

The Houghton Star

Volume 82.12 January 26, 1990

Field Hockey Vanishes?

By Kevin Fuller



In 1986, the former Houghton College varsity baseball team assumed that the rumors concerning its demise were strictly hearsay. This year, members of the women's field hockey squad are making sure that they don't make the same mistake.

In an effort to relieve the college from a temporary financial strain, the Houghton Board of Trustees have decided to terminate the field hockey team, along with the cheerleading squad. This decision has

drawn a great deal of response from the Houghton student body. As of Wednesday evening, the field hockey team had accumulated nearly 550 signatures demanding that the Board reevaluate the removal of the team.

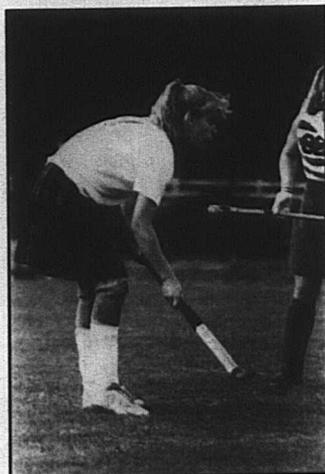
The high response level should not be surprising. Over the past three years, field hockey has shedded its image as a bizarre and misunderstood sport, and the season has been followed by a growing number of fans. IN 1988, the team specifically made an effort to educate its fans to the rules of the game by

distributing handouts which explained the specifics. The team went from playing on an empty field with no onlookers to hosting games in which fans filled the bleachers, rooting enthusiastically. The field hockey team seems to be reaching a level of great potential and maturity. So, why the change?

The decision of the trustees is especially disturbing considering that they had promised to keep the field hockey program for at least three playing seasons without being reviewed. The team made every attempt to remain within its budget, by raising money for traveling expenses and cutting corners wherever possible. The efforts of the team were quite successful, as the team finished the past two years under the proposed budget by an average of \$1150 per season. Still, the trustees felt it necessary to oust the team.

The field hockey team is made up of individuals who make valuable contributions to the school itself, and to the church nationwide. Among the 22 members are four Dean's list members, a number of College Republican board members, three track members, two Student Senate members, an AACE member, a Sunday School teacher, and a Youth for Christ member.

(continued in *SPORTS*, page 11)
(also see related Senate article, page 4)



A scene from the past?

News

Sexuality Seminars Scheduled

by Ivan T. Rocha



Michael Lastoria
Photo by Chris Daniels

This year's annual Counseling Center Series will feature a three-day seminar on human sexuality conducted by Dr. Michael Lastoria, Director of Counseling Services. The seminar will be held during chapel on Wednesday, January 31 through Friday, February 2, and will be supplemented by a less formal discussion to be held in East Hall on Wednesday or Thursday evening.

The purpose of this year's series, according to Lastoria, will be to generate as much healthy discussion about human sexuality as possible. Far from merely giving advice, Lastoria plans to discuss in depth the theological aspects of hu-

man sexuality, the psychodynamics of a sexual relationship, and the existent healing processes for cases of sex-associated guilt. Each of these aspects of human sexuality will be treated individually in the three consecutive sessions.

According to Lastoria, many of the students who come to him for counseling have an extremely compartmentalized view of sexuality and tend to dissociate it from their relationship with God. Wednesday's session will therefore discuss the place of human sexuality within Christian theology. Lastoria believes that an understanding of the relationship of human sexuality to the Divine is the key to a less fragmented view of the sexual experience itself. Within this same discussion, Lastoria plans to offer a positive argument for abstinence from premarital sex. This argument main-

tains that there are several levels to a sexual encounter which ultimately reflect the image of God, and that mutual respect and appreciation in premarital sexual intercourse are ultimately not enough. Such a theology, said Lastoria, "cannot be proved but has to be believed."

Thursday's seminar will deal with the decision processes and psychodynamics of a sexual relationship. As a result, psychological aspects of sex, such as the power and control balance in a relationship, may be examined in some detail.

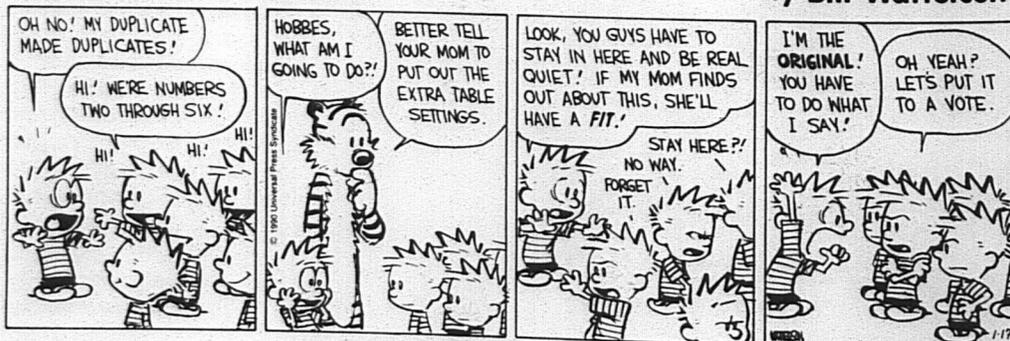
Friday's sessions will be helpful to those who have had past sexual experiences and are currently having to contend with feelings of guilt or inadequacy. In this final session, Lastoria will seek to show that there is, in fact, forgiveness and healing for those who may have a burdensome sexual past.

As for follow-up, Lastoria says there is no formal plan yet. He has emphasized, however, that the counseling center will be available for anyone in need of assistance and suggests attending the evening session, entitled "Power and Control in Dating Relationships." In conclusion, the purpose of this year's Counseling Center Series is to generate healthy discussion as well as a better understanding of human sexuality and, as such, will depend on the reaction of the students.



Calvin and Hobbes

by Bill Watterson



News & Misc

Winter Weekend Update

By Chris Daniels

The "Celebration of Seuss" Winter Weekend is quickly coming together and will be providing students with entertainment, awards, activities, and fun. Please note that the dates have been changed to February 22, 23, and 24. Also, the Winter Weekend chapel will not be presented on February 9 as planned previously, but at a later date to be announced.

A competition between classes will be held from February 19-24. Activities such as racquetball, basketball, Pictionary, chess, jello wrestling, pool, foosball, and Dutch Blitz will be held at various times and places. Look for posters and sign-up sheets soon (okay, there's no jello wrestling—we couldn't get a big enough vat). For more information, contact Bob Smalley at exten-

sion 555.

Highlights of the weekend will include a Seuss Silliness Study Break on Thursday; a coffeehouse on Friday evening; and snow sculptures, skiing contests, banquet, and Senate Spot on Saturday, as well as a Seuss trivia contest throughout the weekend. Autographed books by Dr. Seuss himself will be distributed as some of the prizes, along with a trophy for the class competition winner.

More information about Winter Weekend will be available shortly,

but should you have any questions or comments, or simply wish to talk, call Chris Daniels or Bill King at 567-8090. Long live the Grinch . . .



Gospel Comes to WJSL

by Beth Johnson

There's a change coming to WJSL, a change that assistant general manager Dave Rhenow hopes will reflect diversity as well as open listeners' minds to a different form of culture and worship. Gospel music will be added to the college radio station in approximately two weeks. WJSL DJ Frank Armstead will air a full hour of gospel music at 8:00 pm on Saturdays.

Armstead expressed hopes that the hour will gather a good response but explained that attracting listeners is not the prime goal. "The purpose and ministry of gospel music is to uplift and be enjoyable," said Armstead.

During past African-American Cultural Exchange (AACE) chapels, Armstead perceived that some students do enjoy gospel music. He stated that in no way is the "gospel hour" trying to change the core of Houghton's environment. The music to be played is not just limited to African-American artists, Armstead stressed. Anyone with gospel music that would be beneficial to the gospel hour is urged to contact Armstead at CPO Box #66—he would be happy to add it to the agenda of the program.



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Uncle Ledley says:

The Star needs more staff reporters! If you enjoy writing, and are comfortable with deadlines, please contact Dave at extension 210.



Uncle Ledley
Official Star Mascot

News

And in Other News

by Kenneth Cole

Azerbaijan

Fighting continues in the Soviet republic of Azerbaijan, where, according to Soviet television, 93 have been killed and 639 injured.

The bitter situation between the Azerbaijanis and the Armenians illustrates the diversity of the Soviet Union. The country is not predominantly Russian, but is made up of many ethnic groups that often feel animosity toward one another and Moscow. In encouraging openness, *glasnost* has also encouraged the outbreak of physical and political conflict as various peoples become more emboldened to take action; such is the case in Azerbaijan.

Islamic Azerbaijanis claim to control a region inhabited by Christian Armenians, causing a volatile situation. Moscow has sent in 22,000 troops in an attempt to restore peace and order.

Fighting still continues in the republic capital, Baku. On Monday, the province of Nakichevan, near the Iranian border (Iran is sympathetic to the Islamic Azerbaijanis) declared that if Moscow would not withdraw its troops from the republic by Wednesday morning, it would secede from the Soviet Union.

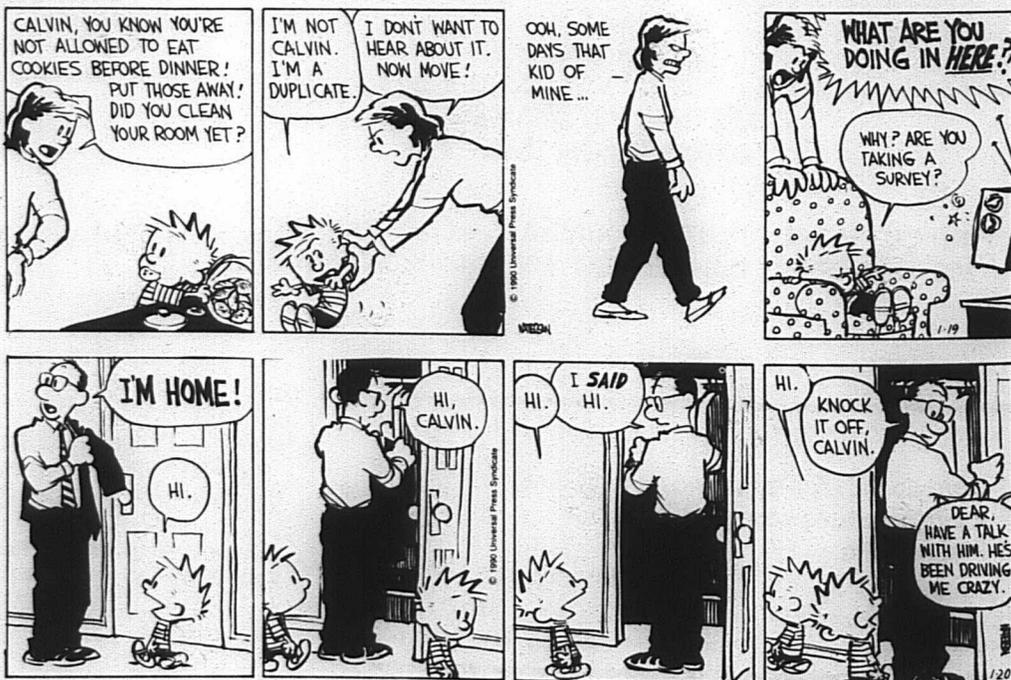
On Tuesday, the Soviets swung southward, moving toward the rebellious province; and by Wednesday morning there was no sign of a withdrawal. Azerbaijanis throughout the entire republic have vowed to engage in civil disobedience until a withdrawal occurs. If the Soviet troops were to leave, the Armenians and Azerbaijanis would be free to fight, perhaps with Iran supporting the latter.

Nicaragua

Nicaraguan President Daniel Ortega claims that US-backed *contra* rebels are planning to assassinate him. This seems quite understandable, as the *contras* and the Sandinista government are involved in armed conflict. Ortega says that his security forces have foiled one plan to kill him in an ambush of his campaign caravan on Sunday. Ortega blames the US for giving the *contras* humanitarian aid, which he claims will be used to "... liquidate me ... kill me ... assassinate me ...". Whether or not the US was actually behind the assassination attempt is unknown.

Acknowledgements due to UPI for background information.

John Chong will be back next week, after he returns from the NAE seminar in Washington.



1939

compiled by Kirk Nelson

As we watch the disintegration of the Eastern Bloc and perhaps the breakup of the Soviet Union itself, it is interesting to look back and see how the *Star* reported the beginnings of our current European map. -K. Nelson

"Sixth Week Of War Begins With Word Battle" by Frieda Gillette (October 12, 1939)

The sixth week of the war begins with a battle of words between Chancelleries of Europe rather than sharp fighting on military fronts. Hitler's Reichstag speech of October 6 gave nine points for the making of peace. Chief among these were statements that east of the Maginot line the fate of Europe rests in the hands of Russia and Germany and that German colonies must be restored. These proposals have provoked discussion but no immediate reply from those nations to whom they were addressed.

Chamberlain is believed to be formulating a reply following consultation with France and the British Dominions which will be made public on Wednesday, October 11. It is not anticipated, however, that this will be a final rejection but that it will open the way for a further exchange of words. There is a persistent rumor that Chamberlain will suggest the withdrawal of troops from Poland before any negotiations can be made.

Hitler has seemed to seek neutral mediation—Italy, the Papacy, or perhaps the United States. Hope of this seems to be waning.

"All European boundaries are now fluid," said the news commentator,

H.V. Kaltenborn. There has been proof of this in the partition of Poland between Russia and Germany, three-fifths of that state going to Russia. Russia has virtually absorbed Estonia and Latvia. Moreover Lithuania and Finland fear Russian advances which will put an end to their sovereignty. All this is increasing evidence of the price which Hitler must have paid for Russian aid. Hitler already realized that his own hope of gain in the Balkans may be gone. Since Russia, rather than Germany, has a common boundary with Rumania as a result of the fourth partition of Poland, he will be at the mercy of Stalin in getting a supply of oil from Rumania.

British shipping has suffered less destruction in the past few days, while neutral countries have lost more heavily. Only time will determine the influence of this upon international relations.

Italian adherence to the Rome-Berlin axis may already be over since reports of growing Italian dissatisfaction have been common. Italy can hardly gain much either by withdrawal from the axis or by continued loyalty to Germany.

"Large Audience Hears Bouton's Speech on Europe" by Harold Ebel (October 12, 1939)

A large assemblage of students, faculty, and townspeople gathered in the college chapel Monday evening, October 9, to hear S. Miles Bouton, noted foreign correspondent and lecturer, speak on the topic "Europe Up to Date."

Mr. Bouton, who spent 23 years in Germany as correspondent for the *Baltimore Sun* and the *Associated Press* until ordered to leave shortly after the advent of the Nazi regime, began his speech with an account of his first meeting with Hitler, back in September, 1923.

Step by step he traced the series of events which culminated in the present situation, — Japan's invasion of Manchuria in 1931; Hitler's sudden rise to power in 1933; his speeding up of German rearmament; his abrogation of the armament provisions of the Versailles Treaty; and the remilitarization of the Rhineland in March, 1936; Hitler's annexation of Austria two years later and his recovery of the Sudetenland by the Munich Conference during which "Mr. Chamberlain flew down to Berchtesgaden carrying an umbrella to negotiate with men carrying swords." Then followed in close succession the

German occupation of Memel and the remnants of Czechoslovakia; the demand for Danzig and a highway 15 miles wide through the Polish corridor; the invasion of Poland at five o'clock on the morning of September 1; the conclusion of a treaty with Russia, her betrayal of Poland, and Poland's division between the victorious forces of Hitler and Stalin.

Mr. Bouton pointed out that he regarded the conquest of what remained of Czechoslovakia and the making of a treaty with Russia as Hitler's two great mistakes, — the former because it showed the democracies that Hitler would not stop his career of conquest after having regained the German minorities in neighboring countries, and the latter because it had a bad effect on the German people and repudiated Hitler's own condemnation of communism as an enemy of Nazi Germany. It also served to alienate Catholic Italy and Spain, who hate atheistic Russia.

Thus far, Mr. Bouton declared, Russia has got most of the benefits from the alliance, for she has virtually become the mistress of the Baltic; she is in a position to prevent further German expansion in the Balkans,

and she acquired mainly Russians by the division of Poland, whereas Germany obtained a troublesome Polish minority in addition to the two million Polish Germans.

On the other hand, according to Mr. Bouton, Russia is unable to help Germany to any great extent because of transportation difficulties, lack of surplus food, and the inability of Germany to pay for Russian goods.

This war is a war between civilization and the Dark Ages. Mr. Bouton believes that Germany will be defeated and that her defeat will be aided by a revolution within Germany. He characterized Hitler as insane and compared him to Ludwig II, the insane King of Bavaria. When asked if he believed the rumor that Hitler was dead and that a double had taken his place, Mr. Bouton declared, "Hitler can't be dead—God only made one person like him."

He concluded by asking the audience to remember that there are two Germanies—the Germany of Hitler and the Nazis and the Germany of Goethe, Schiller, Handel, Mozart, and Schumann.

After this lecture, Mr. Bouton answered a number of questions

asked by members of the audience with regard to the European situation.

The Baltic republics of the Soviet Union were brought into the union forcibly and do not recognize the legality of their entry.

The Soviets also fought a war with Finland during this time (which the Finns won) and annexed a portion of Romania in 1940. After World War II, they brought their domination of Eastern Europe to completion by taking over the newly-formed governments.

The nations of Eastern Europe have little reason to like the Soviet Union or rejoice over the prospects of a reunified Germany. It will be fascinating to watch these now-resurgent peoples' dealings with a continued Soviet military and political presence, their possible reactions to a reunified Germany, and the revival of old national values. Eastern Europe will be a dangerous powder keg for several years to come. -KN

Opinion

To the faculty involved in the Allegheny County Non-violent Action Group, and their supporters:

We all know of the German Church's sinful inactivity during the National Socialist Party's extermination program in which Jews were systematically murdered because they were alleged to be sub-human. In order to avoid persecution, the institutional Church kept silent and submissive instead of prophetically condemning the Nazi regime. She was selfish.

But let us pretend, for the sake of argument, that the Church had been prophetically active during Hitler's reign of bloody death. Imagine how differently we would view the Church if, at the time of the Holocaust, She had fully faced the fury of the Third Reich by boldly and compassionately speaking out against the heinous sin of (what else?) environmental pollution. What if pastors had courageously opposed chemical waste dumps, quoting, "Will not the land tremble and all who live in it mourn" (Amos 8:8) while, behind barbed wire, ovens burned bodies belching ash into the sky? What if Christian physicians had steadfastly stood against the State because (though they admitted they could not be certain) leakage from the dump might cause the deaths of one of two children a decade, while their colleagues were hard at work developing more potent poisonous

gases? We would not call the Church "backslidden" had She acted in such a manner. We would consider Her demon-possessed. Selfishness, though sinful, is sane. To suffer for the sake of a health risk in the presence of rancid genocide is sheer insanity.

Thus, when I read [that] some of you were willing to risk arrest to prevent a potential waste dump site from being toured, I became somewhat enraged. Let me make clear that I believe the whole way in which the dump is being located is evil. Eminent domain (the claim that the State has the right to force owners to relinquish their property for the price [that] the State determines to be "just recompense") is utterly unbiblical and anti-Christian. Nevertheless, I question the principles that prioritize your actions. Every day more children die in your county's clinics than the waste dump could kill in a century. These deaths are not accidental side-effects but the self-conscious goal of those who procure and perform abortions. Where are your prophetic denunciations of shedding innocent blood or oppressing the fatherless? You speak of preserving the land for future generations. How about preserving future generations for the land? Do you dare imagine for one moment that your social conscience even remotely resembles that of Jesus Christ to whom we must all one day render an accounting for the stewardship of our time?

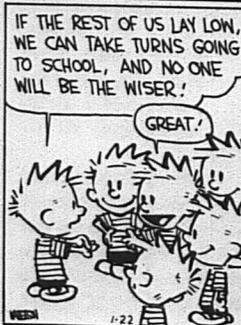
In Buffalo last year, I saw Christians laying their lives (i.e., their bodies) on the line for the sake of those heading for an early grave in a waste dump (unless, of course, parts of them were sold to cosmetic firms for use in beauty products). They risked arrest by putting themselves between mothers set on murder and for-profit executioners whose medical degrees give them license to kill. Where were you? Since when does a rise in radioactivity compare to pumping poison into the chests of prenatal children? You fly into a self-righteous rage because no umbrella can absolutely guarantee you won't get touched by a drop of radioactive rain, while for the last seventeen years you have slept under a thunderstorm of saline-tainted blood. How much higher must the scarlet sea of mutilated limbs and decapitated heads rise before you resist drowning? Or is it too late?

I suppose there are some gratifying aspects to this sick scenario. The situation shows that God is just. Almost every faculty member who has expressed an opinion on social issues has supported the transition this nation has undergone from state of rule by law to a state of rule by self-proclaimed experts. Now you're getting screwed by a messianic bureaucracy. Looks like it's time to pay the bill.

Mark Horne ('89)



SPECIFICALLY, WITH FIVE DUPLICATES, WE CAN DIVIDE UP THE SCHOOL WEEK SO THERE'S ONE DUPLICATE FOR EACH DAY.



Opinion

To the Houghton College community:

This letter is meant as a sincere apology to the student body, the faculty, and the trustees of Houghton College for my obscene appearance in chapel last spring when I streaked in front of the chapel stage. As an apology, I would like to share some of my personal reflections on my action.

When I attended Houghton in the past, I was not in control of my emotions. In my stubborn pride, I refused to listen or respect anyone in authority over me, and I refused to admit anything was wrong with me or accept help. Rather than admitting that I needed to mature, I blamed my shortcomings and failures on the people who pointed them out to me. Essentially, I refused to take responsibility for myself, and I expected others to take care of me. In classes I did not want to do the work assigned to me, but I expected high grades and the privileges that came with high grades (for example, I was very angry when an independent study was denied me because of my low GPA); I expected to be able to live in a room without paying rent; and I expected that I could act disrespectfully without any consequences.

I became increasingly angry and rebellious as I continued to blame my failures on others. More and more I acted offensively to hurt everyone around me, and at the end of last semester I ran in front of the chapel stage naked. Now I feel ashamed to think of how I acted, how I offended so many people, how I defiled the worship of a chapel service, and how I hurt my mother and father. I am very sorry that I acted so selfishly with no regard for others involved.

In retrospect, I am glad that I was caught and punished. At first I was angry with Dean Danner for imposing disciplinary action, but now it seems to me that the decision he

made was fair and just. I see that his punishment was not necessarily to hurt me, but rather to make me look at what I had done. His choice of punishment forced me to realize that I have to live with the consequences of my actions. Having to live with my consequences has been one factor in a process of learning that I should choose my actions thoughtfully and prayerfully.

During my time away from Houghton, I have realized that I have a very high regard for the college and many of its professors and students. I wish I had not chosen to offend people whom I respect. I am sorry, and I ask for your forgiveness.

Scott A. Brown

Individuals who wish to talk confidentially to someone about school, parents, relationships, life, chicken wings, music videos, and the like are invited to call Peers with Ears for an interested listener. Peers with Ears is a peer-listening center run by the Intentional Community of First West, South Hall. Our purpose is not to replace the counseling center, but to augment it. Matters "not serious enough" for the counseling center or requiring greater privacy or a different point of view are welcome. We are not professional counselors, but we are willing to listen.

Give us a call at ext. 273.

Peers With Ears

Loving One Another

by Jenna Gieser



There is an interesting phenomenon on this campus (and perhaps in the Christian community, or America in general, as well). Students are living in one of two ways: pretending they are happy, or convincing themselves they are miserable.

It is usually the students who are hurting inside, struggling with a Real problem, who smile the most. Inevitably worried about upsetting, depressing or bothering others, they hide problems and insecurities. As they crawl along bravely smiling, everyone else smiles back without considering that there might be pain hidden by that smile.

In contrast to this are the students who wander around griping, finding fault in everything, and letting the world know that their lives are, without a doubt, the toughest in the world. The truth is usually a little different from how these students represent it. As the stu-

dents become self-absorbed, suddenly every little aggravation or trial is a major crisis or stress.

Being the intellectuals that we are, it is obvious that no one lives completely one way or the other. We all have areas of pain in our lives that we hide with a smile, and every now and then we start to gripe about all the little things that really shouldn't matter. There is only one effective way to stop yourself from feeling miserable: you must focus on the struggles of those around you. You must do your best to discover the pain behind the smiles.

As George MacDonald put it:

"The love of our neighbor is the only door out of the dungeon of the self, where we mope and mow, striking sparks, and rubbing phosphorescences out of the walls, and blowing our own breath in our own nostrils, instead of issuing to the fair sunlight of God, the sweet winds of the universe."

Opinion

RANT Talk

by Mark Skinner



We talk a lot about religion. I mean, how often do you hear these sorts of things?

"It's God's will."

"She says she's a Christian and yet she . . ."

"Pray for . . ."

"I'm feeling really convicted about . . ."

Houghton seems to buzz with such talk. We have four chapels a week, and there we generally hear other people talking about religion. And then we go to classes, where we often hear about the "Christian" [read "Evangelical"] perspective on whatever we're studying. And our Sunday worship program moves from prayer to sermon words with no pause whatsoever for reflection. And we look for religious words to justify virtually anything we want: from a ludicrous ban on dancing to a manipulative fundraising campaign to the playful, naive fascism of

ROTC—all these are justified with religious talk.

Doesn't it ever seem to you that all this talk is just a lot of crap? That maybe the reason we don't dance here has a lot more to do with Wesleyan church dollars than it does with our Christian convictions? That "Pray for . . ." is just an unsubtle form of gossip? That we feel so guilty and uncertain about taking responsibility for our own actions that we have to couch EVERYTHING in religious terms?

Perhaps we stuff so many religious words into our lives because we are terrified of silently waiting in God's presence. In silence we are forced to confront all our petty justifications for our behavior. We are forced to admit that the last thing we want is to rest in God's grace. We see that our religion is the fig leaf we use to hide from God. And these are things we'd rather not talk about.

Dear Star Editor:

I am a visual person. When I see something, it affects me. Within the past two weeks, I have witnessed something that has bothered me. While I was driving into the college's main entrance, a car coming down Thayer St. (from the direction of the Academy) drove through the stop sign at the bottom of the hill, without even slowing down. I was within 75 feet of the intersection when this happened. Having a driver pull in front of me aggravated me a bit, especially since there was quite a heavy snowfall on the ground. But because of the snow and slush, I excused the person, thinking he might not want to risk stopping on the hill in those conditions. It was probably "one of those students" anyway, I said to myself, remembering that I drove (somewhat) recklessly when I was in high school and college.

No harm done. I forgot about it. Then this past week the same thing happened again. Same place, same time, *same car*, but no snowy or rainy road conditions. No problem. He was in front of me going up the hill to the college. He turned toward the Science Building, the same way I go, but he used no turn signal. Since he pulled into the New Academic Building parking lot, I decided to watch and see who it was. Was I right? Was it one of those irresponsible students? You better believe it sure wasn't. It was one of Houghton's own faculty.

Nice going.

Nice example.

It's no big deal, but it made an impression on me.

Mark Alessi
Programmer/Analyst
Houghton College

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Sports

(continued from page 1)

The team has attracted 26 new players over the past three years, causing Coach Connie Finney and Assistant Coach Larry Ortiz to have an excess of players with whom to work. "We were attracted to Houghton College specifically because it had a field hockey team," said freshmen Britton Sylvester and Kim Wilson. "Our decision to attend Houghton was largely based upon playing field hockey." Field hockey is definitely an effective method of attracting revenue for the college.

There is confusion as to what the trustees hope to gain by eliminating the team. "The field hockey team is not hurting any other program," explained sophomore field hockey player T.J. Fera. "Actually, we are improving, and even finishing under our budget." Other players are agitated by the apparent miscommunication on the part of the trustees. "The promise was made to us that if the team remained under the proposed budget, we would remain in the schedule," said Betsy Frey, a second-year member of the team. "The promise was taken back."

The field hockey team is not

asking for much, just to be given the opportunity to participate in a sport that the members enjoy and to continue to make the program successful in the years to come. The stand they are taking now is not out of bitterness, but out of desire. "We want to show them that this sport is important to us," said Fera. The planned January 25 vote will demonstrate how important the sport is to the faculty members.

By now, the lots have been cast, and the final decision has been made. Next week's *Star* will include the results of the vote and a further analysis of the situation.

On a personal note: I hope, for all of us, that we are granted the opportunity to watch the field hockey team continue to flourish in the fall of 1990, instead of being forced to remember the progress they made up until 1989. Whatever the outcome, the members of the field hockey team deserve commendation. Their play is a delight to watch, and their love for their sport was exhibited by their concern which they demonstrated to us all this week. Congratulations, ladies! You cannot lose either way.



The field hockey team.



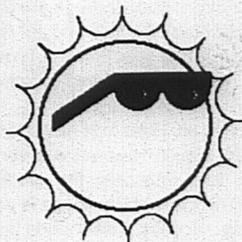
Photo by Chris Daniels

Gish Honored

by Kevin Fuller

The National Christian College Athletic Association has named Michael Gish to its 1989 Academic All-American team. Gish topped the list of 22 highly rated soccer players in the NCCAA, based upon his excellence in the area of academics coupled with his outstanding performance on the athletic field. Gish has a GPA of 3.93.

Gish, a senior biology major, was unavailable for comment. Congratulations!



On the Record

a review column by Jamie Lindsay

Russ Taff: The Way Home

Late last year, Russ Taff released *The Way Home*, his most recent album. This album is very interesting, as Taff employs a sound that could be considered a combination of John Cougar Mellencamp and Carman. He is often soulful like Carman, and his musical arrangements are often reminiscent of Mellencamp's style.

The album begins with "Winds of Change," which relates how one often strays away from God in an attempt to find what looks good on the other side of the fence, only to realize that "it's never better on the other side." Fortunately, this realization leads the song's persona back home to God. "Winds of Change" is a fine song that is easy to relate to. Other notable tracks include "Take My Hand," a poignant song about the need we all have for other people, with lyrics like "We're all on the same journey to find the way home, and I think we need each other if we're gonna get through," and "Go On," which speaks of persevering through rough times.

The album finds its apex on the last two songs on the first side: "I Cry" and "He Came Through." "I Cry" is an emotion-filled song that details the despair the songwriter finds himself in and his pleas for God's comfort. Taff's voice resounds with the feeling of despair that the lyrics portray. "He Came Through" chronicles the historic precedent for God's "coming through" and saving such people as Daniel and Moses. This knowledge allows Taff to realize that God will come through for him as well, if he will trust Him as the heroes of the faith have. "But the Lord came through, He rescued me. He broke the lock and set me free. You can shake your head, but you know it's true--when there was no other way the Lord came through."

All in all, Russ Taff has succeeded with this album. He deals with very good lyrics, and musically the electric-folk sound of many of the songs is very appealing. Vocally, Taff sounds fine, and with *The Way Home* he has produced a fine effort. Rating: ☆☆☆1/2

Billy Joel: Storm Front

When I think of Billy Joel, I think of "Piano Man" and many of the other hits he has produced in the last 15 or so years. When an artist reaches the heights he has, it must create great pressure to have classic hits every time out. With his new album, *Storm Front*, Joel has created a fine set of songs. Although the album has nothing to beat "Piano Man," that is a rather tall order, and such would be rather unreasonable to expect.

The album's most popular tune thus far has been the catchy "We Didn't Start the Fire," a grocery list of rhyming historical events from the past 41 years. Although I like the song, one has to wonder if it really means all that much. "I Go to Extremes" is the second chart hit off the album. It is okay, but little more. It just does not flow like many of the other songs in this album. Furthermore, its style does not complement Joel's classic style.

The album's shining moments come in "The Downeaster Alexa" and "Leningrad." Joel's best songs have always been his story tunes like "Piano Man" and "Goodnight Saigon." He is very adept in creating meaningful and even touching ballads, and these two songs fall in that category. "The Downeaster Alexa" is the story of a struggling fisherman in New England. Beautifully

performed and sung very convincingly, this song is probably a very accurate picture of what many New England fishermen go through: "I've got bills to pay and children who need clothes. I know there's fish out there, but where God only knows. They say these waters aren't what they used to be, but I've got people back on land who count on me." "Leningrad" is a moving song about growing up in the Cold War, viewing it from both the American and the Russian sides of the story. Like Sting's "Russians," it seems to be saying that there really is little difference between our people and their people, beyond ideology. If we can get past that, maybe we can someday find the friends we have, when we go to Leningrad.

This album does have a few down moments like "That's Not Her Style," which does not sound good and says little, but the factor that lowers this album's rating is a lot of average songs. Not really bad, but not particularly good either. Such songs include "Shameless" and "When in Rome," two tunes that lyrically and musically float in the middle. Still, although not spectacular, *Storm Front* is a good effort on Joel's part. Rating: ☆☆☆

Curious George
(friendly muse-type monkey)



RATING SYSTEM

Classic	☆☆☆☆☆
Excellent	☆☆☆☆
Good	☆☆☆
OK	☆☆
Lousy	☆
Irredeemable	0

Miscellaneous

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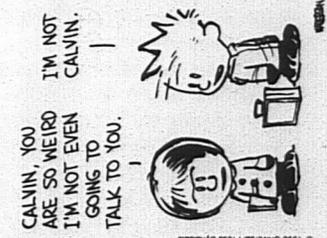


The **Houghton Star** is a weekly student publication; its focus is on events, issues, and ideas which significantly affect the Houghton College community. Letters (signed) are encouraged and accepted for publication; however, they must not constitute a personal attack, they must be submitted by **noon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

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by **Bill Watterson**



Calvin and Hobbes

Editorial

Society of Friends

by Dave Wheeler



During last Friday's CLEW service, Barbara Saufley shared with the community her struggles with a difficult spirituality. She was open and honest, and she spoke directly from the heart. During the same week, Dr. Charles Bressler similarly spoke of his own spirituality, expressing it in terms reminiscent of C.S. Lewis's *The Screwtape Letters*. (I wasn't at the latter service, but I heard reports of it.)

These two testimonies (and numerous others that come to mind) exemplify to me what is Christianity. People realizing their sinful condition, coming to the Lord for salvation and sustenance, and then proceeding to bear one another's burdens—that's Christianity. I stress this point because there are many things occurring in "Christianity," and within my life, which bear little resemblance to my definition of Christianity. These testimonies, in contrast, spoke of a universal struggle to which we could all relate—and they provided encouragement and instruction, salt and light.

It is far too easy to use a ser-

mon or lecture—or editorial—as a platform to present esoteric statements that do little other than impress the audience with the author's knowledge, scholarship, and/or spiritual acumen. Such addresses are fine in their own place, provided that this purpose is to instruct the learned rather than impress the ignorant. But in a chapel period, a church

"It is far too easy to use a sermon or lecture—or editorial—as a platform to . . . impress the audience."

service, or an editorial, that kind of thing is out of place.

Happily, I've observed very few such addresses in my brief sojourn at Houghton—most of the chapels and worship services have been true wellsprings of open communication and demonstration of God's grace. I have, however, heard enough comments about chapels from disenchanted people that I'm starting to wonder about some of those 48 or so chapels I've missed in the last three years. But such is specula-

tion, so I'll drop it. My purpose is simply to laud the virtues of open, honest communication between people—particularly between Christians, who share a common goal and purpose—and encourage its continuance and increase.

The early Quakers, or Friends, were so concerned about maintaining an attitude of equality before God and preventing ideas of individual superiority that they modified their language. They used the second person pronoun ("thee" and "thou.") for everyone, regardless of social status. Their meetings were characterized by the absence of clergy; the Quakers would sit in silence until somebody delivered a personal revelation. He—or she (Quakers were quite progressive about women, Indians, slavery, etc., but that's another editorial) would then sit down again, to await the next revelation. Please don't construe that I'm anti-clergy (I'm definitely not). I'm merely speculating that some of these Quaker concepts may prove beneficial to reflect upon. 'Cause you know, we're all in this together.

