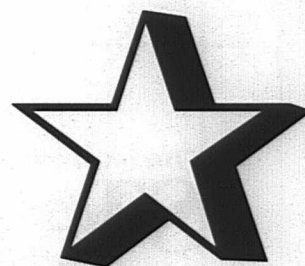


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Volume 86.3
April 22, 1993

THE HOUGHTON

STAR



Senior Essays:

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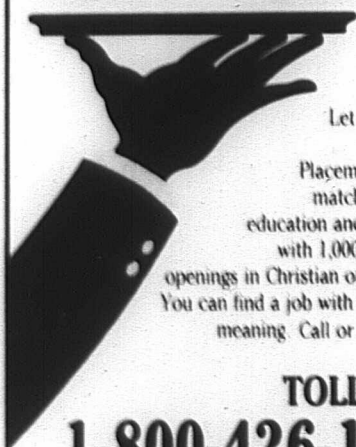
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The Houghton STAR

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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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Sisyphean Complex

Amy Flemming

I keep pushing them up.

And they keep rolling back down.

Or at least I used to view Houghton as the arena for my Sisyphean complex: my punishment was to roll the rock up and as it reached the top it would always roll back down. I'm not even quite sure now what specifically felt that futile to me, whether it was my studies, my relationships, my faith (although non-existent that first year here), or whether Existence in general seemed to resound with absurdity.

There were some days when the menu was "Hungarian Meat Bar", and being a vegetarian, I'd turn to the salad bar for sustenance, only to find brown lettuce and bacon bits. Then I would be asked to stop taking things to my room when I tried to prepare for these days of famine. The others of you here who eat lower on the food chain probably know exactly what I mean.

My studies confused me, because I loved studying and reading and writing; and that's what I did, even if it wasn't connected with my formal studies. Consequently, I was consistently behind, much to the chagrin of professors, other students, editors, and the list goes on. I learned a whole lot here, but my academic records don't necessarily reflect that. I guess I secretly wanted the recognition.

I wanted to "break down the barriers", to let people know that they are cared for, that none of us have to be alone in this world. But Western culture prevailed; and I, frustrated, left everyone within their fenced in lives after the initial effort.

I asked why everything had to be the way it was. The answer I always got

was that everything just was that way; I learned not to argue with those who truly believe this.

Now I am having a problem recording the futility I had felt. I no longer feel that same way. I have learned that the struggle to get to the end counts more than the end itself.

For Sisyphus there really is no end, no product, for every time he reaches the top of the hill, the stone rolls down again. The stone is not pushed by the gods, it comes on its own; it just happens that way.

I've seen this type of futility here: the goals so high they seem unattainable — the goals for community living, the academic expectations, the ideal relationships to compare our everyday ones to, the perfect goodness shown by Christ. All in all, it is very disheartening when we never reach these great expectations, or when others never fulfill the expectations we have for them.

Camus' Sisyphus grasps the pushing of the rock; he finds joy and fulfillment in the struggle. For us, there is so much that can be gained by the struggle itself; it seems cliché to say it's a good experience. Of course it is, but there is more — it gives us a chance to grasp our humanity, and to grasp and accept the humanity of others. We can enjoy this experience, even with its ups and downs (pardon the pun).

To Camus the grasping of the task itself, not the end, is a way to "negate the gods", for there is no eternal divine punishment for Sisyphus if he loves to push the rock. Sisyphus now has a human destiny, and he is the absurd hero. But there is absurdity in the task only if there isn't meaning; so the meaning is then found in the struggle, in the continual effort. For us, this

translates into the importance of trying — try new things, try talking to people, try getting a job, try creating something, try changing the things that need to be changed- It is not futile because the mere attempt can be just as rewarding.

I think Christ calls us to make that continual effort. We will always be human, and therefore we will never without sin, never good enough on our own, never without the poor and poverty stricken of body and soul, never without the excessively wealthy, and never be outside of grace. We are told in Romans that even where there is great sin (pardon me but the pun is intended,) grace abounds; but this does not mean we should sin so that grace may abound, for it comes to us anyway. No matter how you define sin, to me this shows that grace would abound whatever our actions, but this should not keep us from trying to live up to the standard set by Christ. We are told to continually forgive one another (70 times 7 times?), and we are told to love one another, and are told to withhold our judgments from one another, and in fact bolster one another — the only perfection we can achieve is the perfection of the persistent attempt.

Camus uses our human fate as a way to excuse us from the gods and to grasp the absurd — in finding meaning in the struggle and not the product. But God allows us our humanity, allows us to take up the struggle, allows us to fall short of the standard set by Christ, and allows us the grace and the strength to grasp this kind of absurdity. This is what allows us to come to Camus' conclusion: "The struggle itself toward the heights is enough to fill a man's heart. One must imagine Sisyphus happy."

Good rolling!

The Garden of Houghton

Dan Noyes

When I began to review all the aspects of my four years at Houghton, I decided that, to get some context, I'd have to go back a little further. I had found some tendencies in myself that I thought might have begun in high school. From there I traveled back to middle school and then to the Elementary grades, past Kindergarten, through the toddler years and terrible twos, into infancy, back into the womb and from there I started on my ancestors. (It could have been the caffeine.) I had to go back a great deal to get the perspective I needed (as opposed to prospective which is a confused 17 year old carrying a folder with a campus map on the back).

My wanderings drew me all the way back to a distant relative of mine, perhaps you're heard of him, his name was Adam. Anyway, Adam was given a good deal of freedom to roam around in a beautiful lush green utopia (quite similar to the Quad and surrounding area minus the thin strip of brown between the campus center and Luckey building). The world was perfect by any one's standards. The only thing that Adam was not allowed to do was eat of this one tree. One exception. This of course was not good enough for Adam. He ate of the tree and, even though we had not yet been born, we were all affected.

As a result of man's fall from grace, God made it hard for man to do a great number of things. The two basic ones that God mentions are:

1. Pain in child birth (a concept that, I am told, men will never completely understand)
2. God make it real hard for man to work the soil (even with a roto-tiller).

Yet from these two, millions of other hardships have arisen, and no matter how indirect their relationship may be,

My Houghton Metamorphosis

Jim Hilliard

Let's see...what should I write for my senior essay? The top ten list of things I'll miss at Houghton. No. The top ten list of things I won't miss at Houghton. Uh,uh. How about the top ten list of Scripture references Rob and Wendy should set to music. I don't think so. Haven't all of these been senior essays for the last 110 years anyway? Oh, the possibilities for the senior essay. How about the way I've changed since I've been at Houghton. Now, that sounds like a new one. Let's go for it!

If you were on Highlander in 1989 (the dark ages), you may remember a guy with somewhat long, curly hair who answered to "Preacher." He was a Pentecostal, determined to change Houghton to a bulwark for charismatic theology. No joke. Even if God himself told him where he would be only four years later, he would not believe him.

In 1993, he is a relatively quiet, short-haired college senior. He will soon hold a piece of paper that says he graduated from Houghton and is somehow qualified for a job in communications, or at least something related. He is not a Pentecostal — far from it. He is engaged to a Presbyterian, and is considering joining her church. And he has no theological agenda for what Houghton should be. He just knows that because of Houghton, he is a much different person today. He also knows that his education happened mostly outside of the classroom.

I am that Pentecostal-turned-Presby-

terian. I can't claim a moment of awakening like Dean Bence did in chapel Monday, but somewhere along the line, I gained a desire to learn and understand people who were different from me. In that quest for understanding, I discovered a cognitive dissonance. That means that I thought that some of the things I learned were true, but to hold them as truth, I would have to give up some of the beliefs that I had held for many years. So, I began to sort through the things that I believed, and compared them all with Scripture. My interpretation of Scripture told me that I was holding a few erroneous beliefs. I changed those beliefs. I don't pretend that I have found all the answers. I know that I never will understand exactly who God is, or even how to worship him. I do know, however, that I have found spiritual happiness in broadening my experience. I always want to keep that openness, and continue to serve God in a more fulfilling way.

Whether you are continuing at Houghton, commencing to graduate school, or moving into the job market, let me encourage you to open yourself to understand others. If you make yourself vulnerable, you might better understand what God is teaching you. Many experiences are available at Houghton. Even more can be gained outside of this institution. Seek them out, and learn from them. Contrary to what some professors say, education is not lectures, exams, and papers. Education is learning from day-to-day experiences.

Research and Writing, all the good pool cues disappeared, shepherd's pie, mandatory Chapel, the rule about using your flashers in front of the Campus Center, Houghton's location in terms of civilization, and most importantly, at

All I Ever Needed to Know I Learned at Houghton?

Melissa St. Clair

All I ever needed to know I learned at Houghton? Well, maybe. I have learned a lot at Houghton, both academically and socially. I have learned that it is a wise choice not to go to dinner on Sunday nights because I may end up eating an egg burger. I quickly learned that carrying my ID with me at all times is imperative lest chapel attendance not count or admittance to dinner be denied. I have also learned to become creative in my labeling. Instead of not having a date for three years, I have experienced many weekends of "girls night out" or "female bonding time." But there has to be more than studying, eating, going to chapel, and watching movies all weekend - there is.

The majority of you reading this wouldn't know me if you bumped into me on the sidewalk. Some of you know me from classes that we have together, but there are very few of you that really know the person that I am. In order for you to fully understand the most important thing that I have learned at Houghton you must have some understanding of me.

I entered Houghton as the happy freshman. Life was wonderful - I had new friends, I loved my major (psychology), and I was growing spiritually (or so I thought). I loved having my friends come and talk to me and depend on me. I had a "mother complex" and was always willing to do anything that I could for them. This was always a

priority in my life.

My priorities changed after my freshman year. Pain entered my life and the life of my family through situations that were out of my control. I came back to school confused and depressed. The pain that I was experiencing caused me to build walls because I viewed these feelings as a failure on my part for not being able to deal with it. This did not fit into the image that I had created for myself. I was the caring, helping friend, not the one who needed to be cared for.

At this time my faith faltered. I viewed Christianity as a game in which if you followed the rules, God would repay you with good. I had followed the rules yet I was experiencing emotional pain like never before. I failed this test of faith. I blamed this failure on God.

During my sophomore year I started having counseling sessions with Mike Lastoria. This was a most humbling experience. I have always had a problem with pride. I like to do things on my own. By going to counseling I was admitting that I couldn't handle things alone and I needed help. This was not an easy thing for me to do. To me this was a sign of weakness and I hated it.

This painful situation with my family and the humbling experience of counseling have taught me the greatest lesson that I will take from Houghton - I need people. I need them to encourage and care about me, to share with me, to tell me off, but most of all I need their help.

Asking for help is a point at which I

feel most vulnerable. I came across this quote in one of the readings for my Psychology and Christianity class - "As I have the courage to allow myself to be seen by you, in moments in which I do not know what will emerge or how it will appear to you, I become released from the prison of my own isolated fear of my fundamental vulnerability" (Barshinger, 1977). This expresses what has occurred in my life over the past three years. I have been released from a prison. I have freedom that I never had experienced before, because now I am able to not only give to others but to receive from them also.

This new freedom has also been the catalyst for the rebuilding of my faith. Because I can now allow my friends to help me, I have found that being intimate with God is easier. I can now look to my friends when I need their support and share my thoughts and doubts concerning Christianity. My faith still has a long way to go but it develops more each day.

Many people have told me that it isn't the classes or the tests that you remember about college, it is the people. I believe this is true. I will remember the people that became my friends over the past four years because it is with their help that I have been freed from my prison. I am very grateful for that.

Well - I didn't learn everything at Houghton, but what I did learn has changed my life. So thank you to all of the people that have entered my life and changed it for the better. I will miss you.

least in my life, he gave us the attitude that our fore-father Adam had. No matter where we are or what we are doing we will find something, even if it's just the rule about eating the fruit off of one tree, to complain about.

We humans have a long and glorious history of creative complaining. We are wandering in the wilderness and have no food. God produces food that meets all our nutritional requirements, requires no preparation, and only needs to be picked

up off the ground. We just can't take it anymore. Can't we have some variety in our menu? I mean, those Egyptians get all kinds of good melons and meat and

CONTINUED ON PAGE 6

CONT. FROM PAGE 5

they have the 14 meal plan...well, you get the idea. Such examples are too numerous to count, just open your Bible and start reading.

I have perfected the art of my forefathers. I can criticize anything. It is the way of the human race. We have food critics, movie critics, theater critics, I can take literary criticism and critical thinking, and I can offer huge truckloads of constructive criticism.

My brain is like any other muscle in my body and I have spent years training it to be negative. I find that I am dramatically more talented in the area of finding something wrong with something than finding something right. I often wonder what kind of parent I will make with this kind of critical mind set.

"Hi Daddy, I got a gold star on the thing that I drew."

"Now don't get too excited about yourself, your head still looks like it's too big for your body, you occasionally wet your pants and you only have four teeth." Ouch.

The cynical senior rises from this kind of thinking and I refuse to fall into that category. I am not against all criticism or critical thinking, I am against the kind of thinking that neglects the positive for the ease of the negative. It is far easier to insult someone than to compliment someone. It's just human nature. If this were not true, Jesus would not have had to tell us to build each other up and we'd sit in church and sing that old favorite "Count Your Grievances."

"But Dan, what about the didactic conclusionary paragraph where you tell us what to do to make ourselves better and be nice to everybody?"

Consider this scenario:

Your friend Eugene has dance fever on a Friday night.

"Houghton sucks. It's Friday night, they're showing Princess Bride again and I can't even go dancing. Why did I ever decide to go to Houghton?"

Here is where you step in. In didactic conclusionary fashion you use a quote

Jews for Jesus to perform at Houghton

Press Release

The Jews for Jesus traveling evangelistic team, "The Liberated Wailing Wall" will be coming to Houghton on Sunday April 25. They will be presenting a program of music and testimony at Wesley Chapel at 6:30 in the evening.

Jews for Jesus have been singing their songs for over two decades. Back in 1968, a group of Jewish Christians decided they wanted to sing the gospel in a way that was more familiar to them than the usual church music. They wanted music with a harmony and rhythm that could blend their Jewish cultural experience with a message. The message proclaims Jesus as Messiah, which as Jews for Jesus leader Moishe Rosen puts it, "is all too often considered to be outside the realm of Jewish thought." Jews for Jesus say they were surprised and delighted to find that others enjoyed their music, too. Jeanne Kimmel, leader of the Liberated Wailing Wall says, "It's hard to describe the songs because they're more than just melody plus lyrics. Some songs reflect the poignant longing that has been a part of our synagogue worship throughout the ages. Others are bursting with the same joyful exuberance you expect to find at a Jewish wedding."

Jews for Jesus is an independent missionary organization founded in 1973

directly from the Houghton view book:

"Perhaps I can offer an answer to your slightly agitated inquiry, Eugene. Perhaps you went to Houghton because 'a U.S. News and World Report article described Houghton as one of the 91 most selective schools emphasizing the liberal arts or because seven other major publications have noted Houghton's growing reputation.'"

Obviously such a handling of this

by Moishe Rosen. The staff consists of more than 100 workers based in North America, Argentina, Great Britain, France, the Ukraine and South Africa. Their goal is to let Jewish people know that the gospel is for them - that belief in Jesus does not take away one's Jewish culture and heritage. According to Dr. Rosen, belief in Jesus is validated by the Hebrew prophets who recorded what is commonly referred to as the "Old Testament" scriptures. Says Rosen, "The fact that we say Jesus is the Messiah is not enough to make it so. The fact that the bulk of the Jewish community says that he isn't is not enough to make it *not* so. Our job is to get out and let our people know that the issue is too important to ignore. Our hope is that people will care enough to look into the Scriptures for themselves and ask God to show them the truth about Jesus." Jews for Jesus use drama, music, plus the written and spoken word to get the point across - with a distinctly Jewish accent.

The Jews for Jesus Liberated Wailing Wall will be singing and telling their story here in Houghton. They're bringing their Hebraic music, their ethnic costuming and instrumentation, and their zeal. And they're inviting whoever wants, to come to hear what being Jewish has to do with believing in Jesus.

situation would probably cause Eugene to tie you to the bumper of his Chevy Impala and drag you to J.B.'s.

All I'm really trying to say is that after four years in this garden, the majority of my attention has been directed at the forbidden trees. In the process I haven't given much time or attention to the things that made me want to go to Houghton in the first place. And that is something to complain about.

ARTS

Houghton tunes into Acappella

Melissa Pancoe

About an hour before the Acappella concert Saturday, April 17th, a crowd had already begun to gather outside Wesley Chapel waiting in the drizzle for the doors to open. A relatively large audience of about 900 spilled over into balcony seating. Acappella began performing only a few minutes after 8:00, with few preliminaries, but already the audience was getting impatient to hear the all-vocal music [which David Mee noted is appealing to a wide spectrum of people].

Mee, the assistant director of Admissions, coordinated this concert, though CAB members made the initial steps in trying to bring Acappella to Houghton last spring. The concert, combined with other activities of the weekend, became part of a prospective orientation weekend for Admissions. Over a hundred prospective students and their family members attended this concert and many more came from the area surrounding Houghton College.

Acappella is part of a larger music

ministry organization and has been around for about ten years. As singer and road manager Gary Moyers said, the group considers themselves to be "musicianaries," and he requested support for their ministry by offering to meet with interested members of the audience after the concert.

The members are from different backgrounds but they harmonized well both in their music and in their relations on stage. Chervell Phillips, a senior, was impressed with their sincerity. "They didn't seem to be showing off." They were entertaining, especially in the banter between the lead singer and road manager and with the audience. They emphasized ministry for those who would go to a concert but wouldn't "grace any other religious audience."

The group's most recent release, "Set Me Free," came out within the last few weeks and is now available at the campus store. Some songs from it that were played at the concert include "Only Truth," "Not My Will But Thine," and "My Lord and My God."

All-student Juried Exhibit Results

Linda Betzold

April is the month for fine art exhibits in the Wesley Chapel Art Gallery.

On April 2, 1993 Professor Loren Baker, head of the Roberts Wesleyan Art Department, judged an assortment of student entries.

Senior Kevin Mann, with an art work of mixed media, won the Best of Show honor. First place, and the Paul Maxwell Memorial Award, was given to Julie Kaufman for her oil still life. Todd Perkins' watercolor took second place and stoneware by Katie Owen was awarded with third place.

Honorable Mentions went to Faith Taylor, Patty McCauley, Steve Johnson, and Salal Huber.

SPORTS

Houghton pair makes Academic All-American

Dave Mee

Two basketball players were named to the 1992-93 NAIA Academic All-American team.

Lori Sheetz, a senior Physical Education major from Somerdale, NJ, represented the women's team. Having earned a GPA of 3.76, Lori was a standout on the field hockey team as well.

Gary Moorman, a senior Math major from New Berlin, WI, represented the men's team with an overall GPA of 3.81.

Both Sheetz and Moorman were included on this year's Academic All-American team that honored the top 40 student athletes from this year's basketball season.



Gary Moorman



Lori Sheetz

Campus survey on attitudes toward petting

John Van Wicklin

As a class project, members of this semester's Psychological Assessment class created a survey to measure attitudes toward petting. We defined petting as *fondling another person's sexually excitable areas*. We included in our definition light (above waist) and heavy (below waist) forms of petting, but excluded behaviors at the extremes. Our definition excludes good night kisses or affectionate embraces at one extreme and mutual masturbation or oral-genital contact at the other extreme.

We distributed 134 copies of the survey using a stratified sampling technique that ensures broad representation of the Houghton student body by gender, class and major. We received 109 completed surveys for an excellent response rate of 81.5%. Two thirds of the respondents are female, and the percentages of respondents in the freshman, sophomore, junior, and senior classes are 22.9, 27.5, 23.9, and 25.7 respectively. A full spectrum of Houghton majors are represented among the respondents as well.

Scores on the 26-item petting survey range from 1 (most favorable) to 11 (least favorable) with scores around 6 indicative of either a neutral or mixed reaction toward petting. Over half the sample (52.3%) expressed generally favorable attitudes toward petting with scores ranging from 1 to 4.99, about one-third (31.2%) expressed generally unfavorable attitudes with scores above 7. Sixteen percent fell in the neutral range of 5 to 7.

Based on a discriminant function analysis, students expressing favorable attitudes toward petting are most likely to affirm the following items:

#14. Each couple has to make its own decision regarding the appropriateness of petting. (79.5%; 98%; 41%)*

#5. Petting is an enjoyable activity for any dating couple so long as there is mutual agreement about the level of intimacy. (45.9%; 77%; 0%)

#6. If you love someone it is natural to express that in various physical, erotic ways. (48.6%; 77%; 12%)

#2. Petting is a natural expression of love and should not be condemned. (45.9%; 70%; 9%)

#9. Petting is permissible in the context of an "exclusive and forward looking" relationship. (39.4%; 77%; 3%)

Students expressing unfavorable attitudes toward petting are more likely to affirm the following items:

#15. Petting is the marital equivalent of sexual foreplay and has no place in a dating relationship. (28.4%; 0%; 79%)

#16. Refraining from petting would actually show more love and respect for a dating partner. (47.7%; 19%; 94%)

#20. Petting inspires feelings that should not be aroused until marriage. (32.1%; 9%; 73%)

#17. Those who practice petting in a dating relationship are more concerned with their own selfish needs than with the welfare of a dating relationship. (19.3%; 0%; 50%)

*(The three numbers in parentheses following each item are 1) the percentage of the total sample (n=109) who agree with the item 2) the percentage of students favoring petting (n=57) who agree with the item, and 3) the percentage of students not favoring petting (n=34) who agree with the item.)

This division of the Houghton student body concerning attitudes toward petting reflects the issue that exists in the

evangelical scholarly community. On the one hand, Canadian psychiatrist John White, in his book *Eros Undeified* (1977), considers petting the equivalent of marital foreplay — a one-way street with no exits en route to intercourse. As a result, he recommends that couples avoid sexually excitable physical activity until marriage. On the other hand, Lewis Smedes, Professor of Theology and Ethics at Fuller Theological Seminary, views petting more favorable in his book, *Sex for Christians* (1976). Smedes claims that "the great American game of petting" should be appraised fairly. With mutual consent and a "forward looking" relationship a responsible and controlled form of petting may be a creative means for growth in a relationship. It can also be an exercise in divisiveness and sexual frustration.

John Roche in his article *Premarital sex: attitudes and behavior by dating stage* (*Adolescence*, 1986) examines student reports of intimacy levels by dating stage. In his study he finds that students consider progressively higher levels of physical intimacy appropriate as they advance through various dating stages (e.g. dating with affection, dating one person only and being in love, engagement). At the earlier stages of casual dating or dating with affection, males support a higher level of physical intimacy than females; however, the gender difference virtually disappears at the level of dating one person and being in love.

Since Roche's research is based on a secular sample, we decided to test the association between level of intimacy and dating stage in a sample of Houghton students. In general, Houghton students are more conserva-

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Campus survey cont.

tive but do support a progressive association between intimacy level and dating stage. For example, 82% of our sample supports no physical contact in the context of casual dating, and 78% consider a goodnight kiss appropriate when dating includes a level of affection. Seventy percent permit several hugs and kisses when dating someone with whom you may be in love, but only 25% would permit light petting at this stage, and only 11% would permit heavy petting. At the level of dating one person only with whom one is in love, 51% consider light petting appropriate, 26% consider heavy petting appropriate and 10% regard mutual masturbation appropriate. In the context of an engaged relationship, 73% regard prolonged hugging and kissing appropriate, 55% support light petting, 39% support heavy petting, 21% support mutual masturbation, and 6% support intercourse. Concerning gender differences, males are significantly more likely to rate light petting as appropriate in the context of dating one person and being in love, and females are less likely to approve of mutual masturbation in the context of engagement. So, we find that Houghton students are more conservative in their affirmation of the relationship between intimacy and dating stage, and a gender difference exists — at least for some students — well beyond the level of an exclusive, loving relationship.

For the most part, interactions with other variables such as class or major were minimal. Freshmen were significantly more likely than upperclassman to affirm the attitude statement that "Petting is not discussed in the Bible, therefore each Christian couple must decide for itself on the rightness or wrongness." Natural science and math majors tend to be somewhat more unfavorable in attitudes toward petting than psychology, sociology, and education majors. For example, not one natural science or math major agrees that a "dating relationship is incomplete without some form of petting or physical intimacy." By contrast, one-third of education majors and 40% of psychology and sociology majors agree with this item. One other gender difference of note: A significantly higher percentage of Houghton females (30%) than males (11%) report that they are not currently dating — a statistic undoubtedly affected by the unbalanced ratio of female to male students at Houghton.

In summary, these results suggest a rather clear division of opinion among Houghton students on a topic that probably deserves more attention than it receives. Our results suggest that it could be profitable for students to discuss the complex dimensions surrounding a proper place for petting in the dating experiences of Christian young adults.

(The following students assisted in the development, refinement and final selection of survey items and background characteristics, and the personal distribution of surveys to the student sample: Laura Baldwin, Jennifer Berger, Debbie Davis, Cheryl Dean, Betsy Felstead, Kevin Flanagan, Aimee Golden, Tammy Marshall, Gladys Middy, Christopher Morse, Susan Perry, Lisa Pileggi, David Rhodes, Deborah Sholdice, Marci Warriner, and Lorraine Wilk.)

'93-'94 STAR STAFF

There will be a brief meeting for all those interested in writing for the Star next year.

TUESDAY, APRIL 27th
11:00 a.m.
in the Star office

Good-bye, Seniors

Tami Marzolla

"I can't wait to get out of this hole,"
"I'm sick of school; I'm ready to move
on," "I can't believe I'm graduating!
Four years went by so fast..."

Since this is the last issue of the Star there had to be a farewell from me and the CDC — for nostalgia's sake. Brief, timely sentiments are good for closure.

I will dispense with trite farewells and corny journeys through the peaks and valleys characteristic of a meaningful (or meaningless) college career. I will try to communicate the fact that graduation requires change; loss accompanies change, and effective coping in the face of those losses is essential to moving on. So this article is about closure. (There's that word again.)

Seniors awaiting commencement face the challenge of creating a place for themselves in an overcrowded, confusing career world. For certain, graduation marks an accomplishment and the entrance into a new phase of life. Demanding employers, more expensive bills, and even more crucial deadlines await the fresh-faced graduate. Hard work often isn't rewarded, it's expected; decisions undoubtedly will affect some aspect of the world; there won't always be someone to talk to at 2 a.m. when the task of living seems insurmountable.

A pamphlet published by Bowling Green State University identifies the losses that accompany the transition:

- * Loss of a support network
- * Loss of a routine
- * Loss of a sense of youth
- * Loss of a familiar environment
- * Loss of identity

Everyone chooses his or her own way to react to these losses, whether or not they admit the losses actually exist. The pamphlet also suggests some ways to deal with these issues.

1. Make the transition a gradual

process. Seriously think about what leaving college will mean to you. Do this a couple of weeks in advance, if you haven't already. Maybe read this whole article — it's a start.

2. Determine the significance of various college activities that highlight the "college experience." Reflect, review, and reminisce. Ask a few friends to join in. Did you learn anything? What did they mean to you?

3. Delight in what you've gained and eagerly anticipate the future. Remember special friendships and experiences — they're yours for the rest of your life. Look forward to your future — it can be an adventure (forgive me for sounding like a Hallmark card).

4. Define areas of continuity in your life. Anticipating change is good and necessary, but remind yourself of ways life will be the same. Relationships can continue despite distance. Some continuity will stabilize you a bit.

There are ways to avoid facing losses. You can deny them, distort them by overglorifying or denigrating relationships and experiences, you can distract yourself from realizing you will leave, or you can detach yourself abruptly from activities and relationships to avoid pain. Essentially all of these techniques are ways to avoid pain. Of course, noticing any of these negative behaviors may give you insight into your attitude towards

your future; will you live your life continually dodging certain pain and disaster or will you strive to live life to the fullest regardless of pain and loss?

I've had quite an experience at Houghton. I've had many extra-Houghton experiences while being here. I am leaving this college a changed person, in some respects for the better. In other respects I've changed because I had to, which may be good or bad. For the psychologically aware: I think my identity's worked its way from diffuse bordering moratorium to achieved; I've gone through crises and have made some commitments (no I'm not engaged), and I am confident in my ability to survive.

I am confident also of the necessity for continual evaluation of beliefs, objectives, and motives. Above all, I am a fervent believer in striving to win that race we're all laboring through. Who knows what "being all you can be" means? Who cares? All that is important is that you be a child of God, a witness for Christ in word, action, and thought, and that you take seriously the cross you profess. Let Christ be everything to you; trust him with everything and you will be able to face loss, change, discouragement, anxiety, and whatever else may obscure your path to the finish line. Always remember Philippians 4:5-7. Peace.

ATTENTION

Habitat for Humanity is sponsoring a night out on the quad, Friday 23rd, to raise awareness of homelessness. We will begin at 10:30 pm with music and other street ministries on the chapel steps until 12:00 am.

The community is invited to come and sing, fellowship, eat...

The more adventurous are invited to make a statement by spending the night out on the quad in their own boxes. We want to remind ourselves of our brothers and sisters in need and reach out with what we have to give - the love of Jesus Christ.

Habitat for Humanity's goal is to work in partnership with the entire community to help eliminate poverty housing - an exercise in practical love. Donations will be accepted for the Allegany County Habitat for Humanity.

fruits, nuts, & berries

Jen Garrison

It is to all the fruits, nuts and berries who have impacted my life that I dedicate this final column. Enjoy.

*

"Dictators aren't afraid of weapons, they're afraid of poets."

*

"And if you ever need some advice write or call me cause that's what sisters are for."

-Janice Garrison (age 15) in a letter to me (20), 29 May, 1991.

*

"Your socks should never match your shirt."

-d deane miner, Spring 1991.

*

"Was Du erlebst, kann keine Macht der Welt Dir rauben."

[What you have experienced no power on earth can take from you.]

-Frankl.

*

"I don't think that Hitler was anymore evil than I am — I just haven't killed six million people."

-A.C. Airhart, February 14, 1992.

*

"I saw the road. It was sitting down. It was brown and rocky."

-Philmore Cooper Age 8 Liberia.

*

"Words can't kill you if you don't let them."

-John Dobbs Age 11 United States.

*

"Laughing and crying are the same thing — instantaneous releasing of emotion."

*

"Emotion, intellect and MTV are the best and worst things about being human."

*

"Afterward he wanted to smoke; I wanted him to burn."

-Amy Flemming, in a letter May 92.

*

"History is in the mind of the teller and this is how I choose to remember it."

-From White Boxes by A.E.

Flemming and J.R. Garrison.

*

"But I reflected that people on the outside of a relationship couldn't be expected to understand it."

-Margaret Atwood from The Edible Woman (89)

*

"Dying men in a Victorian cardhouse play death games with the living."

-On visiting Benedict House in Buffalo one fine summer Sunday.

*

"There's no degree of honesty."

-A sign on a highway truck, 2 August 1992.

*

"There's no degree of forgiveness."

-Amy Flemming 3 August, 1992.

*

"Life is a fatal, sexually transmitted disease."

*

"Arbitrary values encoded as law inevitably end as excuses for further legislation and oppression."

*

"A person is greater than the sum of her parts."

*

"Now I am urged on, not by good resolution, but rather by custom; so it is not that I am able to do right, but that I am able to do no wrong."

-Seneca, from Moral Epistles (cxx).

*

A man said to the universe: "Sir, I exist!" "However," replied the universe "The fact has not created in me a sense of obligation."

-Stephen Crane, A Man...

*

"Yes, they carry their luggage on their back."

-Jordan McMullen, age 4, on if she knew what snails were.

*

"None of this will be published [sic.]"

-Abe Burdick, age 18, Spring Semester, 1993.

*

"The reason you should value the part of a person that's gone when they die (personality, soul, spirit, self) above or rather than the exterior (body, hair, wealth) is because when they die you will bury the latter while you mourn the first."

*

The End.

Houghton College's School of Music presents:

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Scene Recital

Friday, April 23

&

Saturday, April 24

at 8:00pm in Wesley Chapel

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Uff-da!

Scott Hansen

Tradition and Houghton seem to go hand in hand so I am going to call for the reinstatement of Sadie Hawkins Day. I have no idea who Sadie Hawkins is or why she has a day named after her. I do know what is supposed to happen on this day; women chase men in the hopes of catching them and securing a date from them. A lot of people complain about not going out on dates, or the fact that no one asks. Well, this appears to be the answer to those problems. Our scientist friends will like this activity because it has a certain amount of Darwinian natural selection; the faster or more cunning women will get the male of their choice while the not so fleet a foot or more dull witted shall spend another lonely night.

Sadie Hawkins Day was a tradition of Houghton's in the early sixties and may have gone back even further. It's a shame that much of the best from the past is forgotten or cast aside in the name of progress. My understanding of the proceedings of the day is as follows: women either through cunning, speed, use of their wiles, or feigned injury would try to tag/capture the man of their choice. Males on the other hand could be, depending upon their pursuer, fast as

a speeding bullet or slow as molasses. They may have even used the feigned knee injury or sudden twisted ankle as a help to their pursuer.

Spring was the season of Sadie Hawkins, so it probably has some deep, arcane, pagan ritual meaning. Therefore, the history department would probably support it. The administration, especially the alumni office, would support Sadie Hawkins Day because more money is donated to a college if both spouses came from the same institution. Our philosophy department would probably have no comment because they'd be too busy debating the ethics and moral ramifications of such an activity.

On a more serious note, Sadie Hawkins Day is an excellent analogy to use as an example to point out how humanity often reacts to God. A fellow running away or hiding from a pursuer who he does not want to be caught by is much like our response to God when he has in his will something other than what we would like. It is a whole lot easier running from a date starved woman than from God. Some may disagree with me, but look to Jonah as an example. So if you are running from God, stop! He will catch you in the end, if your stubborn-

ness does not ruin you. I'm speaking from experience on this one. We must not seek our own will but God, and as a result we will know his will because of our being in relationship with him.

A fellow who is not chased at all or by the lady he wanted to pursue him is like us when we go to God and demand our own way and nothing happens. Of course nothing happens because we are to daggone (please pardon the vernacular) bullheaded and selfish. I believe demanding our own way is a form of pride because it assumes that we can run our lives better than God can. There are those too who don't participate in the chase at all, and this is like not seeking God at all. Spiritual apathy, stagnation, and death follow. We must be seeking God each and every day. This is not a one time thing, for no mortal has the complete and unabridged view of God.

The last scenario is the most pleasant one. A lady who catches the man she wanted and the man being caught by the woman he wanted to catch him is like living in submission to God's perfect will. When your will coincides with God's will, perfect peace is found. Just like on Sadie Hawkins Day, the pursuer and pursued are both in agreement of capture. Thanks, I will miss you all!

Senate Report

Doug Smith

After an hour of debate, Senate came to a decision on the amendments to the Constitution brought forward by Senate President Ricardo Romero.

The amendments performed three functions. First, they changed the Student Senate's name to the "Student

Government Association", or S.G.A.

Second, the amendments set forth a separation of powers and a description of each members' responsibilities, which was lacking in the original document. And third, the amendments took away Senate Cabinet's right to vote.

Three weeks ago, Senate formed an

ad hoc committee to look over the amendments and make any recommendations to Senate. The ad hoc committee made the following revisions: 1) the executive committee's purpose was specifically stated. 2) Under the

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College Republicans

Joel Tom Tate

Originally it was my intention to use this column as a vehicle for the College Republicans, and then I decided to emphasize Christian activism. I've really just used it as a podium from which to preach and I apologize for that.

But this has been a good year for the College Republicans and for activism. We have done a lot. We participated in rallies before the election. Recently we went to Geneseo for a pro-life counter demonstration which went better than we'd hoped it would. And yet, as much as the College Republicans as an organization and Houghton as a community have done, there's a lot more we didn't do. We're prone to talk more than we act.

If you believe that murder is wrong you're going to try to prevent it, and if you believe that rape is wrong you'll take action to stop it. But while we believe that abortion is wrong, too often we fail to stand in opposition. It's an

indictment against us that we allow the views of our society to make us act upon our convictions selectively.

We impose our morality on rapists when we jail them. Why shouldn't we impose our morality in the case of abortion? If our society believed that rape was permissible would we be wrong to go on imposing our morality? I sometimes wonder if the church would do a thing if slavery became lawful in our nation again. It's hard to believe that the church was actually the driving force behind the abolition movement while it was still in the minority. If we act on our morality only when it coincides with the world's, we're worthless. Christ deserves better than a moral prostitute for a bride.

I don't want to sound self-righteous or condescending. It's just my intention to encourage you to act on all of your convictions. Don't let the world prevent you from acting on what you believe to be true. We're not accountable to public

opinion, but to a God who has revealed himself through a fairly explicit Bible, and that's a daunting accountability. But it wasn't too daunting for our predecessors in the faith who stood up against slavery and even used "questionable tactics" such as the underground railroad.

It's time we exhibited some of that same courage which has as its source a sincere and compelling faith. We must do everything that we do with love as a motive and result. If, for whatever reason, you can't act, then pray for those who will. And never mind the appearance of futility: as Christians we don't have the luxury of doing things because they are going to be successful.

Like Paul said in I Corinthians 15:58, "Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain."

God bless you.

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amendments, the vice president chairs senate meetings, and a recommendation was made to define "chairing" as calling the meeting to order. 3) This recommendation gave the vice president the power to appoint a parliamentarian with a simple majority vote of the active membership instead of a two-thirds Senate vote. 4) And, amendment VIII set forth the duties and responsibilities of the parliamentarian.

After repeated attempts, the amendments passed by a 16-6 vote. There was mixed reaction to the passing of the bills, however. Senator Eric Runion, in the opening moments of the meeting, motioned the amendments to be tabled until a committee could review other

colleges' constitutions and then make recommendations. He stated the reasoning for his motion was that changes of this nature should be carefully thought out and not rushed into.

Senator Amy Danna was pleased with the amendments, but was for an earlier motion that would have called for more time for students to be made aware of the bill and its effects.

Amendments to the constitution will go before the student body for final approval. Students are encouraged to get in contact with their respective senators for more information. Students are also asked to vote on the amendments when it comes up in the fall semester.

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Savings & Loans: A new breed of "wild-cat" banks?

Todd Chamberlain

The recent Savings & Loan crisis has cost the United States hundreds of billions of dollars to correct. In order to understand why the crisis occurred, we must first understand what a Savings & Loan institution is and what caused the crisis.

S&L's were created in the 1930's with the sole purpose to make public, non-commercial loans, primary for the purchase of homes. The S&L's became successful at taking savings deposits and making home mortgage loans to individuals. Eventually though, the S&L directors knew that more money could be made if they were also allowed to make commercial loans.

In the last year of President Carter's administration, S&L's were deregulated and allowed to make commercial loans under the Depository Institutions Deregulation and Monetary Control Act of 1980. As a result, S&L's could make riskier commercial loans that were at a higher interest rate than home mortgage loans. The S&L's saw this potential for profit and took advantage of it.

The problem for the S&L's was that commercial loans created a new area of risk for them. They made many high-risk loans on which borrowers soon defaulted. As borrowers defaulted, S&L's lost assets. As a result of the loss in assets, many S&L's became insolvent — their liabilities were greater than their assets. As S&L's became insolvent in the 1980's, S&L regulators realized that they would surely be blamed for the S&L's insolvency. In order for the regulators to maintain their high standing and personal reputations, they allowed the S&L's to report assets in a more liberal way that did not accurately represent the bank's worth. The banks thus continued to operate in a precarious

financial position.

The end result of this process was that many S&L's went under and thousands of people lost billions of dollars in deposits. The government is now forced to come to the rescue and provide billions of dollars to the depositors. As is often the case, we, the taxpayers, are paying for the mistakes made by government when the banks were deregulated and allowed to operate in dangerous financial positions.

Another time in American history when government deregulation of the banking system cost the public is the Free Banking period (1816-1863). During this time, the states were allowed to charter banks. Many of these state banks became known as "Wild-Cat" banks. The term "Wild-Cat" is used because many of them operated in areas on the western frontier so remote that only the wildcats could find them.

"Wild-Cat" banks were loosely regulated under a fairly liberal set of laws, much as the S&L's were in the 1980's. Wild-Cat bankers issued thousands of dollars worth of bank notes that at that time were used as currency in general circulation. Many of the banks did not maintain the reserves necessary to redeem any of the notes that were issued. In fact, the "reserves" that the bank maintained were really barrels of nails with a few coins on top that the bankers showed to the bank examiners. The bankers even went so far as to move these barrels from one bank to another — always staying one step ahead of the bank examiners. The lack of reserves is the sole reason for operating in remote areas of the wilderness — if you can't find the bank, you can't redeem the note. As the number of bank notes increased, the public realized that the notes were unredeemable. The notes then became

worth only pennies on the dollar and many people saw the notes that they had saved become worthless.

The only people who made money with "Wild-Cat" banks were the people who operated those banks. They made off with all the money before anyone knew what was happening. A very similar comparison can be made to the continuing S&L crisis. Many of the people who operated S&L's have made off with millions of dollars. A prime example is John Keating, a real estate developer who found S&L's to be a good source of easy money — a source that he readily exploited to finance his own construction projects. Though Keating and some other S&L bandits are being brought to justice, many will go unprosecuted. The action of the government has allowed a few unscrupulous individuals to make off with the honest public's hard earned money.

The financial system is one of the most important aspects of our economy. In order for public trust in it to be maintained, government must not allow the same type of individuals who took advantage of the system in the 1800's and 1980's to do it again. Public trust in the banking system must be maintained; without it, the country could go onto a deep depression. Just ask your grandparents what happened in the 1930's.

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Are your chances of getting a job affected by a declining M2?

Rob Osborn

M2, a broad aggregate measure of the U.S. money supply, has been failing recently according to the April 19 issue of *BusinessWeek*. So, who cares? You may if you are looking for a job this summer or next year. Economists feel that M2 growth is significantly related to the level of employment and overall economic growth. If M2 is growing too slowly, or failing, businesses and consumers do not have enough money to make their transactions. Consequently, output, employment, and hiring of new employees will decrease.

Everyday, the Federal Reserve (Fed) faced tough decisions trying to keep the United States' economy stable. Its actions are closely watched by people who rely heavily on the state of the economy for their very well-being — you and I! "Fed watchers" analyze Fed actions in the interests of the companies for which they work, people whom they employ, themselves, and their families. "Fed watching is far from a science. Even those who do it for a living are often puzzled by Fed actions — and often disagree in interpreting such actions," says Elizabeth Elmore. Fed watchers closely monitor the Fed's open market operations which are determined by the Federal Open Market Committee (FOMC). This committee meets eight times a year in Washington, DC, to set policies for monetary stability.

Fed watchers keep a close eye on the Manager for Domestic Operations of the System Open Market Account as well. Ms. Elmore maintains that "it is the Account Manager who decides on a day-to-day basis what open market purchases or sales of securities, if any, to undertake to meet weekly [banking system] reserve targets." Fed watchers do much the same as the Account Manager in that they both monitor bank reserve levels to

determine what action may be necessary to meet the FOMC's objections and to ensure economic stability. For example, around the Christmas holiday, people hold more currency and this drains reserves out of their banks. The Fed must offset these currency drains by purchasing securities in the open market.

Fed watchers, however, do not have the authority to take defensive action as does the Account Manager. Nevertheless, Fed watchers tend to be very vocal, especially when they disagree with the FOMC and the Account Manager's objectives and actions. Fed watcher criticism often takes the form of something similar to: "the Fed unreasonable suppressed economic growth;" "...it has been too aggressive in stimulating growth;" "...it has fought inflation too doggedly;" or "...it is setting a course for a new acceleration of inflation," notes Lora Collins.

If Fed watchers see the Fed increasing bank reserves by purchasing securities in the open market, they know there will be more money in the economy in terms of currency and checkable deposits. This type of transaction causes Fed watchers to be suspicious of rising inflation.

Most recently, Fed watchers have noticed a sharp decline in the growth rate of M2, the monetary aggregate equal to what is called M1 (currency, traveler's checks, demand deposits, and other checkable deposits) plus other near monies and assets that have check-writing features. For example, money market deposit accounts, money market mutual fund shares, small denomination time deposits, and saving deposits are all components of the M2 monetary aggregate (but not M1). The decline in the growth rate of M2 could indicate a decrease in the economy's output.

Typically, the Fed conducts policies this time of year geared toward injecting

reserves into the banking system. This is to counter a drain on bank's reserves due to corporate and individual tax payments sent to the Treasury as well as to prepare for the summer months when people like to have more money in currency and other liquid assets. Usually, M2 is likely to decline during this season of the year. However, if the Fed reacts and injects too much money into the economy, inflation is likely. Similarly, a strong economic recovery could also result in increased price levels. Firms facing higher interest rates caused by Fed actions could be less willing to borrow money meaning they will be apprehensive about hiring you. *BusinessWeek* reports that the Producer Price Index has increased by as much as 0.3%, and retail prices increased 1.5% in February. If the Fed begins to fight such inflation with slower money growth, job outlooks could continue to be poor. *TIME* reports that "companies who want to hire... are constrained by doubts about the recovery," such as declining M2 growth rate.

Further data show that the recovery is moving slower than expected. Six million new jobs were reported 21 months after the Nov. 1982 recession and nearly four million were reported after the March 1975 recession. Comparatively, 21 months after the March 1991 recession, only close to 500,000 net new jobs have been reported.

Economists believe there is a significant correlation between the declining growth rates in M2 and the 1991 recession. Now, M2 is down 0.7% from last year and is \$50 billion below the lower boundary of the Fed's 2%-6% growth rate. Keep an eye on the Fed's policies for M2 growth. Your ability to get the job you are capable of doing and should be doing may depend on Federal Reserve policies.

OPINION

LETTERS TO THE EDITOR

An open letter to my friends:

Sometimes it's difficult to sit and listen to your chatter, your jokes, and your "fooling around." You say a lot of things out of fun. However, you don't realize some of the things you say can be hurtful.

Recently, awareness of date rape, sexual abuse, and self-defense has been emphasized. In an effort to take the edge off the seriousness of the topic, you started making jokes about it. Jokes that hurt. Remarks that are painful. Comments that upset people who have been victims. Comments that hurt me.

Yes, your smiling, happy friend is a victim. It happened a long time ago, and I don't talk about it much. I try not to think about it. However, your comments slap it back in my face and in my memories.

You are my friends. I want to let you know that what you say hurts. But, since you are my friends, I care about you so much I don't want to hurt you in the process.

If I could, I would say to you, my friends, please think before you say things. You can never be sure you know all of your friends deepest, darkest secrets of the past. You never know who might be hurt by your fun.

Name Withheld

Dear Editor:

Congratulations to the class of '93! You have almost made it through your college years and will soon be out in the "real" world. I remember the excitement and anxiety I felt one year ago as I was in your shoes. As I look back over the past year I recall feelings of joy, frustration, waiting and great anticipation. I have learned a lot in the year that I've been out of Houghton and I would like to share a few words with you that I hope will help you after you graduate.

One thing I have learned is that life after college hasn't been as easy as I

anticipated. I have spent nine months working part-time jobs, writing cover letters, filling out applications, reworking my resume and receiving rejection letters. I have also learned that life after college requires quite a bit of responsibility and adjustment. However, the most important thing that I have learned is that I need to depend on God. I have been constantly reminded of verses such as Jeremiah 29:11 ("For I know the plans I have for you", declares the Lord, "plans to prosper you and not to harm you, plans to give you a hope and a future.") and Proverbs 3:5,6 ("Trust in the Lord...and he will make your paths straight"). These verses reminded me of my need to believe that God would provide for me.

I have a job now and I know that it is where God wants me to be. As I look back over the year I feel very thankful for the lessons I have learned in patience and trust. I would like to challenge each of you to trust in God for each decision you make as you leave Houghton. God will lead you, teach you and bless you richly if you will trust completely in Him. Remember, God knows the plans He has for you and if you are patient and follow His lead, He will do the rest.

In Christ,

Lisa Mattoon

At the end of this semester, our community will lose a very special person. I am torn by the departure of Dean Bence, by his own choice, between being sad for our loss and yet being glad that the Lord has opened up a new avenue for him to use his gifts to the fullest. I am confident that this move is not only good for the Kingdom but also for Dean Bence himself. I would like to share a few things of what Dean Bence has meant to me in the past three years.

My first encounter with Dean Bence was as a Freshman in one of those delightful (to put it kindly) PACE

chapels. I went into that chapel and saw three ladders (6 ft., 12 ft., and a 20 ft. approximately). Out comes this crazy man spouting words of wisdom carrying a 15 ft. pole. He talked to us about where we were at in life, where we were going, what to expect, and some of the better roads to travel. When he climbed up onto the top of that tallest ladder, I expected to see this man of wisdom come to his end in folly. But the lesson he taught was far greater than that concern. He enlightened us simple little Freshmen. He told us that college is a place to work on our balancing act of life and to learn to appreciate the things that may seem the farthest from us. I cherished those words and also the love for us that I felt flowing from the man.

I have observed over a few years that when Dean Bence was going to talk in chapel it was **always** a day to be there. And with this tough crowd, that is quite a compliment. I don't think it is dynamic speaking or how well he articulates his thoughts that makes him successful. I think the success is in how he defines his presentation. He speaks to meet the students and their needs (whether they are aware of them or not). We all have witnessed his creative styles of expressing a desperately needed truth or his ingenious skits that seem to bring the point of the matter right within our grasp. One chapel that particularly sticks out in my mind is the one where he used two trees to show us as two types of people. He simply and plainly revealed to us that we are perfect in who we are and not just in one or the other (many shallow but interconnected roots or just a few deep roots).

Every time I come from one of his talks, I feel that I have just participated in something that was and is greater than myself. I have grown to understand more of myself after I have been shown who God is. That is the way it is supposed to be; knowing myself by

OPINION

LETTERS TO THE EDITOR

knowing God and not the other way around.

The most spectacular time that I witnessed and received from his ministry was during another communal loss. All of us remember that time all too vividly. Deeply hurting, we gathered as a community. The service was beautiful and healing began. One of the biggest parts of that healing process was a talk given by Dean Bence. His words seemed to grab onto our hearts in the midst of our hurt. I remember the agony and love I felt in his words. I believe we all could give some testimony to his work of love in that chapel. Ministry and love flowed from Dean Bence onto this community. He has enriched all our lives (whether directly or indirectly) by his presence.

I'm sure there are others on this campus who know Dean Bence far more profoundly than I do and could write so many more things about this man. But I am sure that despite all the different stories and reminiscences, every message would be exactly the same: We all love you very much!! I thank the Lord for the time he has given to me to be with you and experience your impact on my life. God's grace and peace IS with you. Now go in love knowing that you are loved.

Noel Meyers

You've been running an opinion column titled "fruits, nuts and berries" and it is this column I am addressing. Miss Garrison has done grave injustice all year long to Conservative Evangelical Christianity, but it wasn't until last week's column that I felt the need to speak out against her writing.

That she would make light of the issues of baptism and speaking in tongues is outrageous. If the Lord wanted us to sprinkle those we baptize or babble through a sermon, he certainly would have modeled these practices Himself. But he didn't and we cannot

condone making light of these issues.

Miss Garrison would do herself and the rest of us a favor if she wouldn't try to disguise her writing as a "conservative" treatment of her original. As a Conservative, I would never claim that loss of modesty led to a rise in rape. It is a ludicrous claim and I seriously doubt any other Conservative would claim it. Loss of modesty does lead to many other sinful things; rape can be avoided. Women should not try to walk around unprotected. Women who live by themselves, jog at night and don't stay in groups or drink when they go out set themselves up to be raped. If you're not in the wrong place, the wrong thing won't happen to you.

In the future, please don't undermine your readership by pretending someone else wrote something blatantly belonging to your liberal columnist.

Jim L. Peterson

Well, Chuck Kraebel is gone. He was expelled with three weeks left in the semester, for a repeat smoking violation. If only things were really that simple.

Chuck was victimized by the system that unfortunately exists at Houghton. First, he was victimized by an unnamed freshman extremist, who's low level of tolerance for free-thinkers was surpassed by his own smoking, chewing, and subsequent hypocrisy. Secondly, he was victimized by an RA who, simply because of his friendship with the aforementioned freshman felt it his duty to perform illegal searches of Chuck's room, to paint himself with camouflage, and to sneak around the woods in the hope of catching Chuck in the act of smoking. Thirdly, he was victimized by a floor who responded to the harassment by either siding with the freshman, who used hate-messages and even a burnt cross at one point, or by refusing to get involved, allowing the harassment to continue. Fourthly, Chuck was victim-

ized by an RD who concluded that, despite the plethora of reports and problems the floor has caused, Chuck should not be allowed to move to an all-upperclassman floor, where he could have been monitored by "elders," even breaking precedent set by previous RD's on moving policies. Again, the answer was non-involvement, hoping a head-strong rebel and a conservative extremist would settle things themselves. Chuck was next victimized by the Judicial Committee, who not only didn't do enough to help Chuck quit smoking, but even had the same extremist on the committee. Does this strike anyone as odd besides me?

Incidentally, I believe Chuck is guilty of the charges brought against him—he readily admits guilt of smoking and other pledge violations. The Judiciary Committee merely did their job, and I understand that they had no alternative.

However, what Chuck seems to be truly guilty of is honesty. I know more than a few respected Houghton students who habitually drink, smoke, or do both. They wear the mask of respectability; they look good on the outside and conform to a prescribed set of rules on the surface. Are they right? Is that the answer? I don't think so. Chuck's honesty made enemies of a few people on his floor, one in particular. Because of the "respectability" of that extremist, the RA and RD allowed the problem to escalate, and finally, the Jud. Com, by not helping Chuck end his nicotine habit, became part of the problem.

Chuck will be allowed to come back in the fall of '94. I don't blame Houghton, nor do I blame the writers of the pledge. I blame ignorance, hypocrisy, and above all, my own non-involvement. Ignorance and intolerance can never live for long, and in the long run, the truth will come out. Hopefully I've done a little to help it.

Matthew Owen

It's time again to collect information for the 1993-94 Houghton College Day Planner!

FACT: *over three hundred '92-'93 day planners were sold

*18 student organizations and campus offices advertised their events in the planner

*June Johnson, the designer of the front cover, won a \$500 scholarship for winning the day planner's parent company's art contest for the design of the '92-'93 day planner.

*Tim Nichols never forgets a dog grooming appointment because he faithfully writes them down in his day planner.

DID YOUR ORGANIZATION OR OFFICE PARTICIPATE IN THE '92-'93 DAY PLANNER?

If so, great! I hope you want to participate again in the '93-'94 day planner! All you need to do is write (or type) your list of activities that will occur next year and send them to me by **April 23rd**.

Please include the following information and the order in which you would like them to appear:

*organization and contact person

*time of events

*title of events

*place events will occur

If your organization or office **did not** participate in the '92-'93 day planner, but wants to participate in the '93-'94 day planner, *now is your chance*. Let me provide you with some background.

Having your events published in the day planner means that students will know in advance when your meetings and events take place. Therefore, students are better able to plan ahead, plus, your events will also be advertised and placed at the fingertips of students.

Send me a list of events and/or meetings by April 23rd with the date, time, title, and place the events will occur. Please try to list events for both first and second semester. Students will grow accustomed first semester to referring to the day planner, so it is only wise to also include the events of second semester. I know this may cause some problems because you may not be used to planning that far in advance, but do what you can and feel free to be as general as necessary when labeling the event. If all you can do is list the times your organization has meetings and where they will be located that will be fine.

Thank you so much for participating in the '93-'94 day planner. I believe the success of this venture will be determined by the usefulness of the day planner. With information published from organizations and offices like yours, students will find the planner useful and your organization will be more visible to the entire student body. If you have any questions, please call me at ext. 223.

Deadline for submitting information: April 23rd

Thanks again,
Melissa Schermer, Grad. Asst. in Student Programs

The Voyage

Darcie Yetter

Yet a few more words of reflection...

Those of us who are graduating this May have become, after years of hard and taxing labor, experts at life. We have cultivated our intellect (without becoming arrogant), we have improved our communication skills (without being manipulative), we have amended our faults (and not simply renamed them), we have extolled the virtues of a Christian Liberal Arts Education (and never complained), we have discussed the essentials of Christianity (and put them into practice), and we have done all this so well (and still we do not boast).

We have accumulated a wealth of experience and enriched our lives.

"He who has found life shall lose it, and he who has lost his life for My sake shall find it."
Matthew 10:39

Shalom, Dalia

