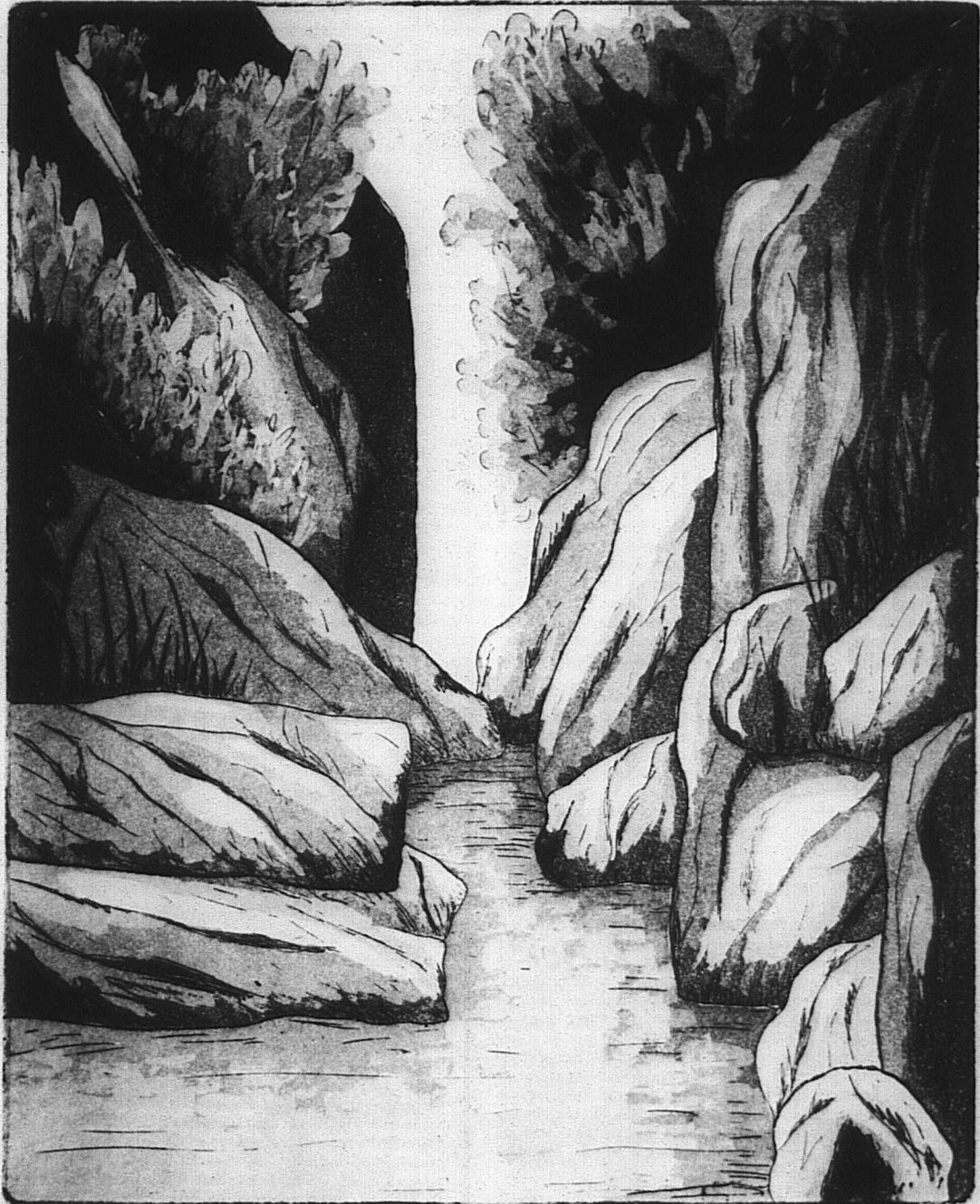


The Houghton Star



March 26, 1982

Vol. 74 No. 16

The Houghton Star

Take Your Time

Ludwig Wittgenstein, an important twentieth-century philosopher by some accounts, once recommended that philosophers adopt as their salutation, "Take your time." At a time in the semester when it seems like we are being told from all sides, "Hurry up," I am struck by how a college, at least in comparison with the working world, adheres to this maxim.

This seemingly wrong observation urged itself against me when I was speaking to a friend who recently graduated from college. He remarked on how easy we have it at college; how in many ways we can do almost anything we want.

His situation as a member of the working world is much different. Every day he must report to work; we can skip a third of our classes. Every day he is closely supervised; whether or not we do our work is largely left up to us. He has no freedom to pursue ideas which occur to him throughout the day (and as an artist this is extremely frustrating); we are free, in fact encouraged, to pursue our own ideas.

Recognizing how different our situation is from the working world, I asked myself why this was so. To my surprise, I found the answer

while perusing an economics textbook (sometimes the literature at my disposal in a free moment is not what I would normally skim for pleasure).

The author described an account of this country's economic welfare which, unlike the commonly-used Gross National Product, would consider quality of life as well as quantity of goods produced. After reading this, it struck me that if we were to attempt to describe the educational welfare of students at Houghton College, it would be based on quality not merely quantity of academic work. Thus, I realized that a fundamental characteristic of a college education is that it encourages a commitment to ideals, even ideals which are not financially favorable. I think this is a good thing.

During these next few weeks while we are hurriedly (academic dilly-dallying must come to an end sometime) studying for exams and writing papers, we should slow down and ask ourselves, "Why am I doing this?" It is a good question to get into the habit of asking because after college it will only become more hurried, more difficult to slow down.

Glenn Burlingame

The "Dog" and the Prostitute

Diogenes the Cynic, nicknamed "Dog" because he lived like one, was a most interesting fellow. He insulted Plato, affronted Alexander the Great, and in general excelled all his contemporaries in being disagreeable. One day a rich man invited him into his luxurious house for a banquet. Knowing that Diogenes could be crude at times (to put it mildly), he instructed his guest not to spit on the floor or furniture. Feeling the need to spit at just that moment, Diogenes spat in the rich man's face, cheerfully noting that it was the only dirty place he could find where spitting was permitted.

On another occasion, Diogenes shocked his fellow citizens when he strolled into the marketplace during its busiest hour and proceeded to masturbate in plain sight while exclaiming "If only heaven let us rub our bellies too, and that be enough to stave off hunger."

Plato called him "Socrates gone mad" but his actions were not without reason. Diogenes merely was refusing to pose. He would not pretend, he would not hide his feelings. He was not afraid to die of hunger and so this freed him to mock the illusions and pomposity of his society. His life mingled wisdom, bitterness and farce, and so his disgust was ruthless. He was intolerant but there was no apparent dishonesty about him. He stood out, he was different, he was genuine. It is easy to love what he was.

On the other hand, at the same time in Athens dwelt Aristides the prostitute. She was as perfect a counterpoint to Diogenes as could be. A chameleon, the moods and ideas of her client become hers; she changes tone and hue whenever necessary, ready to be sad or gay. Pliable or aggressive—she will be whatever pleases, but her moans are all artificial. Corrupted by repetition she becomes — tolerant. She receives, but she does not give. She is discreet and so inoffensive, but one cannot love her.

Clearly, Diogenes is the more noble person. Plainly, I should be more like him. The Church has plenty of prostitutes, but does not tolerate dogs.

And yet, I am troubled by him. To Diogenes nothing was important. It made no difference to him whether he affirmed or denied: There was no point to any action whatsoever. It was all a masquerade. That is why his bitterness is so nonchalant, his contempt so casual, his spitting so without hate, his obscenities so jovial. He is like the prostitute after all — detached from everything and open to everything.

There is a lesson here about sameness and difference.

Brian Sayers

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The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages free exchange of opinion in the form of letters, articles, advertisements and guest editorials in student and faculty columns. Opinions and ideas expressed herein do not necessarily represent the views of the editorial staff or of Houghton College. Those with differing opinions are invited to express themselves in a letter to the Editors. The Editors reserve the right to edit, due to length, or reject, due to professional decorum, any contributions. The deadline for all letters is 9:00 am Tuesday. The Star subscribes to the National News Bureau and United Features Syndicate.

Campus News

Dorms Announce '82-'83 Staff

by Linnae Cain

Monday, March 22, twenty-seven Houghton students opened their mail boxes and, as they read the first line or so of the typed form letters they held, sighed with relief, or possibly even exclaimed with excitement. The long waiting period had ended.

Ever since the informational meeting held on February 1, these students, along with approximately forty others, watched their steps carefully, as they were sure everyone else was watching them. These students had applied for positions as resident assistants (RA's).

These students evaluated each word, each deed, and each encounter, for the possible mistake which could eliminate them. "Why did I write that on my application? It sounded really corny."

"Which guys on the floor did they ask to evaluate me? I bet, I just bet, they picked the only guy on the floor who hates me! What if they didn't ask any of my close friends?"

"Man, I just blew that interview. The resident director (RD) never liked me much, and tonight I couldn't say anything correctly. There goes my chance."

This suspense continued for a month and a half as the slow, thorough process of choosing the dorm staff moved from stage to stage. The process began at the informational session on February 1, when applications were made available.

Those students applying for assistant resident director (ARD) had one week to complete their applications, whereas the students interested in the RA positions were given two weeks to complete their forms. The Student Development Office chooses the four RD's, all of whom are in the graduate program. The RD's choose their ARD's (beginning next year each dorm has two ARD's rather than one ARD and one RCCL), then the RD and ARD's of each dorm interview and choose the RA's for their staff.

The Student Development Office is not directly involved with the RA selections. "I have a lot of trust in their (RD's and ARD's) judgement. I don't feel I need to have my finger in it at all," states Beaver Perkins. The Student Development Office does provide information used for the evaluation of each RA candidate.

This information includes: the student's application, the results of each applicant's California Personality Inventory test, and a faculty evaluation (each faculty member receives a list of all the applicants and is asked to evaluate the students he knows).

The basis on which the RD's and ARD's make their selection is, admittedly, subjective. They sort out the information on each applicant and come to a consensus based on the personalities of the RA applicants and the needs of a particular dorm.

Bob Summer, next year's RD at GAO said, "I want guys who have had some experiences and not gone to Christian kindergarten, and Christian high school, and in the summer work in their uncle's Christian bookstore." He also stressed that Christ should be the center of the RA's life. Summer stated that he tried to choose guys who would get along with each other and feel comfortable talking with both him and the two ARD's.

Juanita Smart, RD at East Hall, said she looked for girls who are spiritually committed, have a desire to serve others, and are sensitive to human needs, "but," she qualifies, "I don't want someone who's so spiritually together that she is no earthly good."

"You have to pick a group that could work together," points out Allen Hemayakian, Shenawana's present ARD. "Some other applicants were as qualified but we couldn't fit them into a group. Staff support is something that you want to have," concludes Hemayakian.

So, as of Monday, the pressure is off, the process is over, and the choices are made. Congratulations to:

BROOKSIDE:

RD Ann Dudley
ARD Anne Ludington
ARD Denise Bakerink
RA Karen Anderson
RA Lynn Bovard
RA Kim Hoover
RA Jan Merz
RA Sarah Verser
RA Kim Waeckerle

SHENAWANA:

RD Tim Nichols
ARD Rick Plucknett
ARD Steve Lindahl
RA Parker Jonathan

Campus News Briefs

by Karen Blaisure

You do not want that "F", so remember to pick up a change of schedule form at the registrar's office by March 31.

To be able to draw for a room in college-owned housing, pay the tuition deposit of \$100 by April 1st.

A partial listing of ministries, house groups, and communities in the U.S. and a booklist can be obtained by writing to Jeanette Baust intra-campus.

On Saturday, March 27, dinner will be served from 4:45 to 5:45 due to the American Baptist Convention.

The dorms will close on Saturday, April 4th at 10 am and will open after vacation at 5 pm on Sunday April 11th. The first meal served after spring break will be dinner on Monday, April 12th. To help Austin and Cecil please sign the sheet under the suggestion board if you plan to be here for that meal.

The holiday van to the Buffalo airport will leave Houghton at 5:30 on Friday April 2, and 8 am on Saturday April 3. The van will pick up students at the airport at 9pm on Monday April 12. The fee is \$14 one way. Sign-up in the student development office. The fee is payable when you sign up.

Discovering the Activities of CAB

by Chris Campbell

This reporter attended a meeting of the Campus Activities Board on Tuesday, March 16, and discovered more how policy in that organization is made, especially concerning concerts and movies.

The chairman of the board is the Vice President of the Student Senate and the treasurer is Senate Treasurer. The board also consists of three student members elected by the Cultural Affairs Committee, and one representative from Student Development. They meet each Tuesday from 11:45 to 12:35.

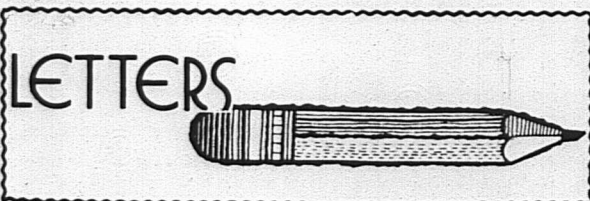
C.A.B. is responsible for the films that are shown on campus, provided they are passed by the Film Review Committee, which consists of three students, three faculty, and three Student Development representatives; at least one member from each category must be present to view the movie.

One such film that was not passed was "The In-laws", supposed to have been shown on March 13. The preceding Monday, the committee convened to review it, though it was not the usual committee. Students unable to make the meeting had sent substitutes; perfectly all right since

meetings are called on short notice, depending on when the movie arrives. The three students were not as vocal in their opinions as the other faculty members, and it was voted that for this combination of reasons, "The In-laws" should not be shown: there was much profane language, there was a picture of a nude woman, and all-around, it was a poorly-made movie.

Dave Foster, a member of the Film Review Committee, and the Student Development representative on C.A.B., commented that when the regular members attend, a more consistent opinion is arrived at. Because the committee changes each year, some movies that are passed one year might never be passed another, though the policy is that once a movie is passed, it doesn't have to be reviewed again, and may be shown other years, like "The Sting". If a movie contains an overall unwholesome theme, offensive language, or nudity aimed at sexual arousal, it shouldn't be passed. But then it really comes down to the personal opinion of those reviewing the movie.

A survey taken by C.A.B. on continued on page seven



Thanks Tom

Dear Linda and Glenn,

I want to congratulate Tom Burton who, despite his fear, stood up to be recognized, spoke up to be heard, and above all didn't shut up in order to win friends but said well something which needs to be said much more often around here. I'm sure a few people listened.

Thanks Tom. We appreciate the unadulterated word of faith at other times than between 11 and 12 on Sunday. It needs to be shared once in a while in chapel, too. I mean a 25 minute sermon on Sunday, even if Pastor Abbott is talking, can so easily get lost in little distractions, and the spiritual food for the week missed. Why, just carefully reading the "Index of First Lines" in the hymnal or filing one's nails could be all that is necessary for a saint to miss some

key thought. Last Sunday, for example, the unkempt young student slouched in front of me in Wesley Chapel was so busy pawing his girlfriend that I'd bet he missed almost all of the service. He seemed just so distracted that I'm sure he appreciated the opportunity (if he happened to be in chapel) to hear what you had to say, and not have to go a whole week without a sermon to ponder. (Gee, I hope he got a chance to hear Dr. Zacharias too, don't you?) And I bet there were a whole lot of other kids who needed to hear what the Lord expects of them this week.

So thanks Tom. You preached really well in a place that needs a sure word from the Lord.

In the King's Service,
R. Stephan Toman

Reek-ply

Dear Mr. Priolo,

It is quite obvious to me that many of the points I made in my review of the Servant-Petra concert were misunderstood by you (and possibly others), and I would like to set the record straight so that anyone who did misunderstand these points will know what I really intended to say.

First, allow me to point out that our editors' names are Linda and Glenn, not Glenda and Linn. And I hate to disappoint you, but I was asked by Linda to review this concert. I did not sneak it into the *Star*.

As for my qualifications for the job, I believe that I have seen enough concerts, and quite a variety of them, to make me a competent judge of a rock show. And as far as writing is concerned, all I can say is that I don't think you can judge my writing on one review. I don't think it was one of the best things I have ever written, but I hardly think it was as bad as you say. If you would like to pay me a visit I would be glad to show you some other examples of my

writing, and then let you judge my writing abilities.

I never compared a vocalist to an instrumentalist, except to say that the singer sang better than the guitar player played guitar. I felt that such a comparison was a valid one, and I am still trying to figure out what upset you so much about that.

As for the question and answer, I was able to see for myself that quite a few people enjoyed it. But that doesn't make it good rock and roll. A lot of people like Styx and REO, but I would challenge you to find one review of their latest albums that praises them for their originality and talent. Popular consent does not necessarily make something good. Look at Natural Bridge.

I don't disagree with the fact that the love of Jesus is universal, and that you don't have to be a preacher to spread that truth; I never said you did. All I said was that you should go about it in the manner you do it best. If you are a rock singer, you should spread

the word through your music. If you don't think your music is good enough to get your point across, you should quit trying to get a message to people through music. And I'm not asking for original ideas so much, just original ways to say the same thing. Just because the idea is the same is no excuse for using cliches.

Maybe Servant's sermon was the highlight of the show for you and others, but I had come to see a concert not a sermon, so I felt the sermon wasn't such a great idea (at least in the middle of the concert), especially when Servant had been building us up to a frenzy of

excitement and then stopped altogether for fifteen minutes. I thought the sermon was good too, just that it was poorly timed.

I hope this will help in clearing up any misconceptions anybody might have had about the intent of my review. In the future I would ask my readers to put something into their reading and look not only at the literal meaning, but at the spirit of the writing. Read between the lines, people. Thank you.

Sincerely,
George Adams

P.S. I would appreciate it if you would refrain from referring to me as "George". That's not my name.

Candidates for Star Editor

Linnae Cain

Qualifications:

Reporter for the *Star* (one semester)
Layout for the *Star* (one semester)
Writing major
Communications major
Photography courses

Platform:

The function of a school newspaper is to keep the student body informed about important issues; to incite them to action or at the very least to cause them to think reflectively about these issues.

I feel that the present magazine format of the *Star* is great. As one of the present editors, Linda Ippolito, has pointed out, there just isn't much hard news as Houghton. Most things happen in committees which means that changes are accomplished slowly. Reading about committees and their decisions isn't very exciting. I would like to see the poetry, photography, and fictional pieces continued in next year's *Star*. Not only does this broaden the spectrum of interests, it also allows for greater student involvement and what is a student paper without student participation?

One problem I do have with the *Star* this year is its aura of criticism. I think that questioning is very important. As Dr. Kay Lindley says to her Western Civilization classes, "Question me, people. I could stand up here and tell you anything. Question me."

Questioning is a necessary aspect of our education, but being critical for the sake of being critical, or for amusement at someone else's expense, or to illustrate one's own intellectual superiority is unnecessary, and I think, potentially harmful to both the person criticizing, and the person being ridiculed. I think that at times criticalness is appropriate, but not as the consistent tone of a school newspaper.

I would like to see more student editorials in next year's paper.

I would also like to see better sports coverage. Sports constitute such a large part of the social activity at Houghton. I would like to see equal coverage of every sport rather than concentrating all the attention on men's varsity soccer and basketball. The other athletes train as rigorously and deserve credit too. I think that the sports events should be reported professionally. Sports writing is supposed to have a distinctive style that separates it from the other types of journalism. In the present *Star*, sports are generally reported like any other news story; the special sports jargon, the excitement of being there, and the writer's knowledge of the sport are all missing. An example of the type of sports writing I would like to see in next year's *Star* is the article written by Chrzan and Sanson covering the ski races. It had humor, flair, and a distinctive style.

Lastly, I would like a column that gives a brief summary of events occurring in the U.S. and around the world. I realize that newspapers, and *Time* and *Newsweek* magazines are available in the library but many people feel they don't have the time to take advantage of these sources of current news. A column with brief summaries would keep the student body in touch with what's occurring in the world.

Wendy Crawford

Qualifications:

Writing Major
Star production staff (2 semesters)
Boulder copy writer (4 semesters)
Dorm council

After working for a year on The Star's production staff, I still find myself amazed at how the paper gets to the print shop on time.

Perhaps that's an unusual statement to begin a platform with, but it's the truth. All those hours of typesetting, cutting in corrections, and doing layout conclude sometime during the middle of Wednesday night, making it easy to spot a member of the production staff the next day. Every Thursday, you can find them walking around in a daze, looking very zombie-like. Of course, there are those who hibernate on Thursday, getting their long awaited rest. To the best of my knowledge, I can't recall ever seeing Linda Ippolito on a Thursday. Yet, she's always around on Friday when the Star's come out, asking people what they think of the current week's issue.

As editor, I would keep that concern over what you think; be receptive to your ideas about improvements that could be made; encourage you to make suggestions; and get more people involved, students and faculty alike. There are as many differing views at Houghton as there are people, and The Star should represent everyone, not just the select few who happen to be directly involved with it. You don't have to be a reporter to write articles. Letters to the editor are always welcome, even if they're responses to responses of letters. Plus, I'm convinced that there really is humor lurking out there in Houghton. I'd like to see it make its way into The Star a lot more often. I'd also like to see more on art, music and literature in The Star. It should bring out the creativity that Houghton students possess.

I've often been asked why I want to be editor. My frank response is that I like the work, and it gives me a sense of accomplishment. What's more is that it's given me a chance to serve the people of this college, and that's what I want to do as editor.

Jennifer Thirsk

Boulder Editor 1982-83

Linda Ippolito

Lanthon Editor 1982-83

Are you a responsible person without responsibility? Next year these positions need student representatives:

| Position Name | Number of Reps Needed |
|-------------------------------|-----------------------|
| Councils | |
| Academic Affairs | 2 |
| External Affairs | 1 |
| Financial Affairs | 1 |
| Student Development | 2 |
| Year-long Committees | |
| Athletic | 2 |
| Campus Activities Board (CAB) | 2 |
| Chapel | 3 |
| Christian Life | 1 |
| Cultural Affairs | 3 |
| Food | unlimited |
| Judiciary | 4 |
| Learning Resources | 1 |
| Magazine Subscription | 2 |
| WJSL (Programming) | 2 |
| Special Committees | |
| Booksale | 2 |
| Current Issues Day | 2 |
| Info | 2 |
| New Student Directory | 2 |
| Parents' Weekend | 2 |
| Winter Weekend | 2 |

Job descriptions and qualifications are posted on the Senate Office door. To be nominated, contact a member of the Senate Cabinet. Deadline for nominations is April 13. If you have questions, contact Bob Arnold or Brad Carlson.



From left to right: Carol Allston, Linnae Cain and Wendy Crawford

Carol Allston

Qualifications:

Extensive experience with the Star
Managing Editor '82
Fine Arts Editor '81
illustrations and cover designs
reporter
layout

Background in design
calligrapher for professional artist '81
freelance calligrapher
art minor

Majors in Writing and English
Dean's List

Platform:

I am not going to string out a long list of promises that would be impossible to keep if I became editor. There is no way to guarantee that every campus event will be reviewed, that typos will be nonexistent, and that letters to the editor will not be trite.

Instead, my main goal is to see the Star become a credible source in the eyes of all faculty members and students. It's sad when the contents of a college paper are always taken with the proverbial grain of salt. I don't want people to look upon the Star as a joke or an idle pastime of a few students who have nothing better to do than to foment reactions. The Star is the voice of Houghton students. Its purpose is to promote the free exchange of opinion, and to inform students of significant events. I am not advocating the removal of humor, sarcasm, and variety, and the replacement of them with unattractively dry news. I simply feel that beneath it all, the Star needs to earn respect and trust by being reliable and accurate.

I would also like to develop the Star into more of a magazine and less of a traditional newspaper. The groundbreaking has already been done with the switch to a smaller sized format. I'd like to further this along by using graphics along with student contributions of poetry, fiction, and photography.

Thirdly, I would like the Star to keep students informed about events that are taking place on a nation or worldwide scale. When people look at an editorial cartoon and register a blank look and a confused "huh?", some thing needs to be done. It is idealistic to assume that the availability of TV and radio news broadcasts is enough.

Finally, I would like to promote an awareness of significant projects which students and faculty members are undertaking by means of interviews.

Natural Bridge: Fluid and Danceable



by George Adams

Entering Wesley Chapel on Saturday night, March 20, I was surprised at how empty the auditorium was. This was the first time here at Houghton that I have not had any trouble finding a seat near the front. In fact, I was sitting in the center of the first row. At first I thought, maybe I'm a little early. But checking the clock I found it was 8:05pm and the concert was scheduled to start at 8:15.

As Kevin Oakes came on stage to introduce the band, I looked around and saw only forty other people in the place. I was shocked and disappointed. Although I was glad since I knew that the usual childish Houghton crowd wasn't in attendance, I was upset by the fact that the band might be disillusioned by the paltry crowd, and as a result, not put on a very spirited show. Luckily, this was not the case. And for all of those who missed this show, too bad. You missed the most talented group of modern musicians the CAB has ever presented in Wesley Chapel. I just hope that we will get more bands like this despite the poor attendance at this concert.

Natural Bridge opened their show with an instrumental called *Feast*. Right off, a word popped into my head that served as the best description I could find for this band throughout the show: fluid. Natural Bridge played together so well and with such a good mix, that no one instrument overpowered another. I felt as if a musical stream was flowing over my body and entering all my pores rather than banging against my eardrums.

In the second song, *Dreaming On*, the lead guitarist doubled on lead vocals. His voice fit the music exactly, for it was also smooth and flowing. The words seemed to roll out of his open mouth by themselves. The second song also showed the diversity present in Natural Bridge, as it proved to be a very smooth transition from the mellow *Feast* to the hard-driving *Free Sample*. The band was able to change styles and moods

throughout the night without leaving the audience frustrated, a trait that is quite uncommon these days.

As far as talent is concerned, this band has it all. The lead guitar player is one of the quickest and smoothest that I have ever seen. The rest of the band was all better at their respective instruments than any that have ever been at Houghton College.

The keyboard player is the only person I have ever seen at Houghton that truly understands the proper use of the organ and the synthesizer within the context of a band, and beyond understanding, the only people I have seen make better use of such equipment are Tony Banks, Eddie Jobson, and Peter Gabriel. The drummer had me in total awe. I've never expected to see something like this here at the big H. Mainly working off the snare drum, the drummer would work riffs across his set with the smoothness of a Bruford or a Bossio. He would work complicated syncopated and stuttered beats into rhythms with no apparent effort whatsoever.

This brings us to the percussionist. Besides being the center of attraction throughout much of the show due to his antics and dancing, he added much color to the music through the use of various percussion instruments, including bells, windchimes, tambourines, congas, woodblocks, a toilet float, and many others too numerous to mention. Last, we have the bass player. The bass player, more than the others, showed an amazing versatility of styles. These led to exciting bursts of speed, often with both hands flying up and down the neck of his fretless bass, the right hand playing the two lower strings while the left hand concentrated on the high strings. Wow.

Playing a mixture of Jazz, Rock and Funk in alternating combinations, Natural Bridge offered an evening of happy, energetic music that urged anybody with two feet to get up and dance (too bad that's against the pledge), while at the same time knocking you back in your seat with the sheer artistry, talent and effortlessness the music was performed with. The evening was filled with original compositions, with the exception of one cover tune, *Maiden Voyage* by Herbie Hancock. This song stressed another aspect of the evening's music that was performed very well despite its difficulty, and that was the polyrhythms that ran through many of Natural Bridge's songs.

Natural Bridge was an exciting band, and from all the comments I heard, everyone else at the concert agreed. I failed to write down any of

these comments, save for one. And besides "Fluid", I feel this quote sums up the night very well.

"It's really too bad we're not allowed to dance in this place." ★



Huizenga Lectures in Oklahoma

by Kathy Imrie

On March 1-3, 1982, Dr. C. Nolan Huizenga, head of the piano department of the Houghton College School of Music, presented a series of lectures on the "Christian Perspective on Music and the Arts" at Bartlesville Wesleyan College, Bartlesville, Oklahoma. He presented these lectures under the Staley Distinguished Christian Scholar Lecture Program, the same program under which Howard Snyder lectured here at Houghton. Officially scheduled to speak at three morning chapels and two evening lectures, Dr. Huizenga also spoke at two luncheons, a seminar for piano students, and three classes.

Dr. Huizenga based the three class seminars on a question/answer format, and also gave a chance for questions during each of his evening lectures. Much of the material he presented stemmed from research

done during a sabbatical he took several years ago. Grateful for the chance to share some of the new insights he had gained during this time, he found the opportunity to interact with the faculty and students of Bartlesville personally enriching.

Richard Daake, a Houghton graduate, and Mel Shoemaker, former pastor of the Houghton Church, invited Dr. Huizenga to speak at Bartlesville in January 1982. This was Dr. Huizenga's first opportunity to present a Staley Lecture Series, and the organization and publicity of the program impressed him. He enjoyed the chance to participate in an organization which seeks to present distinguished Christian scholars to college students throughout America, and he is willing to speak elsewhere in the future if the opportunity arises.

Ensemble and Band Present Varied Themes

by Kathleen Merrill

The Houghton College Symphonic Wind Ensemble and College Band, both under the direction of Dr. Harold McNeil, performed Wednesday night, March 17.

The Wind Ensemble began the evening with an Old English style Fanfare Prelude on "Lancashire," by Jim Curnow. They showed much unity in their performance. A much greater balance and blend was evident among the performers in

this concert as compared to the previous performance earlier in the semester.

"The Laude Chorale, Variations and Metamorphoses" by Howard Hanson, exposed various sections of the Wind Ensemble. Above the underlying suspense created by the timpani rolls were recurring motifs which echoed from one solo instrument to another. These sections moved into full chordal sections in

continued on p. 7

Basketball Profile: Ken Jones

by Jeff Aeppli

Kenny Jones grew up in the Bronx, where basketball was played on the backstreets and parks everywhere. The Bronx is heavily competitive and according to Ken, "You don't just lose the game there but also pride is crushed." Games often turned into fights.

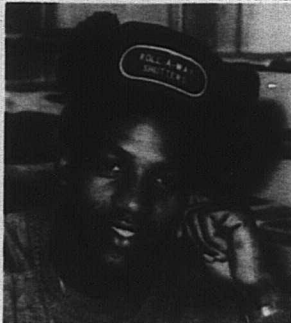
While only playing one year of scholastic basketball at Roosevelt Jr.-Sr. High School in Long Island, Ken was offered many scholarships, ranging from NCAA division I schools to small unheard of schools in Virginia and Texas. He finally decided upon the University of Buffalo because he felt he would have a better opportunity to play there.

Ken feels that if it wasn't for basketball, he may not have enrolled in further education. He entered for the "glamour" of the sports scene, but now that he's in it, his opinion has changed; basketball has taken the sideline to studies.

Ken's decision to come to Houghton was based upon a number of events. Problems with UB coaching staff led to his decision to seek another school that would fit his needs. He played in a summer tournament where he met Glenn Webb who talked him into giving Houghton a look. He found the friendly atmosphere and openness of the students desirable. "When I got here one of the first people I met was Gary Skinner, who's attitude contributed greatly to my decision and he probably doesn't even know it. The Christian atmosphere here is like that of a fairy tale. People don't bother your personal items, here you can leave your doors unlocked and books lying around, something you don't

do elsewhere." However, Ken believes that Houghton promotes a certain attitude of naivety.

In comparing the two schools, Ken related that the Christian emphasis of Houghton is important. At UB co-ed dorms, class attendance, and the social atmosphere presented a laissez-faire society where the students rely on themselves for standards. At Houghton standards are set for the students and this seems to create "more responsibility and better direction." One of the differing factors that led to his transfer seems to have been his



opinion on coaching.

"To be a good coach you must be able to relate to people. Knowledge of the sport is also an important factor, but you must be able to relate to the players before they will accept your ideas."

In conclusion, Ken's leaping ability, his turn-around jumpshot, and slam dunk have not only dazzled Houghton followers and opponents, but have placed him on the all-tournament teams at the King's Tourney and the NCCAA District 2 Tourney, and given him an NCCAA All-American nomination. *

CAB Activities

continued from p.3

March 15 aimed at perceiving student taste better, especially in concerts. About 800 responses were received, and the results will either be posted or will be available upon request from a C.A.B. representative. A survey similar to this one was taken in 1978 in an attempt to discover why attendance was so low at movies and concerts. "Concerts always lose money," Foster said, and C.A.B. is trying to find out whether students want big names like Servant, or a specific type of

music, like what Natural Bridge had to offer. Judging from the attendance levels at both concerts, the answer should be obvious.

The concert coordinator must respond to the various musical tastes in the student body. He might bring in a list of seven or eight possible artists of groups, and after much discussion, C.A.B. will decide on about three. This policy is quite flexible, however, since some performers will call and ask if they can give a concert, as in Phil Keaggy's case. Because of extreme transportation expense for Pam Mark Hall and Bob Bennett, C.A.B. decided to bring in Sweet Comfort Band on April 17. The concert co-

ordinator sets up concerts six months in advance and schedules groups for the second semester of one school year and the first semester of the next.

Discussion, voting, and committee-forming appear to be the main determinates of C.A.B. policy. Students, faculty and coordinators have student interest as their prime objective. *

St. Patrick's Day Concert

continued from page 3

which a feeling of constant motion prevailed.

The Wind Ensemble closed their portion of the program with an Irish tune, "Molly on the Shore," by Percy Grainger, which was dedicated to Dr. Fred Shannon.

Though they showed great improvement, the Wind Ensemble still has some difficulty with attacks and intonation, evident especially among the woodwinds.

In spite of the fact that the College Band does not have the clarity and balance characteristic of the Wind Ensemble, their contributions to the evening's program were well executed and created enjoyable listening. Their performance of "Sine Nomine" by Ralph Vaughan Williams (arr. by Bruce Houseknecht) exemplified this. The themes were all very distinguishable and clear as they passed from one instrumental section to another.

"The Faces of Kum Ba Yah", by John Zdechlik, was interesting as moods and styles changed while supposedly imitating people from many nations as they sang the Old African Melody, Kum Ba Yah.

The final two pieces of the evening were both enjoyable medleys comprised of familiar Sousa marches and pop-tunes from a Rogers and Hammerstein musical.

Although at times there seemed to be weak brass parts, and weak beginnings in "Sousa" (arr. by Warren Barker), the full, spirited sounds of various Sousa marches, such as, High School Cadets, El Capitan, Manhattan Beach, and Stars and Stripes Forever, could be heard.

The Austrian sounding arrangement of "The Sound of Music" caused the listener to envision the Swiss Alps, and with the French Horns carrying the beautifully simplistic melody, Edelweiss, one could almost hear the instruments speak the words. This proved to be an excellent arrangement, a fitting end to a fine concert evening. *

'82-'83 Dorm Staff Selections

continued from page 3

RA Mark Leavitt
RA Darren Sherland
RA Jamie Weiner
RA John Yarbrough

EAST HALL:

RD Juanita Smart
ARD Sue Stirsman
ARD Chris Dougherty
RA Carolyn Badura
RA Marjorie Baldwin
RA Lauri Campbell
RA Kari Cobbe
RA Kris Eastburg
RA Mary DeSocio
RA Mary Beth Fuller
RA Sue Gurney
RA Karyn Hecht
RA Janice Kibbe
RA Beth Omundsen
RA Kim Sheesman

GAO:

RD Bob Summer
ARD Jim Oehrig
ARD Steve Jones
RA Blair Finis
RA Harold Kuehler
RA Pete Roman
RA John Stirzaker

RD - Resident Director
ARD - Assistant Resident Director
RA - Resident Assistant

HC Sponsors Festival

Next Reading Day, April 29, Houghton College will sponsor a Special Arts Festival for the handicapped children of Allegheny County. Two hundred and twenty children will be here from 10am to 1pm, making arts and crafts, enjoying gymnastic demonstrations, listening to the music of Son Touched, and picnicing on the quad.

The first year the Festival was held, over two hundred student volunteers participated. This year only fifteen students have signed up to help. For the Festival to be a success, at least forty more volunteers are needed to do anything from building kites to passing out lunches and pushing wheelchairs. Clowns are especially welcome. If you are interested in helping, please contact Mrs. Moore, intra-campus or stop by the basement of Luckey Building and sign up. *

Zacharias Compares Hinduism to Christianity

Star: You were raised in India? (Correct.) And became a Christian at the age of nineteen? (Correct.) Why did you become a Christian rather than staying a Hindu? What was your rationale for changing – as it was then and as it is now? Had you explored various religions and made a decision that Christianity is “most true”?

Dr. Zacharias: Yes, I appreciate when you ask about it as it was then and as it is today. I'm sure my answer today would probably be much more comprehensive today than it would have been then. But when you really study Hinduism, first of all, you will never find a systematic theology in Hinduism; it isn't possible to write one. Hinduism is systematized under different categories. It is internally a totally contradictory system. In the popular sense of the term there are 330 million gods in Hinduism which caused the great Christian missionary E. Stanley Jones to comment “in the Western world they are spending their time wondering whether there is a god, while in the Eastern world they're spending their time wondering which god to believe in.” Hinduism as a way of life is fine. I have no objections to it. It has much to tell you on how to live, what clothes to wear, and so on... But the fundamental question in philosophy and the fundamental question in life is not whether it works: the fundamental question is, “Is it true?” I just found Hinduism impossible to sustain in the investigation of truth. I should tell you that I had nothing against it, I wasn't looking to find problems in it; but when you grow up in a religion that surrounds you, whether you like it or not, you're going to have to ask some questions. And today I'm a professor of Oriental religions and I could obviously give you far more persuasive answers than I could have given you then; but at that point, suffice it to say, the question of death was unanswered by Hinduism. The postulation is that of reincarnation, but without going into the details, reincarnation really dovetailed into the caste system because when the caste system created all kinds of problems the answer would be, “Don't feel real bad about it because you'll be reborn into a better way.” To make it as succinct as possible, there were too many unanswered questions in Hinduism. One, the question of death; two, the problem of sin; three, the internal contradictions, for example, one segment of Hinduism believes that God is a personal god and another segment believes that god is not personal. You are part of the divine which is where Maharishi Mahesh Yogi of Transcendental Meditation talks about all of us being drops of water to be absorbed in the ocean of life: to put it bluntly, the difference between monism and theism. I didn't find it answering the “gut-level” questions of life. Truth was not the issue; as a matter of fact, the Hindu philosophers will say truth is the wrong question. You don't ask whether a thing is good or bad, you ask whether a thing is useful or not. I rejected that and ultimately

“Hinduism as a way of life is fine. I have no objections to it. ... But...the fundamental question is, ‘Is it true?’”

while on a bed of suicide, a Bible was given to me, it's a very long story... I'd already studied under the Jehovah's Witness for one and a half years and thought I had rejected Christianity; but when I found out the resurrection of Christ and found out that Christ had taken the sin away – “Behold the lamb of God who takes away the sin of the world” – I really found it to be overpowering. However, at that moment, I trusted him on the basis of need but after I walked out of that hospital bed I pursued Him, I followed every bit I could to understand who He was and today as I talk to you, Of course, my concept of Christ is far more mature and deeper than it was then, but at that point all I knew was that he claimed to be able to forgive sin and to justify his authority, he had risen again from the dead. One other thing that really impressed me was that when asked when He would return, Jesus gave a staggering answer. He said, “Of that hour no man knows not even the Son of man.” My mind began to think if he were really a fly-by-night, cheap-type of prophet, “What would it have cost him to say, three-thousand years from now?” There was no way they could have falsified it and he would have still won their following. The fact of his candid honesty really told me there was something more to this person than appeared to the eye.

Star: You mentioned that the fundamental question is, “Is it true?” On what basis do you say that Christianity is true?



Dr. Z: First of all, there are different methods of verification. It has to be internally consistent. If something is internally contradictory it cannot be actually true because I believe that the laws of logic apply to reality. If Hinduism says that on the one hand there is a personal god and then says there is no personal god, it can't be true because it's a formally contradictory statement. If they said he was personal in one sense and non-personal in another, that's not a contradictory statement. But monism and theism are contradictory and, therefore, it immediately dismisses it. Internal consistency is a prime factor.

Secondly, historical verifiability. There is nothing in Hinduism for me to verify. I cannot verify whether Krishna ever lived, if he lived, who he was, who he claimed to be. If you ask the average Hindu when Krishna lived he'll say, “400 thousand years ago, is that all right?” What's the difference between (this statement and) if I were to say to you there's a pink elephant sipping a strawberry milkshake outside your window but the moment anyone else sees it, it disappears? That's what philosophy would call nonsense. So there is no internal consistency or historical verifiability, there is not even existential verifiability.

How do I demonstrate in my experience that it is true? There's nothing to verify. Just to say that you find peace is hardly a satisfactory answer because how does one peace compare with another? In other words, Hinduism puts itself into a crucible that no one can test. They divide their revelation into two categories – one is called *Smrti* which means that which was heard, and one is called *Smrti* which means that which is remembered. Now the question (concerns) *Smrti*, “Heard from whom?” That's a moot point, that Hinduism doesn't answer. Secondly, Hinduism says ultimately all religions are right. Well if everything is true and nothing is false, what is the meaning of true? So for this and a variety of other reasons, the bottom line is that it can't be true. Anything internally contradictory can't be true unless we're living in a mad house and the more anyone tries to clobber the law of non-contradiction, the more the law of non-contradiction will clobber them. So in Christianity, I see internal consistency and historical verifiability. I know it on the basis of experience, that the longer I walk with God the full purpose of my being, my multi-sensory nature finds him to be who he claims to be in worship and so on. You can go on to: the prophecies of Christ which hardly can be explained in purely naturalistic suppositions; the purity of Christ; the resurrection from the dead; the authority of scriptures and so on.

Star: Could one say that Christianity lacks internal consistency because of the plethora of denominations? Is this a different kind of inconsistency than the one in Hinduism?

Dr. Z: If one says that Christianity lacks internal consistency because of a denominational difference, one is attacking Christianity at the wrong

point. Christianity doesn't claim to be internally consistent because of its denominational stance. Even if it were true, he would have a problem because I don't think unity means uniformity. Different denominations might have different accents but they don't need to contradict each other. The problem that Hinduism faces is that it is ultimately only verified on the basis of manifestation. Christianity is verified on the basis of its internal thesis. In other words, if Jesus Christ never lived, Christianity dies. So the place to attack Christianity's internal consistency would be either in the person or work of Christ or on the holy scriptures. If I live inconsistently, I only end up proving that I did not actually believe what I claimed I believed. It doesn't reflect ultimately in terms of the veracity of Christ. Who he claims to be can still be [true] without my appropriating a response. But Hinduism's consistency doesn't go back to a theistic revelation and so their consistency needs to be verified in manifestation and if it is not verified in manifestation then it's just not there. But for us it goes beyond manifestation, it goes to the source of theistic revelation.

Star: How would Hindus respond to your evaluation?

Dr. Z.: The basic response I can give you is that they'll respond that logic is an invention of man's mind, the dialectical system is just as legitimate as the non-contradictory system. A professor of Eastern philosophy once challenged my statement that because Hinduism is internally inconsistent, it is fallacious. He said that there are a variety of [systems of] logic: the law of non-contradiction which says either-or, the dialectical system which says both-and. The either-or system is American and the both-and Indian. When you are studying Hinduism you have to use the both-and logic, not either-or. My question to him was so what you are actually saying to me is that when I am studying Hinduism it is either the both-and logic or nothing else, is that right? That's my point, you really can't knock either-or, it's not American, it's that which most reflects reality. Translated, even in India we look both ways before crossing the street. It's either the bus or me. So the first thing I will try to demonstrate to the Hindu is that when he attacks the system of the basis of which I am judging it, he cannot attack it without destroying language because all I have to do then is make a stupid statement and he'll say that's not true and I'll say it's only stupid in a world that can be true. So without being too ridiculous, the fact of the matter is that the law of non-contradiction must apply to reality or every conversation breaks down. So I'll have to move him past that point first.

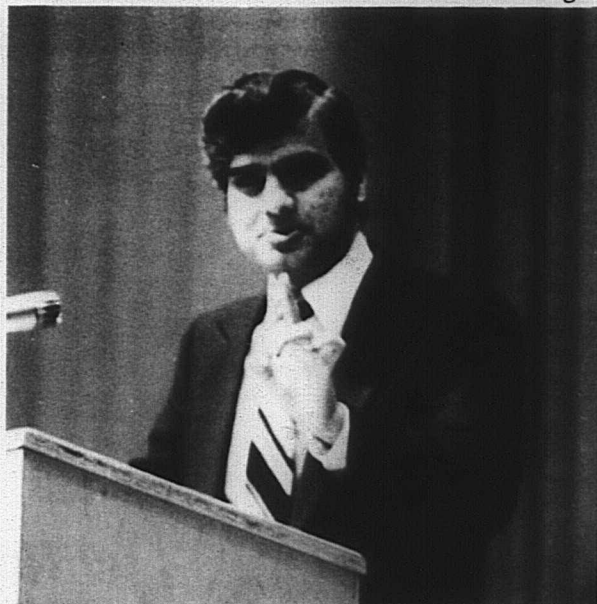
Then point number two, all things cannot be true. I must demonstrate that. Therefore, God must be exclusivistic. If God incorporates every-

"The greatest strength India has is that life is slower there; fewer ulcers, nobody looks at his watch at noon."

thing, then nothing is false; some things must be false and some things true. All systems can't be right. If all systems must be right, why is he even bothering to argue with me? My system should be right too. So ultimately he just destroys himself. But you don't want to break him logically because you win the battle and lose the war. So the interesting thing is that there are many university students who feel the existential dilemma in Hinduism and today come asking you the questions, not in a militant stance but with a stance for seeking the truth. If I were to preach to 1200 in India like I preached this morning at Houghton, all things being equal, supposing this were a secular university, there would have been massive response to Christ in India. You can almost look at an audience and tell how many will come to Christ. The adults are steeped in [Hinduism] culturally and doctrinally so they find it hard to shake it off but the youth can see its internal breakdown.

Star: Can you tell us about Christianity in India versus Christianity in the United States?

Dr. Z.: Every culture has its own struggles through Christianity. I think in America it is the capitalistic system [which says that] the biggest is best. I have 3000 people and you have 300 people, I've got a better church than you. That's America's problem. America's problem is money; India's problem is completely different because people don't have jobs there. The greatest temptation for many a minister [in India] is to climb up the ladder purely for security. This manifests itself in all kinds of power struggles; each one trying to usurp the others. In that sense the Indian church has many problems



because of the carnality of the flesh. I want to be the top dog sort of thing.

Having said that, there are several things the American church has as an advantage. One, America is a very young culture so it's open to change. If I were to say to an average American, "Can I do this?" the average response is "Sure, why not?" He really doesn't have anything to fall back on to say no. But India is a culture thousands of years old and so it's hard for Christianity to wrench itself away from some of the cultural trappings that could be wrong.

The greatest strength India has is that life is slower there; fewer ulcers, nobody looks at his watch at noon. The average service that Bakht Sing runs is about three hours long. Here if the watch goes beyond twelve, the average Christian is very fidgety. I am deeply troubled about it because I can't see getting upset at that and justifying your passion for God. It's just contradictory to me because the same person can sit through a football game for three hours and not complain if it goes into overtime. I can understand if the minister drones on in boredom, but there's more to a service than preaching. There's worship, music, testimony, sharing. I think that America's biggest problem is that she's too fast for herself, she can't slow down. India's greatest strength is that nobody's going anywhere, in a sense. On the other hand, America is a very generous country. It is the "giving-est" country in the world as far as I can see and by God's grace she's being used to propagate the gospel. India has a shortage of funds.

I'll tell you what I see in India, though, a lot of gifted young people. In India we talk with our hands so preaching seems to come very naturally to many an Indian. If the Lord should tarry, I think India will produce a large number of preachers. By the year 2000 it is predicted that 33 percent of America's engineering faculty will be from India; she's really making her move in many ways. Christianity in America will struggle mainly because her young people have too many temptations. Christianity in India today can reap a big harvest because it frees people from the bondage of a culture that has sat in front of history and never seen its reality, but Christianity opens their eyes to see the reality of a world that is real, not *maya* which is "illusion".

Star: What do you see as your ministry to the church? What would you like to see changed in the church as a result of your actions?

Dr. Z.: As a result of my ministry, if I could be presumptuous—a deeper love for the Word, taking the plasticity out of Christianity. I'd like to see Christians far less in front of their television where they sit warping their minds, destroying their minds. One other thing I'd like to see is a sense of love and community amongst the believers; we're always on to each other's throats because of simple differences. I'd like to see a lot more community in it. If you were to give me one sentence for a choice: I would love to see them truly understand what worship is and find the Word of God thrilling. My average message is one hour and fifteen minutes long and I cover the globe. I think any pastor will say that at the end of the week the crowds are far greater than they were at the first service on Sunday morning which tells me that if you do your homework they will come. If you're goofing off, they won't come. I would like to see the Christian recognize that the Word of God is thrilling. *

Incarnate

Sunlight pours yellow through greasy
kitchen sheers.
Without hesitation, carelessly
Their Sunday awakens.
Churchbells clang; he straightens his tie.
"Let's try," he says over coffee, "to give
it some significance."

Sunlight stretches over worn table corners.
Without strain, the butter melts,
Their Sunday yawns and smiles.
The bells stop; she slides her slipper off.
"I think", she says after coffee, "you're
still asleep."

Rich Wright

Potatoes

In a dark stone cellar
a twisted man
gnaws on a cold potato,
while the roaches scurry
in his straw,
and somewhere
in his elephant head,
an oboe can be heard
playing adagio,
over the noise
of his nibbling.

Tim Frandsen

The Midnight Cashier

at the Great American,
with the slightly
turned down mouth,
swallows hard
as young lovers
move arm-in-arm
to her register.

She hopes
they won't see
the black eye
under the
fleshtone makeup,
or the fingermark bruises
around her neck.

She smiles weakly
as she takes a dollar
and presses the register keys
with a crooked finger
that no longer
extends fully

Her eyes
follow the lovers
out through the glass doors,
onto the warmth
of the soft asphalt.

An electronic eye
slides the doors closed,
leaving only
the reflection of wilted flowers,
that some careless stockboy
put too close
to the frozen meat case.

Tim Frandsen

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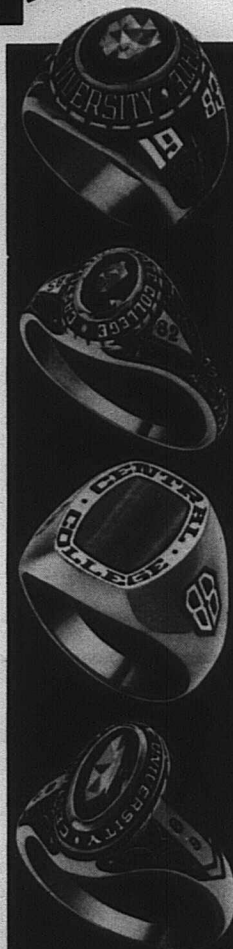
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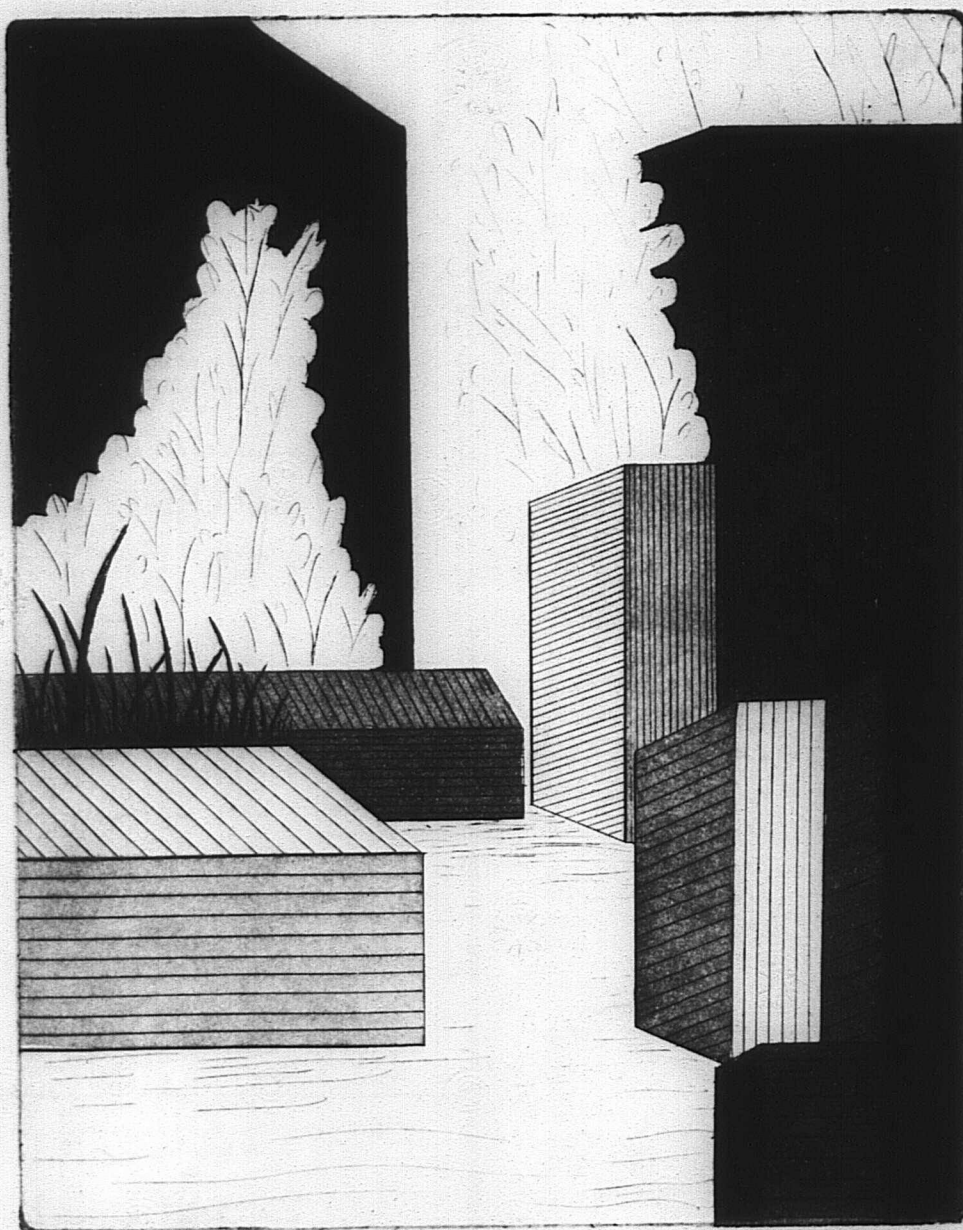
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