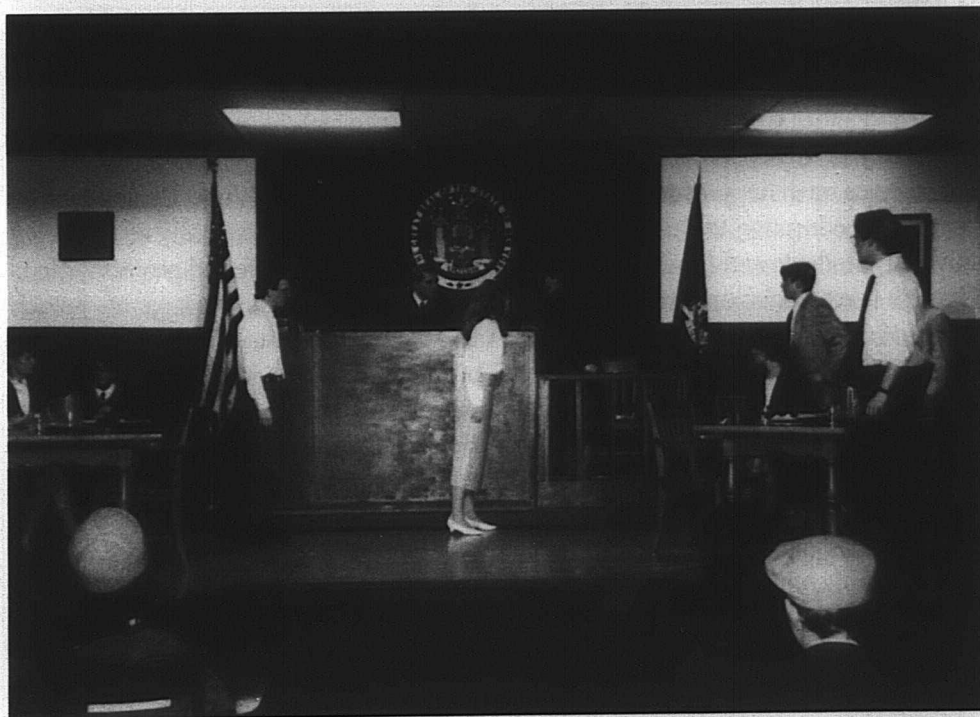
The three performances drew in a total of 560 spectators, most of course from Houghton, though the college did welcome an Alfred professor, Fillmore residents, even a visitor from Arizona (BB's best friend), and the alumni board.

Among the visitors were relatives of the crew and cast, one of whom was thrilled to be selected as a member of the jury on Friday night. Members were randomly selected from volunteers in the audience. Jonathan Dominguez, Dan's 11-year old brother, relied on "just the facts. Nothing but the facts" to help the jury return its only "guilty" verdicts in the sequence of performances. The verdict allowed Dan, a pre-law major, to

win his first court case as District Attorney Flint.

The possibility of influencing the jury's decision and therefore the ending of the play doubtlessly influenced the actors' perception of their roles and their dedication to winning their case. Indeed, the play was designed to create just such a blend of reality and fiction, not only for the members of the jury who found themselves suddenly called to fill an unrehearsed role and preside over the world of the stage, but also for the actors themselves. According to Dan Dominguez, "the thing that made the play work was that there was a little bit of each character in each actor on stage that they could identify with and bring out so well." The blurring between reality and the stage was more pronounced than ordinarily with this play because the jury, and therefore the audience, was asked to suspend its disbelief and decide the fate of Miss Andre.

A confrontation between Karen Andre (Joy Orlemann) and the victim's wife Mrs. Faulkner (Tate Smith).



The two endings, based on the two possible verdicts, did vary slightly, though the judge was displeased with the verdict all three nights. This led to the conclusion that perhaps the audience-jury, and not Miss Andre, was actually on trial. In any case, audience participation was hoped for and most definitely accomplished.

The cast and crew of the play, along with their "phenomenal director," once again provided us with a highly enjoyable and polished theatric performance. The various witnesses' eccentricities were brilliantly portrayed from the old "Svedish" grandmother to the meticulous but overly focused detective and the self-assured gangster madly in love with Miss Andre.

Incidentally, jealousy is a powerful motive for murder, is it not? Although over-protective fathers could certainly get carried away. And how about a revengeful spurned wife? And...

World Bank economist to Houghton: How Green is our Gospel?

Submitted by Dr. Robert Black

Dr. Andrew Steer, World Bank economist and principal author of World Development Report 92: Development and the Environment, visited Houghton College on Friday, March 26th, to deliver a lecture and presentation on reconciling environmental concerns with concerns for the more than 1 billion people who live in poverty today and who need the benefits of development.

Dr. Steer, a native of England, challenged a group of about 120 students and faculty gathered in Schaller Auditorium to remember that "the environment is the first great evangelist," in that "the heavens declare the glory of God (Psalm 19)" and, "since the creation of the world His invisible attributes, His eternal power and divine nature, have been known (Romans 1: 20)." He reminded them of the dominion covenant in Genesis and of human responsibility as stewards of the earth's resources. At the same time, he also challenged the group regarding their call to show concern for the billions of poor in the world.

Last year, Dr. Steer and Houghton Associate Professor Richard Halberg traveled together with two other Christian faculty to Moscow to teach Christian perspectives on entrepreneurship and free-market education to Russian university students and faculty. Through this association, Prof. Halberg, holder of the Hoselton Chair of Private Enterprise and Ethics at Houghton, was able to bring Dr. Steer to campus as part of the Hoselton lecture series.

An attendant at the Rio Earth Summit '92, Dr. Steer noted that environmental extremists have set a radical agenda which misses other very important issues of environment while Evangelical, Biblically oriented Christians have too often ignored the issues of

environment in their quest for saving souls and have ignored poverty in their quest to satisfy their own materialism. He noted that Evangelical Christians were not a visible group at the Summit, perhaps due to their eschatological views or to the association of environmental issues with pagan and non-Christian spiritual groups such as those who worship the earth.

On the matter of the poor, Steer noted that Christian patterns of consumption and therefore their attitudes toward relief of world poverty probably did not differ much from those of non-Christians. Steer is also saddened by the recent emphasis on "America First," which he found contrary to the idea of being a Christian who is concerned for others no matter what their nationality.

While recognizing legitimate concerns about ozone depletion, hazardous waste, and biodiversity loss, Steer cited the lack of clean water for 1/3 of the world, declining soil fertility, and indoor air pollution from burning dirty fuels as much more pressing problems. He also conceded that the World Bank has made mistakes in development programs which have been harmful to the environment. Steer is now working in a division of the World Bank which encourages environmentally sound development policies and projects. He noted that the World Bank cannot preach to developing nations, but it does use monetary aid as an incentive for them to pursue environmentally safe policies. Feeding a growing world population while controlling pollution will be a great challenge in the coming years.

Steer had a balanced message on the role of government. In environmental regulation, government was needed to set the rules. But "government distortions" of markets have tended to reduce

economic growth which is necessary to bring an end to third-world poverty. Steer emphasized the need for what he called "market friendly governments" and recommended that they "invest in agriculture," enforce "sensible fishing laws" to prevent over-fishing, place a positive price on water (rather than a zero price) to recognize its scarcity and prevent it from being wasted. Governments should also "upgrade slums," dealing with problems of raw sewage and garbage.

On education, Steer noted the generally unrecognized environmental and development benefits of schooling for girls. Educated women have fewer children, reducing population pressures, and educated women, who do much of the agricultural labor in third-world countries, are able to read directions on fertilizer bags, greatly enhancing agricultural yields consistent with environmental care.

While on campus for the lecture, Dr. Steer was also able to attend classes in Principles of Macro Economics in which he fielded questions on a variety of issues, from the failures of radical socialism in Russia and Eastern Europe to industrial policies in British shipbuilding, the U.S. budget deficit, and agricultural policies in France and N. Yemen.

When asked how the World Bank would receive a request for aid from a nation in the financial condition of the U.S. Federal Government, Steer said that it would suggest that aid would first require attention to the budget deficit. He noted that the "progress on the deficit would have to be a little faster than is currently being proposed."

On the protectionist policies which France uses to maintain a traditional but

CONTINUED ON PAGE 5

Spring Blood Drive

Angela Fulkroad

The Spring semester blood drive was held at Houghton College on Tuesday, March 22nd from 12-6 pm. Ten percent of both the faculty and student population participated in the blood drive (a greater turnout than last October's blood drive).

There are various reasons why students and faculty chose to donate; one reason is pressure. "Dr. Brown made me do it!" Tara Jones jokingly exclaims. "I feel very apprehensive now...I just do not like needles, but after it is over, I'll be glad that I did it," says Jones. Bill Hinman felt pressured by his Christian beliefs to donate blood. "If Jesus could die on the cross and shed his blood to save my life, then I can handle my arm being pinched for five minutes in order to save somebody else's life."

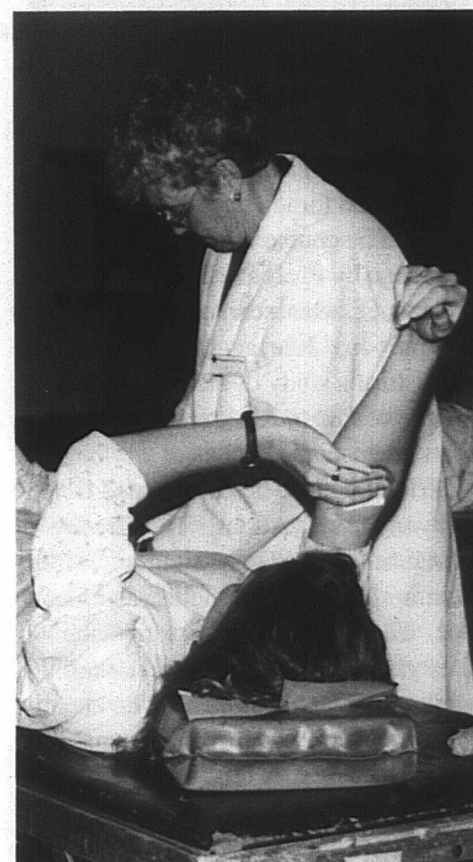
Hinman was not the only one with "Christian" motives. Dr. Brown, Professor of Music, encourages his students to give blood, and feels it is an

important witness of Christianity.

Jennifer Scammel, who not only donated her blood, but also donated her time helping out at the refreshment table, gave blood because of the commandment of Christ to "love thy neighbor." "People should not brush off giving blood; it is part of loving your neighbor," says Scammel. "How can one claim to love his neighbor, but be unwilling to give something of themselves?"

For Diana Nichols, a freshman, giving blood holds personal meaning. "When my mother was sick, she needed blood, and I feel that I am giving something back."

The blood drive was a success with a considerable amount of donors. Yet there was a slight delay because there were not many student volunteers to offer assistance with paper work and serving refreshments. Another blood drive will be held at Houghton in October. Give the gift of life; it has already been given to you.



Student being cared for after giving blood.

CONT. FROM PAGE 4

Economist to Houghton

inefficient system of farming (in the news since last Fall when the U.S. threatened to retaliate with trade barriers against French wine), Steer was forced to admit that sovereign nations have a right to subsidize their own farmers. But he also noted that this policy costs French consumers, who are "not as well organized as French farmers," 20% more in food costs and is also in violation of

the GATT treaty (General Agreement on Tariffs and Trade) which the French signed with over 100 other nations.

Steer noted a similar problem in the U.S., where unorganized consumers pay \$2000 more for their cars due to tariffs and quotas created under pressure from organized automobile makers and laborers. Noting harmful effects of subsidies for poor nations, Steer cited third-world Asian rice growers who can produce much more cheaply than California rice growers but who cannot compete on international markets. The reason is that California rice growers are subsidized by the government with free water for irrigation.

Reaction to Dr. Steer's visit and lecture was varied. One student was

concerned that Steer was a radical environmentalist himself. A professor appreciated Steer's admission that the World Bank had made environmental mistakes in funding some past projects but he did not share Steer's confidence in free markets. Another professor was very pleased with how Dr. Steer engaged the students in a brief dialogue after the lecture: "What was so different about Dr. Steer's presentation that encouraged so many questions and so much student participation?" He said this was a "good exposure of our students to the functions of the World Bank. . . I appreciated his perspective on Christianity and the environment and his explanation of why Christians ignore these issues. . . It was excellent!"

Spring Break in Puerto Rico

Jennifer P.K. Velazquez

Students taking the course *Puerto Rico: Language and Culture* went to Puerto Rico for ten days over spring break. The course was developed five years ago by Professor Jose A. Velazquez, who received a Pew grant for that purpose. It is taught in Spanish and consists of a study of the history and culture of Puerto Rico, enhanced by a trip to the island.

The students who participated in the trip were Carter Atkins, Tricia Bailey, Christine Cogan, Diane Emmons, Aron Kimmerly, Heidi Oberholtzer and Scott See. They experienced firsthand the lifestyles of some Puerto Rican families while staying with students who attend the Wesleyan Academy in Guaynabo. Usually, students would spend the day on the run with Professor Velazquez — visiting the old University of Puerto Rico and its museum, exploring the four-century-old forts in Old San Juan, meeting with the First Lady in *La Fortaleza* (the oldest executive mansion still in use in this hemisphere), observing classes in a private school — and evenings they would spend with their “families,” often eating a supper of meat, rice and beans, and “tostones.”

Some of the very interesting and diverse qualities of Puerto Rico come from the fact that it has been strongly influenced by four different cultures: that of the Taino Indians (who had inhabited the island for centuries and up to the arrival of the Spanish), the Spanish (who arrived in 1493), the Africans (brought as slaves by the Spanish) and the United States. While spending two nights in Guanica, in the south of the island, students were able to see all of those influences. They went to *Tibes*, in Ponce, which is an archeological site

originally used by the Tainos as a ceremonial park and burial ground. In San German, they saw the oldest chapel on the island which is now a museum of religious relics, showing how strongly Catholicism was embraced by the Puerto Ricans because of the Spanish influence. As we traveled through the southern coast, we saw many sugar cane plantations, one of the reasons for bringing Africans as slaves. The bay of Guanica, the place where U.S. troops landed to invade Puerto Rico in 1898, was also visited while the students were in Guanica.

One of the students who went on the trip, Diane Emmons, was especially impressed with the dramatic differences in climate and with the “splendor and majesty of the mountains” in Puerto Rico. The very tropical and humid climate of the north and of *El Yunque*, the only national rain forest in the U.S., was left behind during the drive through

the mountains to the south of the island (only 45 miles). There, it is very dry and desert-like.

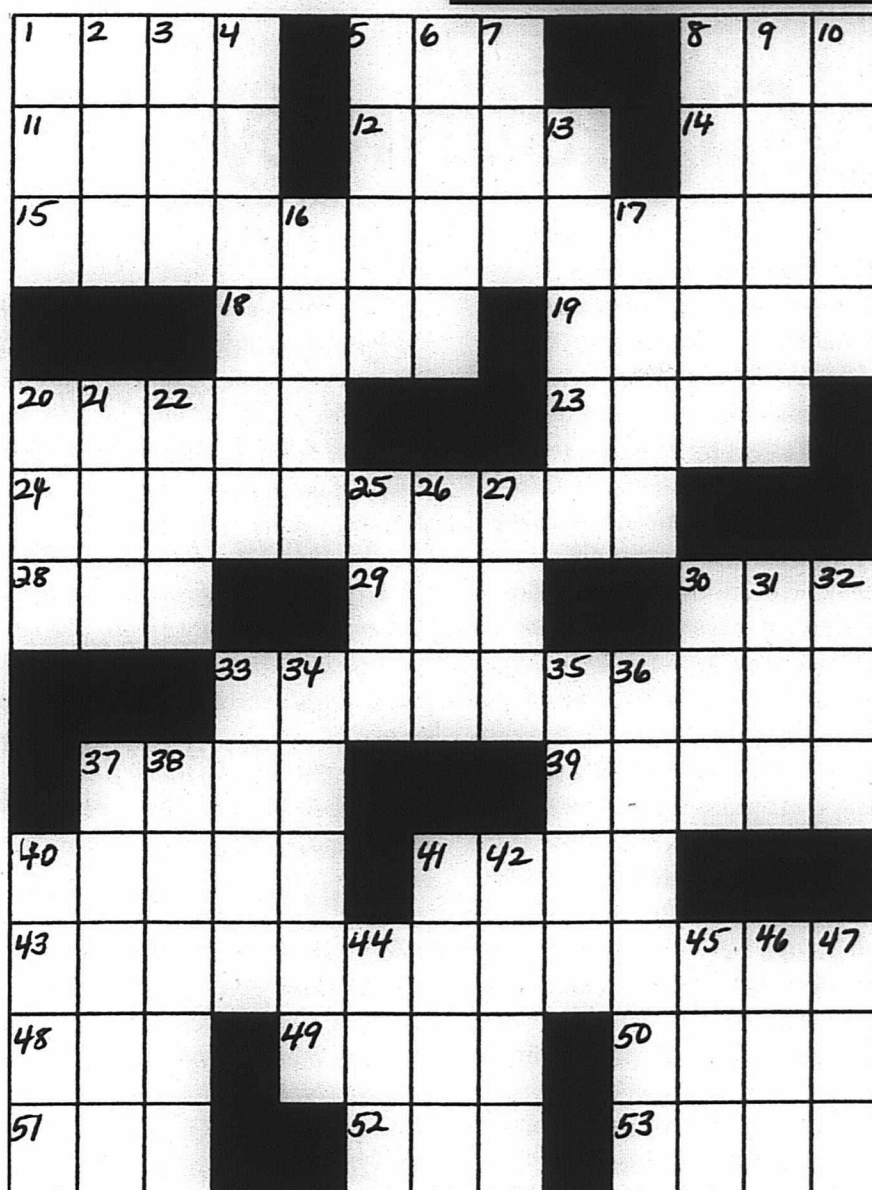
Of course, with beautiful weather over 80 degrees every day, the group spent some time on the beaches of Luquillo and Boqueron.

Graphics Design Professor Michael Jones and Cindy Fox, former OMS representative at Houghton, assisted Professor Velazquez on the trip. His wife and nine-month-old daughter also went. Professor Velazquez will not be teaching another class on Puerto Rican culture next year since he will be away on Graduate Study Leave to do doctoral work at the headquarters of “La Universidad de Valladolid,” Spain in Puerto Rico. He says that he had an exceptional group of students this trip and thanks them for making it such a good experience. The class continues to meet on Tuesdays to discuss and evaluate the trip.

The class in front of the memorial of the Invasion of 1898, Guanica Bay.



NEWS



ACROSS

- 1 Leg part
- 5 Museum collection
- 8 "Star Wars" program initials.
- 11 Vicinity
- 12 Bellow
- 14 Fedora or bowler
- 15 Some of Dr. Whiting's pupils
- 18 It follows Joel
- 19 Prince Charles' wife
- 20 1651 in Roman terms
- 23 Troubles
- 24 CAB event
- 28 2000 pounds
- 29 Dorm supervisors
- 30 Peculiar
- 33 Final Four preceder
- 37 Ajar
- 39 "Goodnight, —"
- 40 It's right next to D
- 41 Sicily or Corsica
- 43 11:05 V.I.P.

DOWN

- 1 Taxi
- 2 Nickname for Mr. Onassis
- 3 Feline constellation
- 4 "Deck the Halls" chorus start
- 5 Jason's mythological ship
- 6 Orbison and Rogers
- 7 Scottish cap
- 8 Water around a sandbar
- 9 Fixes a sock
- 10 "— small world after all"
- 13 Ham operator's need
- 16 Leave out
- 17 Abandon at the altar

- 20 Colorado zone letters
- 21 "In excelsis —"
- 22 Ted Turner's network
- 25 Pitcher's statistic
- 26 Down in the mouth
- 27 Greek letter
- 30 Keats specialty
- 31 Comedian Aykroyd
- 32 Artificial color
- 33 Harvest
- 34 Go in
- 35 African river
- 36 Long-running musical
- 37 "No Man — Own": 1932 Gable-Lombard movie
- 38 747, for one
- 40 Reverberation
- 41 Car-travel game
- 42 Ran
- 44 Tone — (rapper)
- 45 It fits in the ignition
- 46 First woman
- 47 Crimson or scarlet

No Errors at Artist Series

Linda Betzold

Shakespeare would have loved the last artist series.

The National Shakespeare Company delighted its Friday, March 26 audience with a modernized version of The Comedy of Errors directed by Casey Kissiah.

A comedy of mistaken identities and the resulting mishaps, the play was well-suited to the glamorous Hollywood of the approximate 1950's. Shakespeare's 17th century creations took on subtle resemblances to Marilyn Monroe, Clark Gable, and even Judy Garland. The "godfather" himself, complete with horse head, made a few brief appearances.

Puns, bawdy jokes, slapstick, and even Three Stooges humor fit naturally with Shakespeare's already witty lines. And according to Professor Wardwell, The Comedy of Errors is considered by many to be one of Shakespeare's very few original plots.

The 1992-1993 season of Artist Series presentations is concluded at Houghton College. To all who missed any of the fine performances, be sure to watch for the 1993-1994 line up in the fall.

WANTED CORRESPONDENCE:

Hi, I'm Sean Bradford and an inmate at Collins Correctional Facility. I am looking for correspondence, preferably with females. I'm interested in calasthenics, and I like to read about things like philosophy. I am mulatto. I'd really like to hear from you.

Sean Bradford #85-b-0762
Collins Correctional Facility
Helmuth, N.Y. 14079-0200

African Christianity

Philos Diu Dau

Editor's note: The following essay won first place in the Missions Essay Contest.

Controversy was brewing among the members of *Malakal Church. The issue revolved around elder Zacharia Deng. Deng was considered by everyone in the congregation as the closest ally that Pastor John Davis, the British missionary who established the Church, had in the community. Pastor Davis made most of the decisions concerning the general welfare of the church after conferring with Zacharia Deng. However, at this point in time, elder Deng was not in good grace with Pastor Davis.

The affair started when elder Deng accepted the widow of his brother as his wife in accordance with the Dinka tribal tradition. The custom required an older brother to take into his household the widow of a brother who has died of natural causes or a casualty of war, as his wife if she has children. The logic behind this tradition was that the children of the deceased were not to be left lacking and/or that they might not acquire a different heritage, if their mother was to remarry. The children keep their father's name.

Elder Deng accepted this obligation, fully knowing that Pastor Davis would not approve and would probably bring the Church Council to expel him from membership in the church. The church was divided in their response to this issue. There were those who rejected this marriage because it was against the "rules" of the church and that polygamy was unacceptable and pagan. There was a group who thought that Deng did the right thing and the "rules" of the church were formed by Western missionaries who did not have any idea what African customs and traditions were all about. They stated that the church in Africa should not be modeled after the Western

Church but rather be Africanized.

This debate is an example of the many issues that is plaguing the African Church today. The Church is divided; whether to maintain the "rules" that were set by the Western missionaries or to enculturate Christianity to fit African conditions. The problem can be traced back to the time missionaries first entered Africa. Africans were required to forsake their "pagan and primitive ways and cultures" to become Christian. Africans adopted European names at baptism in order to be recognized as Christian. The Church in Africa has to deal with these problems that occur when African traditions and cultures contradict with Christian values that the Church inherited from the West. The African Church has to recognize the importance of culture and tradition with respect to religion.

For African Christianity to fully emerge, the African people have to take the responsibility upon themselves. Evangelization in Africa has been carried out in three ways: (1) transplantation: imposing Western expressions of Christianity without modifications; (2) adaptation: introducing Western expression of Christianity with some adjustment to local culture; (3) incarnation (inculturation in the best sense of the word): creating truly African expression of Christianity (Healey, 175). Christianity has to be enculturated in Africa for the true meaning of salvation to be conveyed to the African. Enculturation has been shown to be successful by early missionaries; Matteo Ricci in China, Robert de Nobili in India, and Charles de Foucauld in North Africa. These men identified closely with the local culture, traditions, and customs to enculturate Christianity. The local population could then relate better to the message of

salvation.

It is urgent and necessary for us to proclaim and to express the message, the life, and the whole person of Jesus Christ in an African artistic language, in our language which is the expression of our daily life, of our culture. Many people of different cultures have done it before and will do it in the future, without betraying the historic Christ, from whom all authentic Christianity arises. We must not restrict ourselves to the historical and cultural forms of a particular people or period.

The creation of a Black Christ in Africa does not diminish at all the historical Christ; on the contrary, it enriches the universal meaning of the message of God who became one of us in order to proclaim Christ as Lord of all nations of the world through their authentic riches: their languages, their gestures, their art, their whole life and culture which are God's gifts and should be returned to Him as a cultural offering (Deng 231).

For the African, religion and culture are inseparable. For Christianity to carry its full authority, the Gospel has to be imparted in ways that the African can relate to. To explain to the Dinka people of Sudan Jesus' role of "shepherd" would be a hard concept for them to deal with. Only little boys tend sheep because it is considered to be an insignificant task. It is a man's job to care for cattle, therefore explaining Jesus' role would be more appropriately explained as a cow-herder. Other parables and stories can be adequately told in better contextual ways. There can be variations to these stories, but whatever the rendition, it should relate to the culture, customs, and life situations

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FEATURE

CONT. FROM PAGE 8

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Diu Dau's essay

of the local people.

Other issues, such as Zacharia Deng's, are causing discord in the African Church. The issue of marriage has not been fully resolved. Western Christian teachings on marriage did not take into account the African situation. African marriage customs are based on deeply human and deeply Christian values — community, sharing, mutual support, and strong family ties. The custom for the care of widows in rural African society has no Western counterpart. The Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) stated:

The kind of solution we favor . . . definitely rejects the indiscriminate baptism of polygamists. However, it assumes that to refuse baptism to polygamists in certain cases is a greater evil than the evil of polygamous marriage itself. The following principles should be applied . . . (a) In certain cases people involved in polygamous marriages and in the care of widows according to African custom may be admitted to baptism and other sacraments . . . (Healey, 183).

SECAM is an agent in trying to reconcile the differences that exist between the rules set by Western missionaries and African conditions. Throughout the continent, the Church is attempting this process. It is going to be slow because of established practices. The African people have to realize the richness of their culture through the lens of Christianity. This perception of cultural identity will lead to new insights and values in the Church. The change will have an effect on most of the established practices. This includes church services. Most of the church services have Western roots and are

foreign to the rural African. Services should be remodeled so that the rural African can worship God comfortably in a medium he/she can understand. P. Pondy states:

The African traditional means of communication are the most effective group media in the service of inculturation . . . Poetry, rhythm, dance, music, storytelling, proverbs, and riddles, drama, all performed by the group for the group, are the most valuable elements . . . which are bound to bear fruit in our liturgies and form of worship, rooting our Christian faith more firmly in Africa's soil (Padan, 540).

The emergence of African Christianity will change the role of foreign and expatriate missionaries. The missionaries will have to be more supportive of the change that is occurring. The missionary is a sign of the universal church living and working within the local church (Padan, 459). The missionary will become more of a helper of local priests and congregations. The missionary will have to adjust to the different work-style and lifestyle; that of a presence ministry rather than active ministry. The change will lead to better quality of the Christian life in Africa.

The African Church has to search, discover and rediscover values and customs that are relevant for today's world. This will lead to a formation of an African theology that will incorporate the traditional values of community, personal relationships, extended family, sharing, hospitality, simplicity, and service with Christian values.

*This is an imaginary church and the situation is imaginary. Any resemblance to living people, or similar situation is pure coincidence.

OPINION

LETTER TO THE EDITOR

Dear Editor:

Well, it seems I've got you all talking, at least. Worse things have happened to Houghton. I didn't want to have to write this letter but I felt compelled to after reading last week's letters, in which I was called, among other things, ignorant, deceiving, and spiritually blind. Call it devilish pride, but I thought that charges like those required a response.

First, I'm afraid my point was misunderstood. That is my own fault. You are right, Alan, Donald, and Heather, when you say I shouldn't generalize. I did and I apologize for that. You were not able to get past my hyperbole to see what I was trying to actually say because I had already offended your sensibilities. Point well taken.

So let me clear it up for you. The intention of my letter was not to condemn the entire Charismatic movement. As I said before, I believe the movement has done a lot of good for a lot of people. I myself regularly attended a Charismatic church for a period of time in 1991, so I know whereof I speak. Every denomination has its failings, whether Wesleyan, Presbyterian, or Charismatic. I would never argue that point. Only a fool would do so.

But if we realize that each denomination has failings then we must look specifically at what they are. I believe that Charismatic churches have a problem in the way in which they deal with the issue of the devil and spiritual warfare. This is the problem to which I was speaking when I said that the Charismatic church has become dangerously emotional. I was not speaking of the movement as a whole.

Now, on to some specifics concerning the responses in the Star. You say that I support ignoring the devil and even that I don't believe he is real. You say that I believe fighting the devil is wrong and that he is harmless. I suggest you read my original letter again. If you do, you will see that I said none of those things. I do believe in a personal devil and I said as much when I made the point that "if you want to see the devil in some harmless guitar chords...then he will certainly appear there." And yes, he will be dangerous. I then went on to tell exactly how I think we should fight him - not by ignoring him, but by showing him for what he is: "defeated and shamed in the face of an honest God, without power or privilege in your own life."

There are many ways to go about "fighting" Satan. I again submit to you my original hypotheses; that by being so obsessive about devils and demons, by

looking for them everywhere and in everything, by succumbing to the thrill of spiritual confrontation, we have in fact let the devil take control of our God-given good sense. I am sure that there are Wesleyans and Presbyterians who have had demon encounters but I hold to my original statement that such encounters and possessions seem to be much more prevalent among Charismatics. I noticed that none of those who responded really refuted this point. Could it be that they have noticed the same thing? Ignore it if you will, or call me a liar, but I believe we have all seen enough of it to suspect it is more than a coincidence. It is a genuine problem. So let's at least be honest with ourselves, okay?

Of course all this is just one man's simple opinion. A hypothesis. Not the gospel truth. Yes, I speak and reason partly from personal experience. But that is necessary I believe, when addressing such a personal issue. Forgive me this one indulgence, won't you? I hope I've cleared some things up and calmed some people down. If so, perhaps we can all rest easier through the empowerment which the grace of God affords us.

Peace and Assurance,
Matthew Roth

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Opening and Presentation
of awards
Friday, April 2, 6:30 pm
Wesley Chapel Gallery
▼

ATTENTION

The Commuter Club and Student Development announce the opening of a **Commuter Lounge**. It is located in Conference Room B on the first floor of the Campus Center. Open hours are from 7:30 a.m. to 5:30 p.m. There will be a bulletin board located there for announcements and information. The lounge will be equipped with a microwave and refrigerator.

ALL COMMUTERS ARE WELCOME.

fruits, nuts, and berries

Jen Garrison

[This letter showed up in my box at the STAR, unsigned, undated and unsolicited. (Although I must add here that it was well foot-noted on the pseudo-plagiarism of my column.) It is a conservative treatment of my original column, but, as a wise man once told me, if there is Truth, it will shine through any version of a story. -Jen.]

The following is a transcript from the American Historian's Annual Convention, May 14th, 2093, the one hundredth anniversary of the Fall of the World Trade Center. Keynote speaker Dr. Thomas Daniel Abram addressed the assembly with a lecture from his new book: Systematic Christianity: Despair, Change and Late 20th Century America.

Although despair and its counterpart, hope, have always been an integral part of American life, it is the Trade Center tragedy that created the phenomenal changes in the latter quarter of the century. The world outside the United States erupted again and again in war and famine, disruption and overthrows, coups and demonstrations, oil spills and earthquakes; America spent much time, money, effort, and troops on policing the world. That is, until the collapse of the World Trade Center in May of 1993.

The Trade Center buildings sustained substantial structural damage in a blast earlier that year, but were declared safe. New York returned to its robust economic trade. Then, May 14th, 1993, without warning, the first building collapsed into the second and the two toppled.

The twin towers, symbols of America's prosperity and economic prowess, lay, felled and flacid. A quarter of a million people died in the fall, the rubble and the aftermath.

Included in the tragedy were David Denkins, New York's Mayor, Mario Cuomo, the Governor of the same, and Bill Clinton, the President, who were touring the repairs from the original damage.

New York, then the country, went into a state of emergency. America was brought to its knees. The Senate and the House, now devoid of their leader, flailed and found themselves lost and without direction. The Congressional Resignation and the New Election followed this devastation.

But this change did not exist in a Tower-toppling vacuum and to understand this change fully we must begin analysis earlier in the last quarter of the century.

Governmental control of the nation centered around the President; it was by his standards and values the nation revolved. The unfortunate reality of this situation manifested itself in a number of ways. The abortion debates in the administrations of G. Bush and W. Clinton evidenced this unfortunate situation.

Bush, following traditional Christian values, fought disregard for human life in his struggle against abortion. His first day in office, Clinton, following his own set of values, signed away the progress Bush had made in the fight. Arbitrary values encoded as law inevitably end as excuses for further legislation and oppression.

And the oppression did come. Clinton embraced groups of homosexuals, minorities, and women. These groups' paranoid, militant, intolerant individuals sought to over-turn the family, the economy, and the nation. They were obsessed over sexuality and fought against the church, claiming it to be discriminatory and sexist. Their

intolerance kept them from the power they might have gained had they banded together.

The job market was flooded with women who had attended college. Popular culture saturated women with the need to have a career in order to be fulfilled. Again, family values were being undermined and women either worked and abandoned the home or tried to balance the two, excelling at neither.

Children were instructed that traditional family roles were oppressive and should be disregarded. Little girls no longer understood their femininity and little boys confused the roles of provider and nurturer. Consequently, men grew up not understanding how to treat women with respect and women lost their sense of modesty.

This loss of modesty appeared in popular magazines that depicted models who enticed young people to sexual thoughts and actions. Women's loss of modesty and desire to follow this culture lead to a rise in rape, sexual assault and domestic violence.

[end of part one] [my parenthesis, -Jen]

Crossword Answers

1	C	2	A	3	L	4	F	5	A	6	R	7	T	8	S	9	D	10	I
11	A	12	R	13	E	14	A	15	R	16	O	17	A	18	R	19	H	20	A
21	B	22	I	23	O	24	L	25	D	26	G	27	Y	28	M	29	A	30	J
31	O	32	R	33	S	34	A	35	M	36	O	37	S	38	D	39	I	40	A
41	M	42	D	43	C	44	L	45	I	46	T	47	L	48	L	49	S	50	S
51	S	52	E	53	N	54	A	55	T	56	E	57	S	58	P	59	O	60	T
61	T	62	O	63	N	64	R	65	A	66	S	67	O	68	B	69	D	70	D
71	R	72	E	73	A	74	D	75	I	76	N	77	G	78	D	79	A	80	Y
81	O	82	P	83	E	84	N	85	I	86	R	87	E	88	N	89	E	90	E
91	E	92	F	93	L	94	A	95	T	96	I	97	S	98	L	99	E	100	E
101	C	102	H	103	A	104	P	105	E	106	L	107	S	108	P	109	E	110	A
111	H	112	E	113	N	114	R	115	O	116	P	117	E	118	S	119	E	120	V
121	Q	122	R	123	E	124	C	125	Y	126	D	127	E	128	E	129	Y	130	E

Uff-da!

Scott Hansen

This past spring break I had the privilege of traveling to England with a class led by Drs. Airhart and Bressler. Here are some of my observations about England and its culture. The churches and pubs are two of the most important institutions in England. Churches (there were so many beautiful and significant ones) are a place of communion and fellowship with one's fellows and more importantly with God. The bread and wine, body and blood of Christ, are broken and consumed with reverence and awe in God's house. Sadly, England, along with most of Europe and the U.S., is considered as post-Christian. Only a skeleton crew of the faithful come into God's house while the apparatus of a nation's once strong faith remains.

Sunday at St. Paul's cathedral in London epitomized this condition; the visitor's gallery was full and the sanctuary near empty. Most did not venture into the cathedral to worship God but took pictures of the marvelous architecture. They did not come to seek God, so they did not find him at all. This same kind of mentality exists on the other side of the Atlantic where the churches are seen as a place to strengthen business ties, a cultural peculiarity, or a social gathering—everything but a place to worship God.

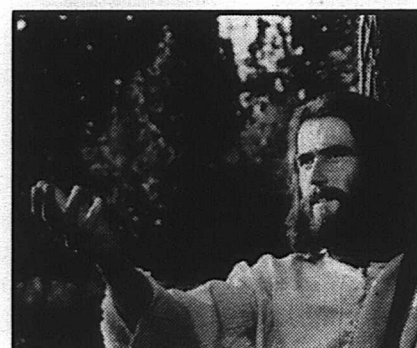
The churches I saw were unique, holy places. From St. Martin's in Canterbury to the magnificence of Salisbury, their purpose was the same—the worship of God! I realized that I am a part of something far grander than I, which has been going on for many hundreds of years. The church universal, that fuzzy nebulous term, was made more tactile because of our trip to England.

The Christian experience is not solely an American one but an international, historic one. England reinforced this view. I am not as significant as I once thought, but more like a little dot on the continuum of life. My faith is not the apogee of Christian thought, far from it, but the faith of a single individual in a very big world living in God's eternity. Importance is not placed on the individual but on God, obedience to him, the catholic church, and the loving furtherance of his kingdom. I was a little saddened by the beautiful churches standing empty. England seems to have lost a great deal of its faith.

On the contrary the pubs were not empty. Pubs are a vibrant aspect of the English tradition. Communion with one's fellows takes place as the bread is broken and mead imbibed. Warmth, equality, and comradery are all things found in the pub. It is a safe haven from the storms of life. It is a place to take a break and refresh one's self. Sustenance on a physical and social level is provided in the pubs. In many respects the pubs have replaced the Church. Varying social classes find common ground in the pubs. Granted, the class distinctions are still evident but interaction is not as socially taboo as it would be on the street. Visions of the old Germanic mead hall came to mind. I believe the English pubs to be the result of 1300 years of evolution beginning with the Germanic mead halls.

Churches and pubs are inextricably combined in my eyes. Man meets God at the church and his fellows at the pub. Nourishment takes place at both places as spiritual, physical, intellectual, and relational needs are met. Talks in pubs have been the catalysts for much change in both politics and religion throughout

history. The Virginia colonists met to discuss their problems with the crown at the Raleigh Tavern. The White Horse was the place of many a lively theological and political debate, and the Eagle and the Child provided a place for the Oxford Christians to rest and talk. The repercussions of these talks are still being felt today. Maybe in order to inspire deeper thinking a non-alcoholic pub should open up at Houghton. Who knows what may come of it, but the discussions might end up like the beer, a little watered down. Cheers!



JESUS

Some call him a great teacher
... a prophet
... a martyr
... God.

What will you call him?

See this movie
and decide.



AN INSPIRATIONAL FILMS PRESENTATION
OF A GENESIS PROJECT PRODUCTION
DISTRIBUTED BY CAMPUS CRUSADE FOR CHRIST, INC.

Houghton College
Chapel Service
Monday, April 5
11 am (excerpts:
The Passion Story

Houghton Village
Church
Wednesday
April 7, 7:00 pm
(entire feature film)

Interview with Ricardo Romero

Joel Tom Tate

Ricardo Romero is the newly elected Student Senate President.

Q. What motivated you to run for this office?

A. First of all, in a conversation I had early in the semester some of the problems which occurred in the past were discussed and that made me start thinking. I asked myself why those things happened and I kept thinking about it. Two weeks later someone suggested I run for president of student senate, but before I made a decision I read the constitution to get a better picture of the situation. Due to deadlines I didn't get my petition in on time. But when the nominations were reopened, because I had something to contribute through my experience, I decided to run.

Q. Some people have expressed reservations about you because you are such a recent arrival to campus. How would you respond to that concern?

A. I think the concern came as a result of the fact that people didn't know me and didn't know what kind of beliefs I have. And some people questioned whether or not a transfer should have the right to run for office. But I couldn't answer that question because that's the way the constitution is written. I just play by the rules.

And a lot of people looked at it in a different way. They saw that as a new person from a different school I would be a break from the past and I would bring a lot of new ideas. The concern about my recent arrival was expressed to me after the election. I was not aware of such concerns during the campaign. And I think that if that was a real concern people would have shown it

during the speeches or debates, prior to the outcome.

Q. How has the election affected your view of Houghton?

A. My view of Houghton has not changed very much: what has changed is my view of certain people at Houghton. I was very disappointed by a few people who don't practice what they preach. But the whole process was a challenge for me for the simple reason that I'm new. And I found that the student body was looking for a real change.

Q. Some people have been calling into question the sincerity of your faith and insinuating that you are not a Christian. How do you respond to that?

A. People should not judge others by what they say, but what they do. You need to be looking at lifestyles: what people do; how they live. Since I'm a new student people had no right to question my Christianity.

The issue was raised by one or two people who were spreading rumors about me. But it was something that I did discuss at the debates where I discussed my relationship with God, and if people wanted to know they should have been there.

I also want to make it clear that my relationship with God is a personal matter and I don't think that I should have to talk about it. And I believe this very strongly because of the culture that I come from. And I do not believe that people should use the name of God in their campaigns to get elected.

Q. Those in charge of the recent election made the decision to not make public the percentages of votes received

by the individual candidates. How do you feel about that decision?

A. I think the results should be made public like in any democratic system. But I do understand the reasoning behind the decision which stemmed from the fact that last year student senate got into a lot of trouble. So I don't have a real problem with it. It was a decision made by student senate and I respect that.

Q. What are your plans for student senate in the immediate future?

A. I take office next week and the first thing we're going to do is restructure the cabinet. Then we will amend the constitution. I would like to see amendments to ensure the separation of powers and to specify the duties of each officer among other changes, in the next month or so, before the end of the semester.

For next year we will be rewriting the constitution, which is a very lengthy process, and we will be developing strategies for distributing money wisely.

I've also been talking to administrators and trustees about ideas we have and this has given me a great deal of confidence that the administration is willing to work with us.

I want to take this opportunity to thank not only everyone who voted for me but also to thank those who participated in the election. And I would like to encourage those who didn't participate at all to do so in the future, because it's the only way that you can express how you feel about issues.

And lastly I would like to request everyone's input on any matter in which we can fulfill the needs of the student body.

And please remember that it takes more than one person to make changes.

Financing Graduate School

Tami Marzolla

Part 3 in a series on Financing Graduate School by Patricia McWade

Creating a proposal is the final step in the process of locating aid programs for graduate school.

To review, the other steps are: 1) determine who you are and your reasons for studying, 2) define your field of interest, 3) estimate projected amount of time and money needed, and 4) examine personal characteristics and determine how you will display them or demonstrate those particular aspects of your personality.

You will find that as you collect and review grant applications in preparation for writing a proposal, the complexity of this form varies from larger grant to smaller grant. Each contains the same basic personal information like age, education, and work experience, but the larger grants may require an additional two to five pages project description and tentative budget.

Listed below are the various components of a proposal:

Cover letter — informs the sponsor of your proposal. It should include the name of the award you're seeking, the deadline, expected announcement date, and the title of the project.

Abstract — a concise statement of your objectives and procedures. It essentially provides what you plan to do and why.

Summary — contains the essential elements of your proposal condensed into as little as three sentences or as many as seven pages, depending on the amount of the grant.

Introduction — establishes your credibility by drawing attention to your qualifications. It also establishes a link between your project and the interests of

the sponsor.

Objectives — describe your hypotheses and what you intend to accomplish.

Methods/Materials/Procedures — a detailed description of where and how you plan to do your work.

Evaluation — establishes criteria for measuring the projects in terms of whether it meets its objectives.

Budget — presents a clear and reasonable proposal of your projected expenses.

Appendix — is optional, but some sponsors require supporting material.

All of these components will not necessarily need to be included in all grant proposals; however, it will be to your advantage to be aware of them.

Sponsors many times are corporations, large organizations, libraries, and others who supply financial support. An important thing to keep in mind is that when you receive aid you enter into a partnership with that sponsor. A partnership implies commitment and accountability. You may need to inform sponsors regularly on your progress. This could mean providing the sponsor with a quarterly progress report, a summary (possibly extensive), or contracting to work with the sponsor for a period of time.

The ideal project is one that is suited to meet both the recipient's and the sponsor's needs. You aim in designing a project should be to consider the sponsor's perspective. What are the sponsor's needs and goals and where does your project fit into their fulfillment? As a recipient of their monies you want to communicate that your project will be an asset to them.

Sponsors have an ideology and as a recipient of their money you should be aware of their views and understand that

you are reflecting their ideology.

Carefully consider whether the corporations or organizations are ones whose views you can respect.

That concludes the series on financing graduate school. I hope this information has been valuable to at least one curious person on campus. You can come in to the CDC and check out the book anytime. It is especially helpful in providing names, addresses, and phone numbers of aid programs and agencies.

Study Break success

submitted by CAB

Did you notice the bright sunshine last Thursday? It was a beautiful spring day, a sign that winter was almost over. Maybe CAB's "We're Sick of Winter Carnival" Studybreak had something to do with it.

On Wednesday evening, March 24, CAB sponsored the indoor carnival, designed to get rid of the long Houghton Winter. Co-coordinated by Doug Rex and Yvonne Wood, the event was attended by approximately 400 people and was probably the best attended studybreak in years.

The evening started off with the clowns setting the mood of the carnival theme. Professors Bates, Halberg, and Reed, all from the Business/Economics Department, allowed themselves to be at

CONTINUED ON PAGE 15

ACHTUNG (maybe)

They are everywhere - in the dorms, in the Campus Center, down in the mailroom, at the entrance to the Cafeteria and even in the restrooms. You cannot avoid them. Who? What? Signs, posters, billboards. And they are all vying for our precious attention.

Ours is a message-dense environment. Some advertisers call it an "overcommunicated" society (Age of Propaganda, Pratkanis and Aronson 11). There is an excessive amount of information, all of which "needs" to be

heard. But most of us develop ways to block out the messages that are constantly being thrown at us. It is a necessary precaution against mental overload.

So how does a messenger get an audience to notice what he/she has to say? Loud music and bright colors seem to achieve some effect. Humor, the grotesque, and money are a few other popular means. The media uses sex to sell anything from chewing gum to luxury cars.

Flannery O'Connor, a Christian writer, had a specific message. Recognizing the challenge of communicating, O'Connor believed it essential to "take ever more **violent** means to get [a] vision across to this hostile audience . . . to the hard of hearing you shout, and for the almost-blind, you draw large and startling figures." (Mystery and Manners 33).

We have a message. What vehicle will we use?

Shalom, Dalia

CONT. FROM PAGE 14

the mercy of the student body during the pie-toss where ten pies were thrown in their "general direction," most of them hitting their target.

There were several carnival games going on throughout the evening. Some of the games included darts and putt-putt. The Sophomore class and WMF also provided games for the enjoyment of the student body. The clowns were there with their make-up to provide face-painting for any interested.

Dr. Black, also from the Business/Economics Department, lead off the "Main Stage Events." Several student groups put together acts to perform throughout the evening.

One of the highlights of the evening was the food. It was not the typical Studybreak fare of ice cream and cookies. Instead, CAB provided sno-cones, cotton candy, and fried dough.

The Business/Economics Department deserves a special thank you. Doug Rex stated, "The faculty participation in the events of the

evening were a great success. We look forward to further interaction with professors at future CAB events."

CAB would also like to extend a special thank you to Big Al and his staff for all the help and extra effort they put

into the evening. An extra-special thank you goes out to Darren Avery for helping out with all the sound and scheduling for the "Main Stage Events." His effort went far above and beyond the normal call of duty!! THANKS!!!

Peter's Spider Plant

Darcie Yetter

