



WHERE JESUS WALKED

4

[34% OF PARTICIPANTS SAID THEIR
HOME CHURCH WOULD STRONGLY
AGREE WITH COLLEGE-SPONSORED
SOCIAL-DANCING EVENTS.]

PoLaRiS

6

STAR SHOTS



8

March 28, 2007

Volume 103 Issue 10

★The Houghton Star★

Dancing in a larger context

Presidential Response:

I want to thank Professor Chris Stewart and Jason Fisher for their thoughtful editorials in the recent Star on the topic of dancing. It is critical to the life of a Christian community—and especially to the life of a Christian college community—to maintain vibrant discussion about the nature of our life together and the commitments that create and sustain our particular community here at Houghton. It is both a stimulating academic exercise, as well as a discipline of practical Christian living, to continually subject our communal traditions to the teachings of scripture, and to discern the appropriate marks of Christian identity in the midst of our culture.

Clearly, the status of dancing as a demarcation of Christian identity within American evangelicalism is

currently under re-examination. As the articles have reminded us, several of our sister colleges within the evangelical world have recently made changes in their policies about dancing.

While these changes at other institutions are certainly part of the context within which we at Houghton come to this issue, it would seem that we would want to think this issue through for ourselves. Furthermore, it has been the custom at Houghton—at least as I understand it—to consider potential individual changes in our Statement of Community Responsibilities within the context of an overall review of our Statement of Community Responsibilities. This overall review, which takes place about every ten years or so, is facilitated by a committee that represents the various constituencies of the Houghton community. It is time for that review to

happen once again.

We had already planned to undertake this review upon the appointment of a new Vice President for Student Life—that is, during the next academic year. The committee's work, which would take place under the auspices of the Vice President for Student Life, would come to the Student Life Committee, to the Faculty, to the President's Staff, and then to the Student Life Committee of the Board of Trustees. From there, it would go to the entire Board. (It is almost certainly the case that the Board of Trustees would want to see this proposal placed in the context of a larger review of the Statement of Community Responsibilities. Thus, the timeline would be somewhat longer than suggested in the Fisher editorial.)

I would encourage ongoing thoughtful dialogue about this and

other issues of importance to our life together. In particular, I would hope we would be aware of those areas where the moral sensitivity of our culture may have outstripped the moral sensibilities of much of the evangelical world since the last review of our Statement of Community Responsibility. (e.g. environmental stewardship) Thus, there may be some responsibilities that we would want to relinquish in this upcoming re-examination—and others that we want to take on—as we seek to be truly Christian and truly Christ-like in the context of our times.

If you have any questions, comments, or suggestions about the upcoming process, please e-mail the President's Office (President@houghton.edu).

Shirley A. Mullen
President

Houghton College signs with WXXI



Dale Wright signs with WXXI Account Executive, Beth Coleman.

Lindsay Yandon, Editor-in-Chief

Houghton College's interim CFO, Dale Wright recently signed Houghton College to an underwriting contract with WXXI Public Broadcasting Council in Rochester. After WJSL, whose call letters stand for James Seymour Luckey (a past president of the college) was taken over by WXXI in recent years, a repeater transmitter remained in Houghton, leaving the small town with a clear

link to the station.

Public broadcasting does not allow for the purchase of commercial air time, but they do offer underwriting contracts to supporters of public broadcasting. This contract entails mention of supporting institutions when the station identifies themselves on air every half hour.

Houghton College will be credited live during the two news shows aired by WXXI for 42 weeks out of the year. A pair of announce-

ments will be made during the morning program, Morning Edition and a pair during the afternoon broadcast of All Things Considered. National Public Broadcasting also sponsors an auction, which is broadcasted live on public television, where Houghton will air six announcements.

This signing marks the first time that Houghton College has joined in the underwriting of Public Broadcasters and according to the Inaugural committee, there is a direct correlation between this event and the inaugural year. With the induction of a new president, Houghton College has much to offer and even more to advertise.

Daniel Minchen, member of the inaugural steering committee spoke about this opportunity as, "it opens a whole number of pathways," regarding the perception of Houghton College. The WXXI airtime will mention some of the most unique aspects of our institution, such as exclusive programs of study and majors, giving Houghton College an identity to the public rather than it remaining nothing more than a little town to the south. ★

Listen to Public Broadcasting on WXXI AM 1370, WRUR FM 88.5, WXXI Classical FM 91.5, and WJAL FM 90.3.

★★★★★★ Event Advertising

Please send any
campus event
bulletins to the
Editor via
STAR@houghton.edu.

Remember
we print
bi-weekly. So
we need to
know as soon as
possible about
your event if
you would like it
included.



WE WANT TO HEAR YOUR THOUGHTS!

Guidelines for letters to the Editor:

Letters to the Editor must be signed, denote which articles they are in response to, and should not exceed 500 words. Send all letters to the Editor-In-Chief, Lindsay Yandon via STAR@houghton.edu. All letters are subject to editing at the discretion of both the Copy Editors and the Editor-In-Chief. Letters are due on Monday at 5pm, one week before the next issue. Anonymous letters will not be printed. Letters that exceed 500 words can be sent in the form of a response column and will be printed as an article but should not exceed 1,000 words.

The Star staff would like to remind readers that Editorials are opinion based and therefore slanted by nature. Opinion also opens itself up for challenge, so write responses! But make sure they question the writer's stance, not our reason for publishing.

Apocalypse now?:

A letter of dissent from concerned students

Michelle Bodle, Adele Cameron, Scott Gilbert, Charlotte Keniston, Ryan Knowles, Daniel Lewis, Inti Martínez, Steven Matiasz, Christopher McKinstry, Joshua Nolen, Sarah Paige, Phillip Roushey, Susanna Thomforde-Garner, Alicia Walmus

Why has an apocalyptic mindset become the norm in America? The apocalypse is feared by some, yet rejoiced by others. The apocalypse promises a final showdown: the ultimate battle between Good and Evil. One wins, one loses. For Christians who are comforted by the biblical portrait of Revelation, the apocalypse will end in good, ultimately quashing the assembled forces of evil. Again, though, we must ask, why is the apocalypse being induced as a motive for war? Apocalypse assumes that good and evil cannot change. Apocalypse is the final knell: it signals the ultimate reformation. The apocalypse is contained in rhetoric such as, "those who are not for us are against us" or "we will show no mercy to our enemies."

Change is impossible under the shadow of the apocalypse. The "War on Terror" and the "War" in Iraq, for example, should never be pitched as apocalyptic events. September 11th, 2001 was a horrendous day that still looms in our minds, yet by no means did it embody an apocalyptic event or was it a spark for the apocalypse. The horror subsides for most, life continues—but good and evil still exist. We hope that terrorism declines, that genocides and wars stop, yet some continue to disregard the possibility for change: they resort to excessive militarism disguised as patriotism. One thing is to defend one's motherland with firmness and tact, while another thing is to do so at the expense of the welfare of others' motherland. Dead Iraqis and Afghans are not seen as equal exchange for dead Americans. This time is not apocalyptic—yet the Armed Forces would train citizens for just this: the ultimate battle between Good and Evil. It is for this reason, and other reasons briefed below, that we express resolute discontent with the Reserve Officers' Training Corps (ROTC) being a continuing part of Houghton College's campus life—and much more discontent with it being presented as an academic entity in our college. This group currently receives large amounts of money each year to benefit only a select number of students. We think any costs that ROTC incurs should be paid for by the federal government or by the interested members, and not by student tuition-sourced funds. Is it fair for this group

to receive disproportionate amounts of money, compared to other campus organizations five times as large as ROTC, and that benefit the Houghton community and surrounding communities in direct ways?

Furthermore, in a recent Student Government Senate session, class senators were informed by ROTC member, Benjamin Groen, that this group is planning to expand its presence in Houghton College by offering its current courses in the academic Master Schedule. Any student could sign up for these courses and would get credit towards his or her graduation requirement. Senate was also informed that ROTC wants to have a greater advertisement presence in the Houghton College's homepage by embedding their media throughout the website. We find all of these potential changes counterintuitive with, among other things, the origins of Houghton College. Our institution was founded by a man who believed that, as Christians, we ought to, "light up this dark and sin-cursed world," chiefly by the transforming power of the Gospel of Jesus Christ. So, thinking about our roots, what kind of institution do we want to be?

Yes, we believe that having Christian presence in the military can be important for several reasons, but this presence has very little impact on how militarism-as-patriotism is experienced in America—other than embracing it and enhancing it. Christians in the military, at any level, may have a positive impact on their immediate environs—of which we are very supportive—yet play a very limited role in shaping an American foreign policy that is consistent with our concepts of love, mercy and peace, as we read them in the Christian tradition. While our opposition to ROTC on campus will obviously not influence American foreign policy, it is an expression of discontent with the excessive militarism ethos in some American circles, especially Christian ones.

We have seen war after war in which legions of our young women and men are shuffled into conflicts posed as apocalyptic events. Osama bin Laden represents pure evil. Terrorism is unequivocal evil. We are the good, they are the evil. With a holy book and teachings from Jesus Christ

that emphasize transformation, far more than apocalypse, how true are we being to our roots by emphasizing the converse?

We believe that ROTC, as part of the Armed Forces of this country, emphasizes the apocalypse—the supposed clear-cut good vs. evil battle that is waged for the catch-phrase philosophy of Freedom—far more than personal redemption or transformation. The battle is not clear-cut; it is not the apocalypse. We realize pacifism is not a viable state philosophy, yet we believe it can be a feasible Christian one. Thus, we would respectfully express our dissent, discontent, and disappointment in the continuing presence of and monetary support for ROTC in our campus—as well as the prospect of their further support by Houghton College.

We want to make it clear that this is not a personal attack on the members of ROTC—they are our sisters and brothers in Christ. We love them because we are all part of the body of Christ. Our prime opposition is with its connections to the combative portion—the largest portion—of the Armed Forces; a source of the excessive militarism that America has experienced during the past half-century. We understand that many ROTC members have joined this group to reap the benefits of getting a college education or to continue a family tradition.

While we are almost certain that our dissent will not make Houghton College get rid of ROTC as a student organization, we want to especially express our discontent with this group receiving student tuition-sourced monies for their activities, as well as the potential expansion of their presence in the college's webpage, and any other venue that would feed the unnecessary, expansive and expensive militarism-as-patriotism in America. Ideally, we would like to see a ROTC-free Houghton College. Realistically, though, letting ROTC operate on its own with virtually no monetary or further propagandizing support from our institution, seems to us as a good compromise, for now.

We have spoken. Let the appropriate authorities decide. ★

"O.C.M.S." by Old Crow Medicine Show

Eric Stevenson, staff writer

This album came out in 2004, so it's not new, but I figured many of you haven't heard of these guys. Consider this review to be a "Old Classics You Need To Know About," section. I don't have a lot of bluegrass in my music collection, and modern country music doesn't really do it for me (give me some Cash, though, and I'll be set), but a few years ago I heard of Old Crow Medicine Show and didn't really get into them until recently I decided to take a chance. If you're a bluegrass fan, then this is really stuff for you. These are a group of 6 or 7 guys (it switches from time to time), who are surprisingly in their twenties still, from Nashville, Tennessee.

The band's roots actually trace back to Ithaca, New York, not too far **-OLD CROW continued on pg 6**

Where did MLK Day come from?

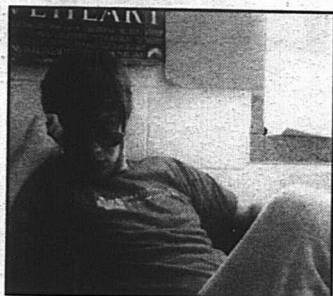
From the Star, Volume 94, Issue 13

The first MLK Jr Service Day was held on January 16, 1999. 360 students volunteered at "food pantries, soup kitchens, rescue missions, homeless shelters, and churches throughout Buffalo and Rochester," providing "assistance with cleaning, painting, renovating of facilities, basic office work, sorting clothing, stocking shelves, and other tasks."

"The purpose is to celebrate Martin Luther King Day in a meaningful way," said Henry Biggs, a Houghton professor who chairs the college's Committee on Opportunity, Equity and Diversity, the group that organized the event. "We feel that Martin Luther King was about fellowship; about caring for our fellow man. Rather than talk about it, we feel that it is important for students to have a hands-on approach, to experience it."

Dr. Chamberlain said of the day, "We are creating servant-scholars. This is a good opportunity for them to both learn and serve. It's a wonderful way to express what Houghton College is all about. By giving them this experience, hopefully it broadens their education and creates in them a desire to give more of themselves, to be more effective and committed to service in their careers."

The Spanish call it la iglesia



Marc Smithers, columnist

When I get buy a house, I plan on it having some color. People who paint their house white usually aren't exceptional speakers. Example: George Bush. Now I have no idea what color that it will be. Just not white. I've also always loved log cabins. It'd be pretty cool to make a house out of Lincoln Logs. But perhaps not the most practical. It will definitely have a porch where I can sit on one of those classic porch chairs so I can watch little Ponyboy Smithers play in the yard (I was a fan of the book *The Outsiders* when I was kid).

When God decided to build himself a nice cozy place to call home on earth, he decided that he would put a nice steeple on top. He also decided that it should smell like old lady socks. And seats shouldn't be comfortable.

I'm talking about a little place called church. Probably all of you have been there a couple times in your life. Perhaps even some of you continue to go back every week to get spiritually fed, or whatever. But why go to church?

First of all, it's hard to accept

the Church as a whole. It's been the cause of many a conflict throughout history. The Crusades, Prohibition, Footloose. It's been the biggest source of hurt for some because of the Church's hard stance on some issues like divorce, abortion, and Harry Potter. The Church can be one of the most uninviting places because the mentality in many is that if you come to worship with them, you must believe a certain way and if you don't, get ready to be an outcast. It's almost like a secret club where you have to know the secret handshake and read the fancy manual and know their secret chants in order to fit in.

Secondly, church is rarely fun. You go, sit down, listen to people tell you that you're not living your life well enough, but fear not, because they have the three easy steps to start living better that they pulled out of Jeremiah 12:5-18. It's easy. But still pretty boring. Oh, and they ask you for your money. Then they make you feel guilty about not giving enough by posting how much money the church needs in order to run and how they didn't meet their quota last week, so they encourage you to step it up.

So why should people go to church? The church is mean and boring. And it smells bad. That is the equivalent of a kindergarten bully. If the Church was in my class, I would have no lunch money and I would never get to swing on the swings.

But I don't believe that. The Church is wonderful. Notice I didn't say perfect. The Church should be

the thing that we most embrace on earth about Christianity because it is the bride of Christ. Jesus said that he was coming back for the Church, not individual believers, but the Church. It should be a unifying factor among Christians, where they meet together with a common purpose and a common love.

But it's not. Because it's so difficult to get past the hurt and sheer boredom of church, many see it as just an option of Christianity. And here is where I make enemies, but I assure you, I don't mean to.

Church should not be an option for a Christian. Imagine this for a second, and for some it may not be that much of a stretch. You are a Buffalo Bills fan. You are a maniac about the Bills. Now what would be your greatest joy: going to Sunday's game, watching it on TV, or reading about it the next day in the paper? If you did not say the going to the game, Greg Dabb is no longer your friend. And though this isn't the greatest of analogies (which is why I'd make a terrible preacher), there are some similarities between being a Bills fan and being a Christian. It is very hard to accept the Bills as a whole, just as it is the Church. They can be really mean to you sometimes, whether it is refusing to sign autographs or just plain not being good. Also, the games can be really boring because of them not playing well. But what brings you back to their games if they've disappointed you so many times?

It's passion. It's fervor. And

how do you gain more passion for a sports team? By watching games alone in your living room wearing a bathrobe and eating beef jerky and combos? Though that doesn't sound like a bad deal, it's more likely that you'll get more excited and passionate about the Bills when you're surrounded by others who feel the same way as you.

Now it may in fact be true that you gain more in your individual faith by staying at home on Sunday by just reading your Bible by yourself and meeting with God alone. But church has never been solely about the individual. Or at least it shouldn't be. Yes, it is true that you should be in a church where you are spiritually fed and encouraged and challenged. But just as importantly, church is a place where you encourage and challenge other believers. You remove yourself from the normal routine of life and go into a place that is designated as holy. It's not that God dwells anymore in a church than He does in the rest of the world, because that would eliminate the whole omnipresence thing. But you are saying that this place has been set aside as a place to treat as holier than the other places you spend your time. A place where you gather with other believers to join in community and focus solely on worship.

Church is not the most important element of Christianity by any means. It's clear that going to church doesn't save you. But the thing to keep in mind is that the Church is bigger than you or I. And I don't believe that God wants us to separate ourselves from the thing that Jesus has been the made the cornerstone of. ★

Faculty and students called to serve

Chloe Ackerman, staff writer

This past Saturday over 500 Houghton College staff, faculty and students participated in the eighth annual Martin Luther King Jr. Service Day despite the sudden snowstorm and low temperatures. Participants traveled to eighteen locations in Allegany County, eleven in Buffalo and six in Rochester to forge friendships with community members and put their scholar-servant calling into practice.

Projects ranged from cleaning facilities to doing repair work to organizing supplies. First Shen, Third Old Gillette and the townhouse HRS traveled to Buffalo to assist the Safe Haven Youth Center at the Weed and Seed Mission. The mission and the youth center provide a safe place for youth to hang out, giving them access to various forms of constructive recreation. The facilities are open between 8:00 and 11:00 on Friday and Saturday nights, the times teens most commonly get into trouble. Amanda Wilgus, a volunteer from Houghton, explained that the mission was started by a nun named Sister Karen who was interested in ministering to released convicts. "About a year ago," Amanda said, "a convict was in her apartment, which was strictly not allowed. When

she came in, he panicked and shot her." Since that tragedy, the Safe Haven Youth Center has struggled to recover and grow. "They've had a hard time keeping up since her death, so we came in and did a lot of cleaning and organizing," Amanda explained.

Jenna Roseski, another Houghton student, listed the projects the volunteers undertook at the teen center: "A wonderful group of girls spent the whole day organizing the center's filing system and membership info. Another group of guys did a marathon repair of the center's ping pong and pool tables. Some of the technologically gifted among us set up a surround sound system and worked on the center's computer network. The rest of us organized closets, washed walls and windows, scrubbed floors and gave the place a general sprucing up." They also inventoried the video games, fixed peeling wallpaper borders, and made inventories of missing supplies for the director of the mission.

Of the experience, Jenna said, "It was really amazing how our group's talents came together to meet the needs of the center. The highlight of the day was getting to know Antwan [the director of the center] and the other volunteers from the community who came to work with us. All in all

we had a blast." Another volunteer, Stephen Scott, said, "I left feeling like I had done something important, like I had possibly affected some teenager's future. It was a good day."

One group of Houghton Students found that their project was canceled due to the weather. They were, however, determined to take part in MLK Day, so they contacted Wellspring Ministries in Belfast and asked how they could help. Wellspring Ministries provides free clothing, furniture, bedding, toys and meals to people in need. The group was asked to bring in extra large clothing and baby clothes. "We went to a Salvation Army store and purchased some clothing items and delivered them to the ministry," one student said. When asked who funded the impromptu project, he explained that since their project was canceled and working with Wellspring was their own idea, the students paid for everything themselves. He went on to urge the members of the Houghton College community to continue supporting their MLK Day projects: "Wellspring is one of the few ministries in [Allegany County] that provides for the homeless. They could use help on a regular basis to prepare food, sort clothes, keep up with building maintenance, and other tasks." In

addition to their goals of providing food, clothes and other necessities for the homeless of Allegany County, Wellspring Ministries also intends to build a shelter within the next few years.

MLK Day was a chance for the college's community to exemplify the scholar-servant calling and serve with whatever abilities each group brought with them. The scholar-servant attitude, however, is not a once-a-year calling. As Christians we should seek out the widows and orphans, the less fortunate members of our society and help them with whatever we have. Everyone - staff, faculty and students alike - at Houghton College is encouraged to continue with the projects they dedicated their Saturday to. If the project was only a one-time need, find another organization that needs assistance, such as Wellspring Ministries or Journey's End. Talk to your local church about what spaces they need filled, whether that be working with children, sprucing up the building or greeting people on Sunday mornings. MLK Day provided a chance for many people to learn about the need in the community; and hopefully the college community will continue to meet that need throughout the rest of the year. ★

WHERE JESUS WALKED

From late February to early March 2007, Houghton College sponsored a tour of the Holy Land, led by Dr. Carl Schultz, professor of Old Testament. Twenty-one people participated including 12 students and nine adults.

Daniel Minchen, faculty writer

We walked silently and thoughtfully, surrounded by beauty and quiet, following a dirt trail that began near the Church of the Beatitudes and ended at the northern shore of the Sea of Galilee.

Given the topography of this gentle slope, which includes a shallow cave near the bottom that may have served as a sound reflector, Biblical scholars believe this is where Jesus delivered The Beatitudes, perhaps standing in the waist-high, butter-yellow wildflowers that bend in the breeze.

About half way down, we gathered on an outcropping to read aloud from Scripture, the misty Sea in the distance. And again, from the mouth of the cave, we heard Pastor Scott Schultz, uncle of Houghton student Stephanie Turner (2007), read The Beatitudes from Matthew 6.

"We could hear you just fine," said Dr. Carl Schultz, who had gath-



The Houghton group walked down the Mount of Beatitudes, a trail likely followed by Jesus, who addressed the 5,000 at the end of his path. -all associated photographs by Daniel Minchen

ered at the base of the hill with the rest of the group. "This shows that Jesus could have indeed addressed 5,000 people."

Our group had come to this place after an early morning boat trip across the glassy Sea of Galilee from Tiberius to Gennesaret, where Jesus healed the demoniac. Again, we read aloud from Scripture.

As on the Mount of Beatitudes, a contemplative spirit settled on the group, their eyes scanning the water's surface.

"Even though the Sea of Galilee seemed more like a lake, and the mountains were more like hills, it was incredible to see where Jesus would have been, calming the storm, helping Peter on the rough waters," said Joelle Potts (2007).

"One time, when we were sailing on the Sea of Galilee, they stopped the engine and it was dead quiet," said Rachel Nicholoff (2008). "I could just imagine that it was quiet like this after

Jesus calmed the storm. It was really touching."

Another special place was Capernaum, which hung a sign claiming to be 'the home of Jesus' based on Mark 2:1. Peter's home was here too, and this is where friends of the sick man lowered him through the roof. But like the nearby ruin of Corazin, Capernaum itself lies in ruins, cursed by Jesus for lack of repentance.

To the south of the Sea is the mouth of the Jordan River. Our group had been surprised at the small size of the 'Sea' and the Biblical 'mountains'. So when the Jordan turned out to the size of a creek, our reaction was muted. Nevertheless, it is an ideal place for baptism.

In a special ceremony at the edge of the river, Dr. Schultz led the group in readings and songs as we remembered our baptisms, symbolized by kneeling at the water's edge and a sprinkling of water. One person confirmed her faith and received her actual baptism.

The 10-day tour weaved through myriad sites from the disputed Golan Heights, past the enormous Roman ruin of Bet She'an and its lovely colonnade and bath house, through Jericho to the Dead Sea, where we bobbed and floated, needing no tire tubes or rubber rafts. We stopped nearby at Qumran to see where the Dead Sea Scrolls were found. But a unique, glorious moment was yet to come.

Crossing the barren Judean hills, past ragged Bedouin settlements, Annalee Schultz led the group in song as Jerusalem appeared in the evening sky.

"Jerusalem, Jerusalem.

Lift up your voice and sing. •

"Hosanna in the highest, Hosanna to the King."

Our guide, a highly knowledgeable Palestinian Christian named Iyad, reminded us that Jesus spent relatively little time in Jerusalem and that he came here to die. We were about to see where.

Over the next several days, we visited the Mount of Olives, the Garden of Gethsemane, the house of Caiaphas where Jesus was judged, and a dungeon where he was likely held after the pronouncement. Lisa Coutras (2007) read Scripture in this stony place as our group sensed the desperation of prison.

"Our time here makes the narrative of the Bible more authentic because you see that it is real and tangible," she said.

Just outside the walls of Jerusalem, our tour entered the Garden Tomb, a peaceful, flowering place where many believe Jesus was laid after crucifixion. It is, in fact, next to Golgotha, the chilling rock cliff forming the face of an agonized man.

We entered a tomb hewed out of solid rock. Was it Jesus' tomb? No one can say for sure, but our group celebrated Communion nearby and sang He Lives amidst the green beauty and the empty tomb.

Later, we walked the Via Delarosa, the way of suffering. It is a narrow alley where the church universal established the Stations of the Cross. It ends in a large Orthodox church that houses a glass-encased jagged rock, claimed as the remains of Calvary. Nearby is a chapel with a window over a part of this rock that shows a large, vertical split, believed to be from the earthquake that followed Jesus' death.

In yet another chapel, there is a round opening under a marble table -JESUS continued on pg 6



Capernaum, the home of Peter and of Jesus, after he left Nazareth. Historians believe this is where people lowered the paralyzed man through the room to be healed by Jesus (Mark 2:1-12).



Above: Dr. Carl Schultz explains the significance of the various gates through the walls of old Jerusalem. Here the group stands in the Damascus Gate.

**Its simple lines
seemed
to sum up the
Holy Land
tour of 2007 ...**

***Amazing Love
How can it be?
That thou, my Lord
Wouldst die for me.***

Left: In Bethlehem, you can buy a crown of thorns and charge it to your Visa card.

Below: This is where people believe Jesus was actually born. No longer a humble manger, a church now rises above where a stable once was. The birthplace is adorned with candles and is under the watchful eyes of priests.



PoLaRiS: Social Dancing on Campus

1. During the school year, how often do you go out to dance off campus to some type of organized event or locale (e.g., contradancing, clubbing, salsa dancing, etc.)?

One or more times per week: 2%
Every other weekend: 5%
About once a month: 8%
About once or twice every couple of months: 15%
About once or twice during the school year: 27%
Never / Almost never: 43%

2. The current Houghton College policy on social dancing allows for students to participate in events involving social dancing *only* if they are held off campus. How much would you support or not support a policy change that would allow campus-wide social dancing events *on campus* with specific themes or types of dancing styles, and under the purview of the Office of Student Life?

Strongly support: 56%
Moderately support: 30%
Moderately oppose: 5%
Strongly oppose: 3%
Don't know / Don't care: 5%

3. Think about how your church at home views topics like social dancing. How much would your church at home agree or disagree with college-sponsored social dancing events as described above? (Evaluated in a scale of one to ten; one being "strongly disagree" and ten being "strongly agree")

1-2: 7%
3-4: 10%
5-6: 17%
7-8: 27%
9-10: 34%
N/A: 4%

4. How much would *you* support or not support college-sponsored social dancing events that would involve open-ended types of music--always under the purview of the Office of Student Life--(e.g., Homecoming dance, Christmas dance party, Valentine's Day dance)?

Strongly support: 48%
Moderately support: 31%
Moderately oppose: 12%
Strongly oppose: 5%
Don't know / Don't care: 5%

5. Optional: Any comments, questions, or suggestions regarding this specific topic or about PoLaRiS in general? (We really want to know what you would consider to be the pros and cons about this change in policy, as it relates to building community, living a consistent Christian life, glorifying God, etc.) Make sure to include your name if you expect a response.

All 84 input responses will be published in <http://thehoughtonstar.blogspot.com>

Note: PoLaRiS is not a professional opinion survey and its results should not be used as official statistics. Some percentages might not add up to exactly 100 percent due to rounding. Total number of responses for this specific survey: 310.

If you have questions, comments or suggestions, please contact Inti Martínez.

Keep playing PoLaRiS!

OLD CROW from pg 2

from Houghton. The then band traveled to Canada for a few months until finally heading to the South where they've resided ever since. What better place to hone your bluegrass skills than Nashville? If their music is any indication, it did wonders for them.

There is one thing that stands out on this record: the sweet fiddle action. Not that the banjo, guitar, or guitjo players (yes, it's an instrument)

aren't good, but the fiddle playing is tight, fun, and stands out among the rest of the instruments. Also, bluegrass is definitely the only type of music where the vocalists actually try to sound like they're going through puberty, and get away with it. It's that "sitting out on a porch" attitude that gives it a home bound feeling. This album contains so much of that that it was rated one of the top 10 bluegrass albums of 2004 by CMT (Country

Music Television).

The absolute best song on the album is the last track, "Wagon Wheel," which is actually co-written by non-other than Bob Dylan, who wrote the chorus for film "Pat Garrett and Billy the Kid." It wasn't officially released by Dylan except on a rare outtakes disc. Ketch Secor, lead singer for Old Crow, loved the chorus so much that he decided to finish what Dylan started and write the verses.

Thank goodness he did because it's pure folk-y magic.

If you're not a fan of bluegrass, you probably won't like this very much. But you country fans should find this tasty. Even those of you willing to take a chance on something you're not into, you may like this. Heck, I hate country but love this record. ★

Hear their music at: <http://www.myspace.com/oldcrowmedicineshow>



The Houghton College Holy Land Tour Group. (from right to left) Back Row: Ian Galloway, Pastor Scott Schultz, Professor Daniel Minchen, Bennett Minchen, Sandra Minchen, Lisa Coutras, Phillip Roushey, Julianna Beecher, Dustin Newman, James Dutton, Rachel Nickoloff, Noel Habashy, Jackie Speiller, Dr. Carl Schultz, and Nathaniel Degnan. Front Row (kneeling): Joelle Potts, Jennifer Netkin, Stephanie Turner, Baha Habashy, Laurie Nickloff, Tour Guide Iyad and Bus Driver Wayl.

-JESUS continued from pg 4

where many in our group crouched, inserted their arms, and felt the actual Calvary rock. It had been worn smooth.

But as our journey ended, the group was sharply aware that the path of Jesus was hardly smooth. Strongly challenged by his contemporaries, this sorrowful but holy man graced Israel with gifts that defy description but are felt deep within.

The thoughts of Nathaniel Degnan (2008) are representative. "It was just really special to be in a place where Jesus had walked and lived his life, a place where he died and rose again."

Still others saw Jesus reflected in the Arab-Israeli conflict. Jennifer Netkin (2007) felt saddened by Israel's Wall of Separation, which cuts off Bethlehem from Jerusalem.

"Somehow, I think Jesus

would have been on the side of that wall with the (Arab) people who are suffering most," she said.

Dustin Newman (2007) had similar thoughts. "We experienced two different cultures in one country. It expands one's knowledge incredibly."

As we departed, the airplane wheels clunked firmly into their wells and we settled in for our 12-hour flight to the USA. But for many of us, our hearts remained on the ground. Within me, I heard a chorus play over and over. Its simple lines seemed to sum up the Holy Land tour of 2007 ...

*Amazing Love
How can it be?
That thou, my Lord
Wouldst die for me. ★*

Bobby Knight: motivator or tyrant?

Ben Tsujimoto, sports writer

In a sense, it is difficult to assess the character of long-time Indiana and current Texas Tech college basketball coach Bobby Knight. Nicknamed "The General," Knight has reached enviable coaching milestones; he recently surpassed North Carolina legend Dean Smith for the most victories among NCAA Division I Men's Basketball coaches with 880 and holds the record for most NCAA Tournament appearances. In addition to these achievements, Coach Knight has won three national championships and an Olympic gold medal in his forty-one seasons as head coach.

By achieving such success, it is logical to view Knight as a coaching genius; after all, he coached and set an example for a scrawny Army underclassman named Mike Krzyzewski, the current highly-respected coach at Duke University. Off the court, Knight's supporters highlight his violation-free recruiting, the strong discipline of his players, and the high graduation rate of those he has coached. The Texas Tech website praises Knight, stating, "Bob Knight is his own man, one who represents high principles, expectations and demands for his players, his coaching staff and, most of all, himself. But he is foremost an educator. His ability to teach young men the game of basketball and the game of life is one of his most

noted characteristics" (TexasTech.cstv.com). If this coaching philosophy is accurate, Coach Bobby Knight should be a role-model for all aspiring basketball coaches. Is this true, or has Coach Knight's rigid discipline evolved into unnecessary intimidation and basketball tyranny?

Although it is widely accepted that Knight's coaching tactics result in unrelenting effort and strong fundamentals in his players, critics question the brutality of his methods. Chris Suelentrop of Slate.com characterizes Coach Knight as a "foul-mouthed, hot-tempered drill sergeant who mercilessly derides his players and demands total obedience" (Suelentrop 1). In a 1988 interview with NBC News reporter Connie Chung, Knight responded to a question regarding stress management by inappropriately comparing stress to rape: "I think that if rape is inevitable, then relax and enjoy it." Understandably, Knight's comment infuriated many, particularly prominent women's groups and a large crowd at Indiana University. While Knight is not the only coach to be accused of inappropriate comments, his acts of physical violence against his players and co-workers will forever stain his coaching resume.

In September of 2000, an Indiana freshman referred to Coach Knight as merely "Knight;" in response, the coach violently bruised the freshman's arm and berated

him for lack of respect. Because of this incident, Coach Knight was dismissed from the Hoosier basketball program for violating his "Zero-Tolerance" policy, ending his twenty-nine years at Indiana due to "a pattern of unacceptable behavior" (USAToday).

Recently, Knight hit one of his Texas Tech players in the chin to force eye-contact. Although the player now states that Knight's use of force was only to boost the player's confidence, it is difficult to justify an action that could have been achieved without violence. Moreover, by stuffing an opposing fan into a garbage can, hurling a chair across the floor during a game, and tossing a potted plant at his secretary, the unfortunate reality of Bobby Knight's personality further rises to the surface.

Through an examination of Knight's character, concerns over leadership methods emerge. Scott Snook, a professor at Harvard Business School, commends Knight's Machiavellian tactics, stating, "And that's what you want to do, to get people to broaden the stylistic repertoire not only of themselves, but to consider that there are alternative ways of influencing people, and that different people respond to different styles" (Harvard Business School 1). From a religious standpoint, however, Knight's actions fail to reflect Christian love and teaching; furthermore, it is doubtful that Jesus would have thrown a Pharisee into a garbage bin.

At a Christ-centered athletic program, the importance of Christian character in coaches and players surpasses the desire to 'win at all cost.' Avery Johnson, the 2006 NBA Coach of the Year, has successfully intertwined the teaching of Christian character and a winning tradition as head coach of the Dallas Mavericks. "Johnson knows how to convince his young players to do their best without yelling or other histrionics that make some men come off as more character than coach," comments Gregory Moore, a San Antonio reporter (USAToday). In light of Johnson's success, Knight's profane antics and dictatorial means cross the line of appropriate coaching. Time Magazine writer Mark Coatney assesses Knight's demeanor, stating:

"True, he was a very good teacher of the mechanical aspects of the game, and yet he never seemed to be able to teach the most important part, that joy and love and spontaneity matter as much as making the extra pass. They're still kids, these hulking six-foot-ten-inch guys, and the ones on the truly great teams play with confidence, not fear. That fear of screwing up, of playing not to win so much as avoid hearing the coach scream at you in public, was all we saw on the court in Bloomington the past few years" (Time.com).

Coach Bobby Knight's brutal coaching style and violent behavior will out-live his personal accomplishments; in his case, the ends do not justify the means. ★

-ALIEN *continued from pg 2*
did with each of their albums anyway. This time around, the phase is mostly upbeat, psychedelic rock. It doesn't sound anything like a group of guys still trying to figure out who they are (which a majority of debuts seem to sound like) but rather, a confidence exudes from this record that claims these guys are quite comfortable with who they are.

So much so, in fact, that they don't rely on lyrics that much. They have them, but they don't have any obvious meaning or significance to most of them, except to party! Two phrases consistently occur many times over the 50+ minutes, "We are the Aliens," and, "I am the Robot Man." The first one has obvious meaning, running down the same road that the Monkeys did with their songs, but the second phrase is a riddle. Besides the literal interpretation, I have no other idea what they could mean.

They do have a slow song in the mix entitled, "She Don't Love Me," and yes, it is one of the best break up songs ever. It's melodic, slow, and pulls at your heart strings with violin and cello strings. I think what really makes this song enjoyable

though, is the clever placement of the next song, "Glover" which repeats the lyric, "Did she really love you all that much anyway? / I don't think so," quite a few times. In fact, this whole album seems like the story of the relationship that never was meant to be. "I Am The Unknown," is the relationship questioning song. "Honest Again," is the "maybe we should get back together," song. And for resolution, "Happy Song" (the last song with lyrics) is a modern surfer, Beach Boys should-be hit that can't help but put a smile on your face or annoy you. After all, what song that says the word "happy" 119 times in it (that's an exact number, I counted) wouldn't you love?

Overall, it's a solid album. What it lacks in concrete lyrical content, it makes up for in psychedelic guitar/video game sound effect shredding. It's a good album to bust out with this current trend of good sunny weather. ★

Hear their music at: <http://www.myspace.com/thealiens1>

ATTENTION JUNIORS

DRESS YOUR BEST

COME OUT FOR A NIGHT

OF GREAT PRIZES

HORS D'OEUVRES. DESSERTS

& A KEYNOTE SPEAKER

EMAIL YOUR CPO#

APRIL 14 at 7 PM

TO MEGAN ROFF

JUNIOR CLASS ONLY

FOR A TICKET

FREE

A TICKET IS NEEDED TO GET IN &

TO ENTER TO WIN RAFFLE PRIZES



snowy peaks



untitled

Rebecca Kriewall, guest photographer

I took these photos when I went to Alaska for Mayterm last summer. The picture "snowy

peaks" was taken on a boat tour we took in Seward, located on the Kenai peninsula. The other picture was taken near our first campsite in

the Chugach National Forest. The crystal-clear views were exhilarating! It is said that people go to Alaska to escape the overwhelm-

ing rush of life. Traveling through The Last Frontier was definitely a refreshing experience.

Panasonic Lumix DMC-FZ7, 6 megapixels

★ ★ ★ ★ ★ NEW TO THE STAR IN 2007... STAR SHOTS

Students, Faculty and Staff submit your photography and title (any subject, *color photos are preferred but if you have a black and white shot that will knock our socks off, please submit it!*) along with a **100 word bio/explanation** of the photo and **camera info** (make, mega-pixel, etc) to **Star@houghton.edu**

Submissions can only be accepted in a digital format, we prefer 4 megapixel or higher for quality purposes and photos must be your own work and submitted unedited (except for basic contrast, cropping and red-eye adjustments).

THE HOUGHTON ENQUIRER

Aliens lay siege to Shen: alcohol to blame

Houghton College Safety and Security continues to review the events that occurred around Shen on the evening of March 21st. According to eye witnesses a group of about 30 creatures surrounded Shenawana Hall, chanting "take us to your leader."

According to Ray Parlet, Director of Safety and Security, the department is "waiting to release the final report on the events of that night until a comprehensive investigation can be completed and eye witnesses are interviewed." There has not been a shortage of stories from people who observed or participated in the events of that night.

"We were performing a cleansing ritual in the Shen pond after the H.E.L.P. day when a beam of light shone down and burned a circle in the soccer field," said Shen resident David Mahan. "The light came from something way up in the sky. Then, aliens came out of the light beam," he said.

Several students verified that the aliens then went into the woods near the ski hill. There have been conflicting reports about what happened

there. One skier saw them brewing alcohol in a make-shift still. Mahan claims, "They had a keg, like a big 55-gallon keg that they rolled from the light." Regardless of what happened in the woods, the aliens staggered out an hour later noticeably inebriated and irritated at the noise coming from Shen.

Following the smells of food and filth, the aliens were attracted to the front entrance of Shen around 11 p.m. They formed a line and began to chant in unison, "take us to your leader." After an hour of this demanding, the brotherhood united.

"They were drunk out of their minds and needed to be sent home, wherever that might be," said Marc Smithers. "We did the only thing we could do; form a Shen-bloc and try to chase them away." It was a valiant attempt, but the aliens' weaponry proved superior.

Shen-bloc was able to rally about 25 warriors with wooden weapons. According to witnesses, the aliens were caught off guard by Shen's first advance. One was knocked un-

conscious by Ryan Musser's inflatable spaceship. Unfortunately, they quickly regrouped and formed a counter assault using some type of sophisticated electronic gun that made the brotherhood wet their pants when shot. Shen-bloc retreated to the dorm and drunken visitors continued demanding a meeting with Houghton's leader.

Unwilling to give up President Mullen, the brotherhood called upon their leader Adam Kline for a solution. "I thought our best chance was to use their drunkenness against them. They wouldn't be able to tell the difference between a person and a cardboard cut-out" said Kliner. Shen-bloc scrambled and soon the cardboard cut-out of Dr. Bressler was rigged and ready to go.

As the cut-out was lowered from a dorm window, Kliner called out, "here is our leader, take him and leave!" The Aliens took the cut-out and retreated to their light beam on Burke Field. Within minutes the light disappeared and the aliens disappeared with it. ★

Editor-In-Chief
Lindsay Yandon

Managing Editors
Emily Buckingham

Design Editor
Rebecca Showvaker

Business Manager
Mary Royer

Faculty Writers
Daniel Minchen

Staff Writers
Eric Stevenson
Inti Martinez
Chloe Ackerman

Columnists
Marc Smithers

Sports Writer
Benjamin Tsujimoto

Photography
Rebecca Kriewall

Faculty Advisor
Dave Perkins

**This is satire... sarcasm... not true... it's ok to laugh!*

Find this funny? Want to write it?

If you are interested in writing these satire

pieces, please contact

the Editor via

STAR@houghton.edu