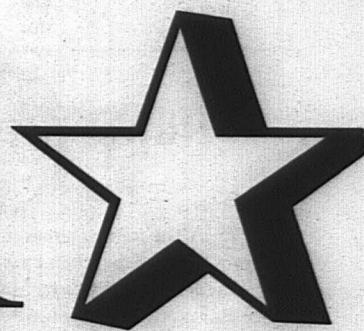


THE HOUGHTON STAR

Volume 92.4
May 2, 1997



LOCAL EVENTS

May 1 - 4:

*Western N.Y. Music Festival '97, Buffalo, 871-1125, ext.116.

May 3 - 4:

*Literary presentation: "Spotlight on Jonah Wade," by Almata Whitis & Christopher Todd Brown, Sat. 8 p.m., Sun. 4 p.m., RMSC, \$10 - \$12, 325-4446

May 4:

*Trail talk: "Stories of Spring," 1 p.m., trailhead on Rt. 89, TFSP, free, (607) 387-7041

May 9:

*Trail talk: "Owl Prowl," 6 p.m., ballfield parking lot, BFSP, free, (607) 387-7041

May 10:

*Trail talk: "Trees, Wonderful trees," 1 p.m., trailhead on Rt. 89, TFSP, free, (607) 387-7041

May 14:

*Rochester Light Opera Singers, "Oh, Those Vienna Nights!" 7:30 p.m., SM, \$8, 263-2700

May 16 - 18:

*Buffalo City Ballet: "Cinderella," Fri. 8 p.m., Sat. 1 & 8 p.m., Sun. 2 p.m., UBCA, \$10 - \$12

May 17:

*Manhattan Tap, 8 p.m., Shea's Performing Arts Center, Buffalo, \$15.50 - \$29.50

May 17 - 18:

*Madrigalia: "Madrigalia Murder Mystery Caper," Sat. 8 p.m. & Sun. 3 p.m., Memorial Art Gallery, Rochester, 271-7455

KEY:

BFSP = Buttermilk Falls State Park, Ithaca

RMSC = Rochester Museum & Science Center

SM = Strong Museum, Rochester

TFSP = Taughannock Falls State Park, Trumansburg

UBCA = University of Buffalo Center for the Arts

QUOTATION OF THE WEEK

"Many people know how to criticize, but few know how to praise."

-- Ethel Waters, singer and actress, c. 1970

60 Shine in 'Carousel'

Ward Mesick

On April 10 through 12, the Houghton College School of Music and drama department presented the musical play, "Carousel." The performances consisted of three evening showings as well as a Saturday matinee. The musical was produced by Dr. Jean Reigles, professor of voice and director of choral activities at Houghton, and co-directed by Reigles and Bruce Brenneman. Members of the Philharmonia, conducted by Reigles, accompanied the performers.

"Carousel" was written in 1946 by Rodgers and Hammerstein and contains such hits as "If I Loved You" and "You'll Never Walk Alone." The musical consisted of two acts, the first with two scenes and the second with six scenes. The basic story line involves Billy Bigelow losing his job at the carousel. This happens because Bigelow puts his arm around young Julie Jordan's waist and the owner of the carousel, Mrs. Mullin (Alison Bixler), becomes jealous. She orders Billy to banish Jordan from the carousel but he refuses and loses his job. Billy Bigelow was played by Eric Williamson on Friday night and during the Saturday matinee, and Marc Falco played him



Tricia Enos, Rob Boardman, and Katey Smith were a few of the 'Carousel' dancers. (photo by Rhett Stuart)

Thursday and Saturday evenings. Danielle Frink co-starred as Julie Jordan with Williamson, and Tanya Beth Iulig performed with Falco. Julie Jordan's best friend, Carrie Pepperidge, was played by Kara Scott on Friday and the Saturday matinee, and by Jennifer Hartenstine the other two performances.

Bigelow and Jordan eventually get married and all is well for a short time. Bigelow becomes a somewhat neglectful and abusive husband. When his wife becomes pregnant, Bigelow, in an attempt to obtain some money, listens to his sinister friend Jigger Craig (Michael Jordan). Craig's

plan involves a mugging which goes drastically wrong and ends in Bigelow's death. As he enters the afterlife, the Starkeeper (Dale Schuurman) gives him one chance to try and help his daughter, now fifteen years old (Laura Seaman).

"What makes 'Carousel' a high quality musical is the combination of strong music, a powerful story, and a good balance of dance, song and drama," said Dr. Ben R. King, professor of voice. Houghton Academy's seating layout ensured optimum seats for everyone, and the show was a sell-out all four performances. Just as with the many other productions performed by the college, this one lived up to its expectations.

Three Professors Lecture on Violence

Michael Walter

Is war morally wrong? Is it an unavoidable biological function? Does the media shape our view of war? Has war affected the animal kingdom? These are only a few of the questions discussed at the April 17 lecture "Interpretations of Group Against Group Violence," presented by the Integrative Studies Department. The lecture featured Dr. Karen Cianci, associate professor of biology, and responses by Dr. Douglas Gaerte, associate professor of communication, and Dr. Carl Schultz, professor of Old Testament.

Cianci focused on her initial responses to three different situations. She discussed her emotional response to recent bloodshed in Rwanda, her detached response to the Biblical story of Ai, and her mixed reactions to viewing violence in the animal kingdom. She believes that war demonstrates the in-

nate evil of mankind, and is partially a biological function. Her conclusion focused on the role of Christians in war.

Gaerte's response studied the impact of images, particularly televised images, and how those images change and shape our opinions. His examples of how televised images affect our views included the 1980s Ethiopia famine and the Rodney King beating/L.A. riots of the 90s. He compared differences between televised images and print media, and noted the limitations of visual impact and television news.

Schultz presented a Biblical history of animal violence, and said that violence in the



Dr. Karen Cianci (photo by Christine Brain)

animal kingdom did not exist before the Fall. Responding to Cianci's discussion of Ai, he discussed opposing views of violence in the Old Testament.

A question and answer session followed the lectures.

The Integrative Studies Department is comprised of professors from different fields and presents lectures about issues in current debate.

Senate Report:

Seth Taylor

Continuing in the tradition of the former Cabinet, the new SGA Cabinet welcomes students who want to drop in with questions and concerns about the SGA or the college.

At the first meeting of the new SGA Senate, Laura Judge, a senator for the Class of 1999, was elected Speaker of the Senate. At the second Senate meeting, Dr. Gaerte, who was one of two SGA advisors last year, was reelected to the position of advisor, with much applause.

On Tuesday, April 22, the Senate held a special meeting with Dr. Chamberlain, who had agreed to meet the Senate and answer any questions regarding the financial affairs of the college. After a productive hour of questions and answers, there were still many questions waiting to be asked, so we hope that Dr. Chamberlain can join us again in the future.

The last two Senate meetings have focused on the annual election of student representatives to college councils and committees. Of the 43 available positions, 38 have been filled, with some students serving on more than one committee. The five remaining positions which will be filled at the beginning of next semester are:

Two openings on the Committee on Opportunity, Equity, and Diversity

One opening on the Sexual Assault Advisory Council

Two openings for men on the Sexual Harassment Resource Council

Please contact a senator or the SGA office (x211) if you are interested in being appointed in the fall.

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Jim Roberts

(Peru) The hostage crisis in Peru is over and the rebels have rejoined their comrades in prison, excepting eight who were shot by Peruvian soldiers during the rescue.

(Algeria) Forty-seven more people have been killed in Algeria in the last week, apparently slaughtered by anti-government officials in a terror campaign designed to disrupt the upcoming legislative elections. According to witnesses, 30 attackers armed with sabers, knives and axes slashed and hacked their victims to death.

(Japan) A former Russian security chief may have played a key role in the nerve gas attack on Tokyo's subway in 1995. Former cult members claim that the official was paid \$79,000 for blueprints used to build a gas plant.

(Zaire) Zairian rebels may have captured the city of Ilebo which would be the most important victory by the rebels since they captured Lubumbashi, Zaire's second largest city, two weeks ago. If confirmed, the rebels would have direct access by road and river to the capital of Kinshasa.

At least 60,000 Rwandan refugees have fled their squalid jungle camps in Eastern Zaire after a new wave of fighting between rebels and former Rwandan soldiers.

(Turkey) Foreign Ministry Tansu Ciller told Turkey's military to stay away from politics. The military has traditionally seen itself as the guardian of Turkey's secular tradition and since the current party in power, the True Path party, is an Islamic-led coalition, many see a military coup brewing.

(Russia) According to American heart surgeon Dr. Michael DeBakey, Boris Yeltsin's heart is in excellent condition and functioning normally. The surgery was considered a success and Yeltsin has appeared healthy and vigorous in recent public appearances.

(Israel) An Palestinian militant's home was leveled to the ground by an army bulldozer before dawn Wednesday. Israeli officials know the man is a member of Hamas, a Palestinian militant group responsible for many acts of terrorism, most recently for the kidnapping and killing of an Israeli soldier.

(Dallas) Federal agents say they foiled a plot to get \$2 million from an armored car outside a bank in Bridgeport. The crime would coincide with the bombing of a natural gas plant to release toxic gases. The group's political leanings are unknown, although one member is part of the Klu Klux Klan.

(Denver) Prosecutors in the case against Timothy McVeigh opened their arguments with a chilling description of the young man's hatred for the government. They cited anti-government magazine, newspaper and computer articles to show his anger. If convicted, McVeigh will likely get the death penalty for the greatest act of terrorism ever on American soil.

(Colorado) Air force officials confirmed Wednesday that an A-10 Thunderbolt jet had been found in Eagle, Colorado, hundreds of miles off its intended flight path. The pilot, Captain Craig Button, is still missing and authorities doubt that he could have survived even if he had ejected.

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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 5:00 p.m. Wed., and they should be no longer than one typed double spaced page. The editors reserve the right to edit all contributions. The views expressed by the reporters and essayists of this publication are not necessarily in agreement with those of Houghton College.

Lord of the Rings Combines Music, Art, Drama

Adria Willett

The Houghton College Wind Ensemble, under the direction of Assistant Professor of Music Dr. Mark Taylor, performed Johan de Meij's "Symphony No. 1: The Lord of the Rings" on April 19 in Wesley Chapel. The five-movement symphony musically depicted scenes and characters from the trilogy by J.R.R. Tolkien. In between each movement, costumed students presented dramatic scenes from the trilogy.

In addition, art inspired by the Tolkien trilogy was exhibited in the chapel lobby

during the concert. The works were by high school students from the western New York area, who entered a competition to have their work displayed.

Stacey Foster of Portville Central School won first place. Second place went to Hejin Lee from Houghton Academy, and third went to James Coil of Iroquois High School. Honorable Mentions included Andrew Dickerson of Fillmore Central School, Benjamin Chew, Andy Reed, and Scotte Morris, all from Portville Central School.

The symphony began with a portrait of the wise and noble

wizard Gandalf, then moved to an impression of Lothlorien, the mystical elvenwood. The third movement depicted slimy, malicious Gollum looking for his treasure, the Ring. The fourth movement described the fearful, dark journey through the Mines of Moria and Gandalf's battle with Balrog. The work ended with a Hobbit folk dance.

"In less than a decade, the symphony has become part of the core repertoire for symphonic band," said Taylor. Premiered in Brussels in 1988, the symphony won the Sudler International Wind Band Composition award in 1989.

Seniors Exhibit Art

Tara Smalley

A time for contemplation and closure of four years creating describes this monumental time for senior artists as they become dependent on themselves in producing their own works of art. They enter their rite of passage as they suddenly work away from professors' instruction. They attempt to communicate to viewers what it is that is important to their soul and passion. This was portrayed in many different mediums April 19 in the Wesley Chapel Gallery.

As you entered the gallery, the powerful show began with Stephanie Acomb's "Quiet Growth." Acomb's

pieces reflected on who she was as a person. She included a graphite series of clouds, non-representational monoprints, and two clay and one stone sculpture.

The next artist featured was Beth Wilson with "Reflections." Wilson's goal is "to seek out emotional impact and the depiction of various expressions in my work." Her pieces consisted of portrait drawings.

The center floor was filled with "Majolica Teapots," by Eina Clegg. Her unique pottery ware filled the room with hopes of relaxation and reflection sipping coffee and tea.

Andrew Eckert showed his photographs of "Italy." Captur-

ing Italy and its essence, Eckert took the viewers to another world.

"Graphic Expressions" by Debra Bentley communicated the need for a good graphic artist. Displayed was samples of stationary, pamphlets, and a business logo.

"I Sing the Body Electric" photographs by Kathryn Johnson portrayed the form and beauty of the human figure. Her amazing ability to capture angles with proper lighting brought about a unique display.

Amy Hobbs Mayne's bright energetic pastels on wood would have captured anyone's eye. Her pieces, some three-dimensional, were very creative and left the viewer with a sense of vibrancy.

Seniors Fulfill Requirements in Recital

Jennifer Garrison, Michelle Manuel, Joshua Bickford, Tanya Iul, Kathryn Farley, and Jennifer Ruggles recently performed their senior recitals in Wesley Chapel. The recitals fulfill a requirement of their bachelor's degrees in music education.

Garrison played flute works by Johann Jokchim Quantz, Philippe Gaubert, Wolfgang Amadeus Mozart, Paul Hindemith, Howard Hanson, and Ralph Vaughan Williams. Several Houghton students accompanied Garrison on vocals, piano, flute, clarinet, bassoon, harp, and strings. Garrison studied under Julie Tunstall, assistant professor of music.

Manuel sang works by John Dowland, George Frederick Handel, Benedetto Marcello, Franz Schubert, Gaetano Donizetti, Samuel Barber, and Ralph Vaughan Williams. Several students accompanied Manuel on guitar, piano, and flute. Manuel studied under Kelley Hijleh, instructor of voice.

Bickford played eupho-

nium works by Pergolesi, Brahms, Porret, Cowell, Saul II, Harbison, Iannoccone, and Pryor. Several students assisted Bickford on piano, flute, clarinet, harp, viola, cello, and oboe. Associate Professor of Piano Dr. Dolores W. Gadevsky accompanied Bickford on a Hartley peice. Bickford studied under Dr. Harold McNiel, professor of brass instruments.

A soprano, Iul sang works by Mozart, Fesch, Schubert, Gounod, Canteloube, Dvorak, and Vivaldi. She was assisted by Kristin Edwards on piano and Kathryn Farley, mezzo-soprano. She studied under Betty Giles, instructor of voice.

A mezzo-soprano, Farley sang works by Purcell, Schumann, Tchaikovsky and Rossini. She was assisted by Jeannie MacCallum on piano. She studied under Giles.

Ruggles played violin works by Leclair, Kabalevsky and Beethoven. She was accompanied by Regina Grastorf on piano. Megan McFarland, Julie Springle, Tobi Frost and Katie Olles assisted Ruggles on a piece by Vivaldi. She studied under F. Ellen Rathjen, instructor of violin.

PHILHARMONIA PRESENTS CONCERT

The college's Philharmonia presented a concerto/aria concert on April 26 in the college's Wesley Chapel. The soloists were senior Danielle Frink, senior Kathy Rundall, and sophomore Kaitlin Earley.

Under the direction of Associate Professor of Theory and Composition Dr. Mark Hijleh, the Philharmonia accompanied vocalist Frink in Bizet's "Micaela's Aria" for soprano. Also a soprano, Rundall sang Puccini's "Yes, My Name is Mimi," and flutist Earley joined the orchestra on "Poem," by Griffes.

The orchestra also performed the last movement of Anton Dvorak's "New World Symphony" and premiered a composition by senior Garrison Roberts. Senior Nathan Lawrence conducted Beethoven's "Egmont Overture."

Due to carelessness, Jameson Zoller was left out of the list of award winners for the all-student juried art exhibit. Jameson won third place.

Interview With Mannoia Sheds Light On London Semester

Michelle Wingfield

Thursday afternoon, I met Houghton's Academic Dean in his office on the first floor of the Luckey building. We sat and discussed the first Houghton in London program to begin this fall semester. I raised concerns that many of the "Londoners" have had about the program and the changes it has faced during this semester. The following are the questions I asked Dean Mannoia and my notes on his responses.

What is the background and purpose of the Houghton in London program?

Dean Mannoia remembers first considering a program of study in London over three years ago when he and Dr. Airhart discussed their common experience at Westmont College and the merits of study-in-England programs such as Westmont's. Mannoia encouraged Airhart to think of possibilities for such a program at Houghton. While planning the first-year honors program, which spends the spring semester in London, the college realized that the absence of 30 freshmen would unbalance the number of students on campus over the year. A fall semester in London for 30 upperclassmen would solve the balance problem, and allow 30 more students to be admitted

for the year. Also, upper class students who were unable to participate in the honors program, would have the opportunity to study in London.

What were the circumstances surrounding the program's threatened cancellation?

At the end of February, when the college began its budget planning process under the weight of 39 fewer students and the resulting \$400,000 gap in revenue, the college questioned whether the new program would be feasible. The changes in the program went through three general stages.

First, a proposal to cut five of the 30 accepted students from the program and admit five off-campus students into the program, thereby reducing the loss of on-campus revenue and increasing off-campus revenue, was rejected by the faculty directors who raised concerns about the program's quality and the lack of time to make drastic changes. They suggested that it would be better to call off the entire program. At this point the program was unofficially called off. An official letter of cancellation had not been completed, but Mannoia, committed to students' awareness of the situation, allowed the news to be spread by word of mouth.

Protests began upon word of the program's cancellation, and faculty and students soon responded to the pressure with a new proposal. The college planned to save money by reducing the number of students to 25, without the addition of 5 off-campus students, and having Airhart remain on campus while Wardwell directed the program in London. This proposal was approved, but after new changes in faculty members' circumstances, the final decision was to maintain the Houghton in London program for the fall of 1997, with Airhart in London, and 25 of the 30 accepted students.

What are your reactions to the decision-making process involving Houghton in London, and what was the impact of the students' protest?

Dean Mannoia explains his commitment to keeping students informed throughout the decision-making process. He explains that one of the results of such informal communication was having to "pay the price of making it appear that there was... a lot of confusion." However, he is willing to pay this price in order to respond to student concerns and reach a better conclusion.

He believes, "that the ex-

pression of concern of people on campus caused all of us to work harder to think of creative ways to [maintain the program.] He explains that by keeping communication open, better solutions emerge, and adds that he does feel badly for some of the five students who feel that they cannot participate in the program because of confusion surrounding the decision process.

How do you respond to the accusation that the threat to cancel the program and the current modifications in the program are a breach in the trust between Houghton College and its students?

"That's life. . .," he says, "it wasn't as if somebody was breaking a promise. . . ." He denies that the college's actions or proposed actions were a matter of integrity, particularly since there were no legal contracts involved. He explains that whenever a new program is begun, it is planned with the expectation that circumstances will remain similar, and the college was therefore unprepared for the sudden lack of revenue from 39 empty spaces. "When bad circumstances arise, good people have to do something," he says and draws an analogy to a fire burning down

a science lab. Such a unexpected event could happen despite all of the precautions taken by the college, and Houghton would then be unable to offer those science students the type of educational experience they had been promised. "What would any person of integrity do with a decision to follow through on a promise and weaken the entire institution, or qualify. . . the offer?" he asks, explaining the dilemma.

How will you plan the Houghton at Kilimanjaro program differently so that it does not face threats similar to those of the Houghton in London?

"I don't think there's anything that I would do differently with the London program," Dean Mannoia says. He explains that the budget cutbacks were not only unpredictable, but they threatened all other programs in the new budget and across the college including individual departments and faculty salaries.

Mannoia adds that he is open to feedback on ideas particularly as he plans the college's two new programs in overseas study: Houghton in London premiering this fall semester, and Houghton at Kilimanjaro, scheduled for the summer of 1998.

After Shaky Start, London Semester Salvaged

Keely Jones

Imagine buying a lottery ticket and discovering that you have the winning number, only to find out that the prize fund is empty due to lack of ticket purchases. This is similar to the situation students enrolled in the London semester found themselves in when they discovered their program was canceled. According to Dr. Paul Shea, director of off-campus programs, the program was never truly canceled, but when the administration began finalizing next year's budget, they discovered that an unexpected drop in enrollment would severely cripple funding for many programs including the London semester. Most of Houghton's funding is enrollment driven, and since enrollment is down 39 people this semester alone, most departments have already taken a 10 percent pay cut, and projections remain bleak for the following year. Even though the Academic Dean, Dr. Wardwell, and Dr. Airhart, along with students adamantly advocated the London semester, the program was impossible without adequate funding. However, due to the numerous students who voiced their dedication to the program and flexibility on the part of the administration, the London semester was salvaged.

You may wonder how the administration could not have anticipated this budget problem earlier, before accepting students into the program, but planning for an off-campus pro-

gram starts years in advance. It begins as a professor's project, and is fueled by administrative and student interest. It must be approved by the academic policy council and the faculty before recruitment begins. Then it must undergo approval from the curriculum review committee before the dream becomes reality. The London semester was in the planning stages during Houghton's boom in enrollment, so the administration could not foresee a problem with replacing the tuition dollars of the 30 students that would be abroad with those of 30 other students that would take their places on campus.

However, after an outside audit group informed the administration that their projection for enrollment was too optimistic at the planning meeting for 1997-1998 budget in January, finances forced a compromise on the London program. Shea equates the problems experienced with the London semester with birth pains: minor adjustments in the process of developing the program.

You have heard from the lottery commercial that all it takes is a dollar and a dream. Well, it seems as if these are the only prerequisites needed to get an off-campus study program, such as the London semester, off the ground. However as the students enrolled in the London program have experienced, there is much more involved, and without the dollars, there is no guarantee on the dream.

Students Go To London

Michelle Wingfield

This September 19, 25 students will arrive in London to participate in the first Houghton in London program. The program was first proposed late in 1995 during the planning for the First-Year Honors program which takes 30 first-year students to London for a semester. The college saw the advantages of a complementary program which would balance the on-campus absence of 30 students, allowing the college to admit 30 more students for the year. The fall program also offers upperclassman who did not participate in the freshman honors program the opportunity to study overseas, and since both programs are run by Houghton, students' financial aid still applies and the college does not lose capital. By the spring semester of 1996, they began recruiting upperclassman for the fall of 1997.

Dr. Cameron Airhart, professor of history and chair of the department of history and political science, Dr. James Wardwell, associate professor of English, and Dr. Christopher Stewart, assistant professor of philosophy, are the visionaries and directors behind the two programs. The three professors

take turns teaching in London, where Airhart has been this spring semester.

Wardwell points out several of the advantages Houghton in London offers students and clarifying that the program is, "clearly not a tour, it's a study program." Students will experience life in the expanded social climate of a great metropolitan area, which has traditionally been one of the world's great centers of the study of humanities. Students will also be exposed to the perspective of British faculty, particularly as they interact with the four English faculty members and become involved in optional service opportunities.

Wardwell also points out the difference in community living. Students will live, cook, and have some classes in their flats, and a faculty member will also live in the building. Finally, London is a prime area to develop sensitivity to the needs of the global community. In fact, the section of London where the students will be housed is a heavily Arabic neighborhood.

Airhart and Wardwell will work with the four British faculty members to teach seven

courses this fall. Airhart will teach a humanities course exploring biographical writing, and a course on European history. Wardwell's class, "Dramatic Lines," uses "what's on" in London theatre to study various aspects of British drama. Dr. Mary Burke, Houghton's 1946 valedictorian is teaching Pre-Raphaelite Poetry, and an introduction to visual arts course will be taught by Professor Rebecca Miles. Dr. Simon Steer, the education director of the Institute for Contemporary Christianity from which Houghton is renting facilities, is teaching a course on the "Gospel of Mark." A course on "Christianity and Modern European Politics" is offered by Dr. Alan Storkey, of the Free University of Amsterdam.

Although the courses offered are currently humanities, the plans are to expand the classes into other disciplines and even purchase permanent facilities.

Meetings for Houghton in London during the fall 1998 will begin this coming semester. Applicants must submit an application, two recommendations (including one from their faculty advisor), and have at least a 2.75 GPA.

The Vagrant Within To The Seniors

Matthew J. Essery

Those graduating will understand this column the best, I think. Graduation is in a handful of days. Houghton will be in the past, friends will separate, activities will change, you will be scattered throughout the world. All at once the realization explodes in your neurons, "Take it all in! Don't let an unappreciated moment or friend pass by! I can no longer take all of this for granted!" Out of desperation colors become brighter, conversations become more meaningful. Some get drunk. Some cry. The senses are heightened. The quality of life and events occurring all around becomes of utmost importance.

That's what I want to write about. Quality.

Quality is a word that is not easily defined, but everyone seems to know what it is when they find it. Quality is the difference between the old Big Al's and the new Big Al's, the difference between cement and hardwood floors, the difference between a smile from the cashier at Burger King and the smile given by a friend who's known you for ten years. Quality has much to do with meaning and with substance.

This past year I've attempted to write about issues, attitudes, and ideas which would make people think about the

quality of their lives. Sometimes I've succeeded, sometimes the words have become tangled. Whatever the case, I would like to leave some final words of encouragement and practicality with the graduating class.

Understand your own strengths, weaknesses, abilities, and loves and take steps to always reflect and improve upon them.

Be at home inside of yourselves. Don't look to escape from yourselves in materialism, spirituality, intellectualism, sex, drugs, rock and roll, Jesus. God should give you a clear mirror so you can see who you really are and hope to become even more healthy.

Treat all things with respect.

This includes trees, chipmunks, streams, buildings, children, ideas, homosexuals, Christians, women, words, motorcycles, and handicap parking spaces.

Plan for the future, but since it doesn't exist, live today and take time to appreciate thunderstorms and bumblebees as well as each other as you meet up with them.

Be open minded and listen when spoken to. Understand where other people are coming from.

Ask lots of questions.

Exercise.

Recycle.

Editorial Column

A Man that I consider to be a very close friend as well as a driving inspiration in my life said to me last week, "One ponders a great deal when surrounded by graves of monumental Christians. I have learned lately that I am a feeble believer." I pray that I am not putting words in the mouth of this man I cherish, but rather that he would agree with me when I say that we are all "feeble believers" including those Christians around whose graves my friend stood.

In this case the graves belonged to C. S. Lewis and J. R. R. Tolkien and I imagine you are wondering why I have the nerve to call these men "feeble believers." I dare make this statement because I belong to the same club as these distinguished gentlemen. Our club's name is "ALL" and you can find our foundation statement of belief in Romans 3:23. I do not pretend to have as vast a knowledge of club policy as Mr. Lewis or Mr. Tolkien, but our club is not so discriminatory as one might think.

I do not consider it an overly bold presumption to assume that a few readers might also belong among our ranks. Perhaps you are currently a member. If you are a member, congratulations on achieving the rank of "feeble believer."

There are two qualifications for membership in the club. The first of these has been covered substantially already and is the qualification falling under the term "feeble." The second qualification states that one must "believe" in our Grand Marshall (chosen for his exemption from qualification #1). This requirement taken directly from Romans 10:9, is our hope that our club will outlast all others currently in existence.

The club is open to everyone, however, only eternal memberships are available and no visitation passes will be granted.

At the close of the academic year I propose that everyone has heard enough of everything and wants no more of anything. Despite this grievous fact, I imagine a couple words of pure encouragement will not hurt.

Beautiful brothers and sisters, fellow club members, this summer go into the world. Preach the gospel of the one true Lord and Savior. Rejoice in His majesty. Smile and be anxious for nothing waiting on His timing with hope and expectations of glorious things. And most of all, be confident in his all-encompassing grace, for He loves His children. I pray for all of you.

-Dale Schuurman

"It is for freedom that Christ has set us free" (Galatians 5:1). Reflecting on my personal development over the last four years, I realize that I have come to a new understanding of what God would have me do with the values I hold. Paul's letter to the Galatians speaks directly to me and to the Christian community of Houghton.

Paul writes to the Galatians to give a dual warning: avoid legalism, but don't take your freedom too far. This seems especially applicable on a campus where some are offended by those who look down

on them for drinking, dancing, and breaking other "rules," while others are offended by people who call them "close-minded" for holding to their Christian values. The two sides coexist, each resenting the other and not knowing how to unite as members of a Christian community.

These issues extend beyond Houghton. Many Christians, including myself, judge alcoholics, homosexuals, gamblers, social activists, or even the membership of the Christian Coalition, feeling that these groups are not rightly interpret-

ing or following God's laws.

I wonder how many alcoholics (or others) feel God's love when a Christian approaches them to denounce their evil lifestyle? Here, we must remember Paul's warning: "we...know that man is not justified by observing the law, but by faith in Jesus Christ..." (2:16).

How can we expect someone who does not have faith in God to adhere to His commands? We are not called to preach God's law to unbelievers, but to "love your neighbor" (cont. on pg. 7)

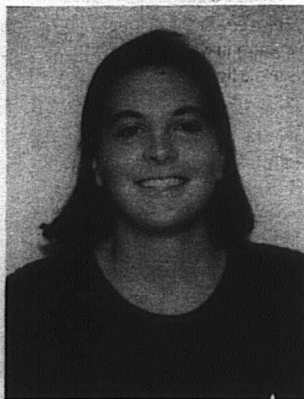
"I'm Free!" A Senior Essay by Patty Peperato

CHAMBERLAIN LECTURE SERIES ESSAY CONTEST WINNERS THIRD PLACE

Norah Griffiths

I met Miwa during my freshman year of college. I was surprised to discover that she was not a Christian because I thought everyone who went to a Christian college must be a Believer. Being an acquaintance of Miwa's, I was naturally concerned for her salvation. I talked to her other friends and asked them if they knew where she stood in her beliefs about Jesus Christ. I eventually got a sketchy idea of what Miwa believed but it was not until I actually talked to her that I found out where she really stood. I'll never forget the day I asked Miwa about Christ. We were in the weight room here at college when I saw Miwa riding an exercise bike. After saying a prayer and mustering up some courage, I went over to talk to her. We talked for around a half an hour. By the time the conversation came to a close, Miwa had told me that she understood how to become a Christian and that she wanted to give her heart and life to God. When I asked her what was keeping her from doing so, she said, "I would never be able to stay committed once I go back to home to Japan." I asked her why. She replied, "My family would disown me and my friends would shun me. I can't handle that." As my heart sank, I began to realize that Japan was in desperate need of God. It was at this point that my burden for all Japanese people began.

So what could I do? I was just one small person facing the reality of the millions of unsaved people in Japan. I was living securely in my faith on a small western New York college campus while hundreds of people a day were dying on the other side of the earth without ever hearing the great news of what Jesus Christ has done for them. Is this how the disciples felt when Jesus told them to preach repentance and forgiveness of sins to all nations (Luke 24:47)? I wonder if the dis-



ciples wondered what they could do. They were just a small group in a whole world of unbelievers. The answer to what the disciples could do is found in the next part of Luke 24:47. Jesus tells the disciples to start with Jerusalem. I did not have to start with the whole country of Japan, I could start with what God had placed nearby...Miwa.

I continued to talk with Miwa. We didn't always talk about God and Christianity. In fact, we rarely talked about God and Christianity. We were becoming friends and friendship builds trust. Miwa needed someone who she could trust. Being a non-Christian in a place where the majority of people were Christians was hard enough as it was. Miwa knew what it took to become a Christian, she didn't need one more person pressuring her to repeat a prayer or to repent. She needed to be shown the love of God not simply told it. As Jesus was preparing His disciples for his death and resurrection he gave them a "new command." "Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (John 13:34-35). I wanted to let Miwa know that I cared about her for who she was and not about being able to add a new name to some list I had containing all the converts I won. The times we did talk about God were precious. Miwa was open and honest and I learned a great deal not only about how she

viewed Christianity and her fears about being ostracized in Japan, but also about how God's love could reach anyone in any place from any background. More than anything I wanted Miwa to accept this love, but she did not.

I'll never forget the last time I saw Miwa. It was the final day of the semester. As I was walking down the steps from the cafeteria, I passed Miwa going the other way. We both knew this was the last time we would ever see each other. As we were saying our good-byes, Miwa said what we both were thinking, "We'll never see each other again." Before I could think, my reply was, "Well, there is one way," Miwa obviously knew that I was talking about seeing her in Heaven because within seconds one lonely tear rolled down her left cheek. I'm not sure if that tear was because she knew there was no possible way she would ever see me and many of Christian friends from America again, or because she knew she wanted to accept Christ but couldn't because of her friends and family. Whatever Miwa's tear was for, it left a lasting impression in my heart. God will not let my burden for the people of Japan go to waste.

As I prepare to go to Japan this summer, I am glad to have had the opportunity to remember how God used Miwa as my starting point in missions the same way he used Jerusalem as a starting point for the disciples. Where is your starting place? Does it seem impossible that all your co-workers hear the gospel? Try starting with your secretary. Does the idea of reaching your whole town with the message of Christ frighten you? Try showing the love of God to your next-door neighbor as a start. Missions is about showing the love of Christ to those around you, don't let fear of reaching the entire world keep you from reaching those God has placed in your backyard.

Chamberlain Lecture Series Essay Contest Winners

First Place

Kathy Lynip

The concept of sharing the hope we have in Jesus Christ is a central tenet of Christianity. We have employed many very different strategies over the years in pursuing that goal. Different cultures and times have interpreted the "Great Commission" according to their understanding and world view. In this paper, I attempt to uncover the underlying assumptions and attitudes of our approach today. I have chosen also to outline a brief and incomplete history of Christian missions, because we tend to see the past far more objectively than our own times. I do not intend to prove one approach as right or even superior to another, but I am looking for the possibility of a better and more effective approach that is true to the whole gospel of Christ. I advocate a more holistic vision that is not so specific as to limit a diversity of approaches. I feel that the inconsistencies seen in us today are a result of not seeing ourselves from God's perspective and not seeing people holistically. I will examine how an improper perspective causes personal and cultural egoism and why seeing people as divided entities of soul and body denigrates their personal identity and renders us ineffective.

Over the centuries of Christian history, the commandment of Jesus to go into all the world and make disciples has been interpreted in many different ways. Jesus himself made disciples through a combination of teaching, healing, and relationship. Commissioned by Christ, the early church was explosive in its missionary zeal, sending messengers between themselves to further the growth of Christian communities in addition to communicating the good news to those who had not yet heard. After years of permeating the culture, slowly the religion was nationalized and the institutional church was born. Supported by that church were the crusades, an ugly blot of misguided evangelical fervor and political posturing—definitely not the model we seek. Also during the medieval period, however, there were laudatory efforts to evangelize the pagan cultures on the outskirts of the growing Western empire. Many missionaries, from monastic origins primarily, were sent to pagan nations. These missionaries frequently relocated themselves permanently in a foreign land and in time were quite successful as a result of their saintly living and miraculous signs. The venerable Bede is a prime and well known example of this era. The next movement in missions was during the colonial period, when missionaries were frequently on the forefront of the exploratory push. This era contained salutary giants, such as Dr. Livingstone and Hudson Taylor, but it was also full of those who were subjugating native people for personal gain under the banner of Christ. Many were slaughtered in the name of a merciful and loving God. And today numerous agencies send mission-

aries but with an unfortunate side effect—an inability to cooperate and sometimes even to coexist. What are the problems with missions today and where did they originate? Or perhaps more importantly, what is the most effective way to approach missions? Our history has not always been exemplary. In fact, sometimes it has even been an embarrassing account, revealing inconsistencies and even gross misrepresentations of Christ.

The struggle of how to approach sharing the hope of Christ with others is a universal difficulty with no set solution. However, due to a strange personal egoism which I feel is a result of not seeing ourselves from God's perspective, we consider that our particular salvation experience is a definitive record of God's dealings with human beings. We each seem to feel that the manner in which we were helped to see the light of Christ's word is the most effective method for reaching others. However, often the method that was used by God in our lives does not translate to others' lives and especially not across cultural borders. In the larger scope of things, our Western culture also suffers from this perverted egoism. We are a tradition with deep roots in Christendom and therefore we see ourselves as the bringers of Truth. Even when we come across a surviving remnant of the early church, we feel the need to enlighten them with our updated version of God's truth. We must never think that we are bringing God into a country—God is already there. He may not be recognized as such or even acknowledged but He does have a vested interest in all people groups. God is not the God of the West as He was the God of the Israelites. We are, after all, newcomers to his family and grafted into an already existing vine.

Our heritage is such that we have been given an advantage of having God's message fully available to us, and I suppose that does entail a responsibility. From the manner in which Western Christendom talks, I get the impression that we are the only channels of Christ's salvation message—the "how will they know if we don't go" message. However, under the new covenant God's word is written on our hearts and mind. As Hebrews 8:10-11 says, no longer must men teach one another to know God because his truth is written on all their hearts and minds. We are, however, also told in the scripture to go into all the world and preach the gospel and therefore the communication of the 'good news' must indeed be shared, but God's working must never be thought to be contingent upon our actions. To think so severely limits God.

Our seeming inability to see ourselves from God's perspective has had extreme repercussions in our present world. One of these difficulties being the evident lack of unity and cooperation between missions groups who all should be

seeking the same end—to share the message of the love of Christ. However, instead of seeing ambassadors for Christ, I see banners of denominationalism and specified services. Yes, there is room for a variety of mission agencies. It certainly would not work to just have one. The bureaucracy for that mission would be enormous and unwieldy; nothing could be accomplished. But how in the world can we countenance working against one another by planting churches of different strains in the same area, each seeking to win a following? We are not planting the church of Christ; we are planting the Wesleyan, Baptist, Mennonite, or Brethren church. The attitudes between mission groups are sometimes very uncomplimentary and extremely self-defeating. This struggle exists not just on the mission field, but it is very similar to the problems over denominational disputes in the sending countries. Often we transport these disagreements overseas where they are a deterrence to the work being accomplished.

Cultural egoism has caused us to act inappropriately in the countries where we are guests. Since colonial times, missions have been continually attacked as treating indigenous peoples as inferior. These allegations do have merit and must be heeded. In colonial times, missionaries did often carry a flag with their Bible and they did have an interest in imperialism. And still today, we are unable to overlook the idea that we have come to offer people a better way. This better way crosses all areas of life. We insist to know more about farming methods, environmental issues, keeping peace, not to mention running church services and interpreting the Bible. This attitude often remains undetected by the missionary, and he/she does not realize how demeaning these actions are to his/her national counterparts. It is true that missionaries do sometimes enter areas where the people have not had a chance for education or even literacy and their farming methods and health care are extremely crude. In these cases, the missionary must take the lead and offer resources and training but with the expectation that the 'children' will grow up and their 'parenting' must not be dependence forming. Technological progress is not a direct correlation to cultural, mental, or moral superiority.

Along these same lines, we must look for ways to let the Christian message interact with a culture. The facets of God that we find most meaningful may not be of such great interest to others. Our culture is primarily concerned with a loving and forgiving God, whereas many cultures will respond more excitedly to a God with power over evil spirits. That is their struggle and the initial point of connection they find with scriptures; in time, the loving and forgiving God will also be important (He is not left out

of the picture) but the attention grabber is a God concerned with their immediate problems and fears. Often we do not allow the message of Christ to translate itself into their culture and meaning base. We are afraid to be too elastic and sometimes inappropriately take the position as sole guardians of God's truth. Yes, again we limit the effectiveness of our precious message.

We are not at all aware of how much our own culture has permeated our understanding of scriptures. It is virtually impossible for us to separate the Word of God from our cultural understanding of it and silly to think that we are not affected by our culturally defined interpretations. The Bible itself is set within a definite cultural understanding; it is not "pure and unadulterated." Yet, often we take the position of authority on how scripture is to be read and understood. The people must be trained in Biblical criticism and hermeneutics to understand the Bible. This approach surely limits the living and active nature of God's word. We are not the peddlers of God's grace. Jonah learned that lesson when he assumed that he somehow had a control on the stream of God's mercy. In fact, there are times when God's revelation has been clarified and given life through the understanding of other cultures. The faith of those who have been in bondage to evil spirits ever since they could remember is incredible. Once they have seen God defeat the powers that they have cowered under, they believe everything in His book.

People must be approached as individuals with dignity and a story to tell and not as merely faceless souls to be won. Here our cultural background indeed plays a role. The missions community with its concern for people's eternal souls has often separated body from soul—a harkening back to Cartesian dualism. Descartes separated the mind and the body as two distinct substances that mutually exclude each other. The offspring of this type of thinking is a world in which the relationship between self and the world is severed and replaced with a circuitous route of perception which leaves the world colorless and impersonal. Descartes' perception of the world has infiltrated the manner in which we too look at the world. We talk of the needs of the mind and soul as being separate and sometimes even incompatible with that of the physical body. Martial arts continually employ this view of mind over body: the control of our minds over our weak and pitiful bodies. Christian thought too buys into this; we must control our sinful bodies and keep them in check with our reason.

The separation of mind from body is also a factor in missions. The person's eternal soul is the target of missionary zeal but often that soul has been separated in our tactics from the individual's suffering physical existence. We speak

of their need for fulfillment in Christ, but we do not seek to fill their aching bellies. This sort of approach is not usually effective as people, misled as they may be, are not seeking an eternal security first but a temporal one. They are simply desiring their next meal. We all would agree that in the final picture it is their "soul" that matters, but as embodied souls the needs of our physicality also requires attention. Maslow's Hierarchy of Need stresses this point. Unless people's basic needs are met they are unable to see beyond them to their higher spiritual needs. People who are living hand to mouth are not as painfully aware of their life having a spiritual vacuum, as they are acutely aware of the growling of their stomachs and anxiety over their children's health. Yes, they have a spiritual need for Christ which is greater than the need for physical nourishment, but it is secondary in their minds. They do not have the leisure to worry about their eternal soul. So what should our response be? We most certainly must not stop sharing the greater hope of Jesus Christ, but we must also not separate their physical needs from the spiritual. In fact, the physical need can be used as a very effective channel for showing Christ's love, a love that is concerned with the personal needs of each person. How better to share the care of Jesus for them as an individual than providing adequate and affordable health care and nutrition. This touches them and their family personally, and they will wonder why you care. Our physical and spiritual needs should not be dealt with separately; they are compatible needs and must be addressed together.

I feel that a more holistic view of people gives them greater dignity and allows us to see them with greater compassion. They are not faceless souls; they are individuals with whom Christ desires to be in relationship. I think, as a community of Christians, we need to be aware of our similarities as followers of Christ and subordinate our differences for the sake of unity and efficiency. Working alongside and in collaboration with one another would result in numerous improvements in our relationship with non-Christians. Divisiveness is never an answer, and so often it has become our way to deal with one another. There is room for a variety of approaches in missions. God has employed extremely unwieldy tools in the past as we are told by Paul. As long as the word of God is being preached, it will not return void. However, missionaries can and should adjust their approach to the culture and needs of the specific people group they are trying to reach. We must be in dialogue with the culture around us. We need to be aware that we are not central to God's plan, personally or as a culture, and consequently we must see people holistically and speak to their needs.



Editor's Mail Bag

To the editors and student body:

As President Chamberlain mentioned in his community report a few weeks ago, there is a possibility that the state legislature may increase the Tuition Assistance Program in this year's state budget. With an expected surplus in revenues, it appears that legislative leaders will be making a number of decisions on restorations to different state programs within the next few weeks. I urge you to advocate on behalf of the Houghton students from New York State who depend on TAP to help finance their education.

As you know, most Houghton students come from families of limited or modest means (over 80% of our students receive need-based financial aid.) Given the level of tuition costs, financial aid is critical in making a Houghton education affordable. Currently, over 525 Houghton students receive approximately \$1.2 million in TAP. With the erosion in the Tuition Assistance Program over the last seven years, insti-

tutional financial aid has been necessary to fill the gap. It is important to convey the message to our legislators that TAP is a worthy investment for New York.

I would encourage you to take a few minutes to email or write to the legislative leaders and our local Senate and Assembly members. I have enclosed a brochure from clcu detailing the decline in state support for students at independent colleges in New York State. I have also enclosed some ideas from clcu to help in your letter writing.

Thank you for your advocacy and support of students at Houghton College. The next few weeks could prove to be very beneficial for our needy New York students. Please do not hesitate to call me at ext. 328 if you have any questions.

Suggested format for letters:
***Opening paragraph**—Identify yourself as a faculty, staff, administrator, or student. Indicate that you are writing in support of the Tuition Assistance Program (TAP).

***Main paragraph**—Paraphrase the main point: The

current level of TAP makes it very difficult for us to attract students from low-and middle-income New York families. Most of our students come from families of modest means and TAP is a worthy and critical investment in education. Encourage the legislator to support restoration of TAP.

***Closing paragraph**—Thank the legislators for their consideration of your concepts regarding this important program.

Houghton's legislators:
 Senator Jess J. Present, New York State Senate, Albany, NY 12247, email: PRESENT@SENATE.STATE.NY.US;
 Assemblyman Thomas M. Reynolds, Assembly Minority Leader, New York State Assembly, Albany, NY 12248, email: reynolt@assembly.state.ny.us

Legislative leaders: Senator Joseph L. Bruno, Senate Majority Leader, New York State Senate, Albany, NY 12247, email: BRUNO@SENATE.STATE.NY.US; Assemblyman Sheldon Silver, Assembly Speaker

New York State Assembly, Albany, NY 12248, email: speaker@assembly.state.ny.us

Students Study Abroad

CCC

Washington, DC—Houghton students are making the world their classroom this semester by studying in Washington, DC and Latin America. When students study off-campus through programs managed by the Coalition for Christian Colleges & Universities they may get the opportunity to work with lobbyists on Capitol Hill, study environmental problems in the rain forests of Costa Rica, review a script for a movie director in Hollywood or climb the historic Mount Ararat.

Houghton student Elizabeth Hobbs is studying public policy in the nation's capital with the American Studies Program (ASP) this semester. ASP explores the integration of faith, learning and living in the context of seminar program. Internships are available in congressional offices, social service agencies, think tanks, law offices, businesses, cultural institutions and many other organizations. The program is designed for a wide range of academic majors and vocational interests.

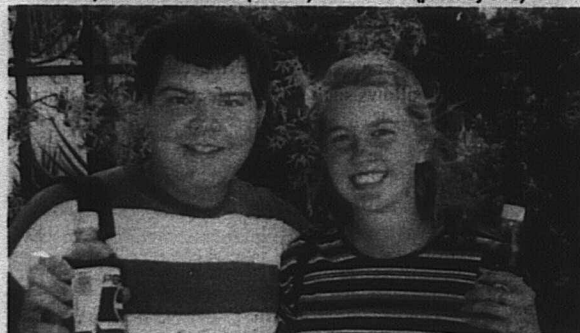
Houghton students Carla Chapman is studying in San José, Costa Rica through the Latin American Studies Pro-

gram (LASP). LASP gives students the opportunity to study the language, culture, politics, history, economics, ecology and religion of the region while living with a Costa Rican family. Highlights also include participation in a service project and travel to surrounding countries. Specialized academic tracks in International Business/Management during the Fall semester and Tropical Sciences/Sustainability during the Spring semester are available to qualified students.

The Coalition for Christian Colleges & Universities is an association of more than 90 Christ-centered institutions of higher education. The Coalition's five student programs in Hollywood, California; San José, Costa Rica; Cairo, Egypt; Nizhni Novgorod, Russia; and Washington, DC are semesters by extension for Coalition member institutions. Academic credit is recommended to (and granted by) the home college or university.

For more information on the Coalition's student programs, e-mail student-programs@ccc.org or look them up on the World Wide Web (<http://www.cccu.org>).

Carla Chapman and Jason Cox (Roberts) in Costa Rica (photo by CCC)



Kathie's Cooking Corner

Kathie Brenneman

For my last recipe of this year, I want to give you my favorite macaroni and cheese recipe. Actually, Bruce is an excellent cook and he makes this recipe frequently. It is a yummy family favorite.

You'll need:

1 8oz package spiral macaroni
 4 tbsp. butter
 1 onion, finely chopped
 3/4 c. fresh bread crumbs (not packaged)
 1 tbsp. flour
 1/4 tsp. dry mustard
 1/8 tsp. pepper
 1 tsp. salt
 1 1/2 c. milk
 2 c. (at least!) shredded cheddar cheese

Cook and drain macaroni. In small skillet, melt two tbsp. butter and add bread crumbs. Toss to coat and brown slightly. Set aside.

In a two qt. pan or large skillet melt two tbsp. butter and

add onion. Saute until transparent and golden. Blend in flour, mustard, salt, and pepper. Stir in milk, cook, stirring until thickened. Remove from heat and stir in cheese. Put drained macaroni in two quart (or larger) greased casserole dish, and pour cheese mixture over macaroni. Sprinkle bread crumbs over the top. Bake at 350 degrees for 20 minutes. Enjoy this rich, tasty casserole.

For a fun and quick snack, get a box of cranberry-almond cereal (by Post). Dump the entire box of cereal into a big bowl. Add one can Eagle Brand Condensed milk, regular, low fat, or fat-free. Stir, coating cereal. Add one-half teaspoon almond flavoring. Spread on greased cookie sheet and bake at 325 degrees for fifteen minutes. Break into pieces and enjoy! This is a great chewy low fat nutritious snack.

Happy Summer Everyone!

What's so holy about the holy land?

Helen Fall

Are you pro-Jewish or pro-Palestinian? Or maybe you don't know. Is there a "correct" biblical perspective? How can one follow the media and understand the complicated events in the Middle East which focus on a country smaller than the state of Virginia?

Trying to explain the background is no easy task. If one adopts the Zionist view that God covenanted the land to Abraham and his descendants and therefore the Jews have a God-given right to reclaim the land, what about the descendants of Abraham through Ishmael? Does God still have a plan for the Jewish people or is the church the new Israel grafted into God's plans in place of the Jewish People (Replacement theology)? Surely, after the Holocaust no one would deny the Jewish People the right to their homeland, especially given their biblical mandate. What about the Palestinians? Is God not on the side of the persecuted? After hundreds of years they are living in a land now occupied by a militant and hostile army. They are denied the right to work, their land is repossessed, they are not able to travel freely, earn a living, live in peace. What of the Christian Arabs amongst them? Does God not care about them?

The problem for the outsider, and that is what we are, neither Arab nor Jew, is that we are not called to take sides. It is too easy to take up a cause and focus on one side or the other

since both have claims on the land. It is too easy to depersonalize the issues and listen to Jimmy de Young and think we need an "enlightened" interpretation of prophecy. It is too easy to visit Israel or the West Bank and come away thinking that there are "goodies" and "baddies" and hope that, like all good movies, the "goodies" will win. It is very hard to live in the middle of the conflict and have sympathies with both sides; to understand how Jews and Arabs both want peace and yet they both want to live in the same piece of land. It is hard to have Jewish and Arab friends who fear and hate each other and to be able to sympathize with both points of view.

Where should the Christian be? Whose side are we on? The current State of Israel has been in existence since 1948 and there have been numerous wars since then with the surrounding Arab countries. In the 1967 war, Israel occupied Arab land which is currently called either the West Bank or Israeli occupied territory and which is not part of Israel proper. The whole peace process has been working on an agreement to solve the uprising by the Arabs in the West Bank, called the Intifada, which started in 1987. What was taking place under Rabin, in the handing over of the Gaza Strip and Jericho to Palestinian control, has faltered under the new Likud government in power since the end of May 1996. It is easy for extremists

on both sides to use terrorist activities to increase fear and distrust and hostility on both sides. Religious Jews use the Bible to justify moving into Arab land and settling there because God has given it to them. For those who think that this is legitimate, perhaps Americans should consider the right of Native Americans to repossess the United States. What makes the Middle East different?

Joshua met a man with a sword outside of Jericho and asked him, "Are you for us or for our adversaries?" And he answered "NO". Not the answer you might expect to such a question. He went on "Rather, I indeed come now as captain of the host of the Lord." (Joshua 5. 13/14) Maybe we should answer the same way to the original question, are you pro-Jewish or pro-Palestinian? No, I am pro-people, I am on the Lord's side. He loves the Jewish people and He loves the Arab people and fortunately He knows the plans and purposes He has for both peoples and for the land and our role is to pray and intercede and not take sides. Why waste time trying to interpret prophecies in order to determine how things will work out in the end, when we know that God's desire is for ALL people to come to a saving knowledge of Himself through the person of Jesus Christ. What are WE doing in working towards that goal?

Chamberlain Lecture Series Essay Contest Winners Second Place

Becky Tanner

My missionary journey began when I was nine years old. I cannot tell the story of this past summer without first stating that fact. Mr. Hobbs, a missionary to Ethiopia, showed a video of starving children, who were my age, and my heart was at that moment branded for foreign missions. Those pictures are burned into my mind and my life forever.

Ten years later, the arrows of a hundred dark, staring eyes pinned me to the army surplus duffel bag that was my seat in the Calcutta train station. I wanted to run, but the eyes would have followed me. I wanted to crawl under the duffel bag, but the eyes would have been there when I came out of hiding and besides, the cement platform was probably covered with germs of a thousand diseases I did not know about or want to know. Never before had I been so conscious of my Americanism, and the feeling I had at that moment is indescribable. It held some shame for being guilty of possessing wealth in the face of such poverty, but also it was the pain of a heart breaking for these, the poorest of the poor; frustration at my lack of power to initiate change, wonder at the fact that the same God that allows such poverty blessed me with a luxurious life in America, and a whole myriad of emotions I have yet to name.

I went to India for three weeks this summer, and I learned what it means to have no hope. It means being poor and sick. It means living in a shack that is large pieces of garbage thrown together. It means breathing smog and smoke and the odor of the decaying feces laying in the street. It means not having enough food to feed yourself and hav-

ing the food you do eat stolen by the parasites that live and multiply in your intestine. And it means knowing that you were born to this horrible life and you'd better like it or your next life will be worse. There is no redemption. There is no loving God. There is no change.

As I sat in the train station near the end of my three week stay, I could not even grasp a single clear thought in the confusion of impressions that clouded my overloaded brain. I knew that somehow God was trying to teach me a profound lesson through all the human suffering I saw around me, but I had no idea what or when the grand revelation would be, or for that matter, if it would be.

The discovery was not what I expected. It did not make a Super-Christian. It did not make me feel happy or successful for figuring it out. It did change the way I see the flowers and study my books and spend my dollars.

At some elusive moment, months after coming back to America, I realized that I have lived in a snow globe world all my life. The perfect sculptures inside the toy are always quaint and beautiful. The tiny snowflakes that can be shaken up add the perfecting touch, so that the observer can almost hear the strains of a waltz coming from some Viennese museum or the "Ho, Ho, Ho's" of Santa Claus.

The real place rarely looks like the toy. Perhaps the building's bricks are worn and stained with age, or Santa Claus ends up looking a lot more like Dad than a roly-poly old elf. Maybe it just doesn't snow in the real place. Whatever the disappointment is, the real globe is never as ideal as a little snow globe.

American culture has built around itself a tiny, imaginary world in which there are no

beggars, no garbage in the streets, and the buildings aren't all falling down. We live in a world that glitters with lights and fountains, fancy hotels and mansions, large businesses and new cars. A minuscule, lucky percentage of the world's population is included in the little fantasy, and these elect few choose to see nothing beyond the glass borders of their peaceful, perfect world. Just on the other side of those transparent yet solid borders are the hungry billions.

This is what I learned this summer. I stepped out of my snow globe, out of my world, and into a totally new dimension. At least, so I thought. Now I realize, that I didn't really; I just finally focused my eyes on something that resembles the real thing. I finally stopped shaking up the snowflakes long enough to see past the glass borders of my charmed life.

At first, I didn't like what I saw. It hurt. It made me cry. It made me want to go back to my former ignorance. But when I was on the verge of selfishly turning away from the sharp stab of reality, the faces that had been burned into my memory from a video shown ten years ago in a small church in upstate New York suddenly spoke to me again. No matter how hard I tried I could not close my mind to the plea in their eyes and ignore God's claim on my heart and life. Then I remembered the mother who came to our medical clinic the first day, holding in her arms a small, precious piece of life that was desperately fighting a losing battle against the monster of starvation. The face of the young man with leprosy, begging me to help him stay whole and support his wife and nine year-old daughter. The man with only one shriveled leg and

four fingers, shaped into a claw on each hand. One claw held a stick to help him hop along the crowded, merciless street, and the other held a tin can, in which rattled the few coins the day of begging had brought him.

All of these priceless people needed a good meal, a home, a doctor, an evangelist, but so much more. They needed love. "If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing." (I Corinthians 13:3) I went to India to be a missionary, but what I found when I got there was that I was still the same person as I was in America. I did not suddenly feel like a saint, but I did feel very much out of my league of experience. I did not become eloquent in sharing my faith overnight; I still stumbled over words and I was still more afraid to talk about salvation than just about anything else, but I did it anyway.

I Corinthians 1:27-29 says "But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things - and the things that are not - to nullify the things that are, so that no one may boast before him." I was a fool in the world of India. I had no idea how to communicate with the people. I wore the wrong clothes. My skin was the wrong color. I did not have much tangible relief to offer them, only faith, hope, and love. Only a fool has reason to hope in the face of the absolute poverty and despair of India.

Conversely, the people of India are fools according to American standards. They are nothing because they have nothing, yet the Bible says God chooses these "nothings" to nullify all our things: our money, our clothes, our educa-

tion. They are reality, and no matter how much our American minds would love to continue our lives the way they are, God challenges us to admit that people are in need, in desperate need, all around us.

No one needs to go to India to see that there are people who are in desperate need. We have the answer to give hope to the hopeless all over the world. II Peter 1:3 says that "His divine power has given us everything we need for life and godliness..." Not only do we have all we need (and so much more) for survival, but God has given us all we need to live godly lives. I believe every Christian has a story of a time, at some point in their life, from which they could not have possibly emerged as a whole person without the strength and grace of Jesus Christ. Probably most of these stories involve another godly person who acted as a signpost pointing toward God, as a missionary. That is what Christianity is all about, and that is what being a missionary is all about.

God doesn't ask us to be anyone except who we are. He takes us, knowing that we are defected objects, and uses our lives to glorify Him if we will let go of our hurts, our fears, and our material possessions. This is the job requirement of a missionary, and I believe all Christians are called to be missionaries, wherever they are, whoever they are, and whether they feel like one or not.

I went to India to become a missionary, but I found that being a missionary is does not depend on a seminary education, or a title, or a job location. It depends on a heart that knows that people are in desperate need in the world today and is willing to expose itself to God's hands to be used in the meeting of some of those needs.

SENIOR

(cont. from pg. 4)

as yourself" (5:14). We are to love, to allow God to love through our actions.

Paul's warnings to the Galatians surround a cultural issue, circumcision. Paul asserts that "...in Christ Jesus neither circumcision nor uncircumcision has any value." The only thing that counts is faith expressing itself through love" (5:6). How many issues that we hail as important does Jesus not even attend to? How many times is our faith exposed through love to the "uncircumcised" without being accompanied by some sort of judgement? Unless we truly love others, they will sense our disapproval and react accordingly.

Going even further than the issue of circumcision, Paul insists that, to God, "there is neither Jew nor Greek, slave nor free, male not female, for you

are all one in Christ Jesus" (3:28). How often do we define roles based on sex, social status, or culture? How many women have felt limited in serving the Lord because they've been told that women should not preach?

How many men have felt obligated to get a high-paying job to be the "bread-winner" of the family? How many poor do not even consider college because they are trapped in their socio-economic state?

Basically, the message I glean from Galatians for us on the Houghton campus is that we cannot win people to Christ with legalism, but with love. I'm sure I speak for more than myself when I observe that I reflect God's love the least when I am angry or irritated. And do our tempers not flare the most when we've just been "of-

fended" by someone's failure to adhere to our style of worship, our political views, our social values? This applies to conservatives, liberals, and those in between. We must remember that "the only thing that counts is faith expressing itself through love" (5:6).

We want all to know that we are free in Christ, not bound by sin, guilt, shame, or laws. This is not licence to sin, for "you, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature, rather, serve one another in love" (5:13-14).

While I have been guilty of judging people by the law, I have also been guilty of indulging the sinful nature. In this situation, I must be careful not to accuse someone of "close-mindedness" when they are actually following Paul's advice:

"if someone is caught in a sin, you who are spiritual should restore him gently" (6:1). Here, Paul felt the potential wrath of those he tried to restore: "Have I now become your enemy by telling you the truth?" (4:16).

I have become more assured that God is calling us to "carry each other's burdens..." (6:2). We are to empathize with the burdened, those who live in squalor all around Houghton, those here on campus who deal with insecurity, depression, or loneliness. Do we condemn these people for their sins or lack of strength, or do we carry their burdens and fulfill their physical and emotional needs?

We cannot boast of our open-mindedness, our conservativeness, our faith, our virtue, our intellect, or our deeds. "May I never boast except in the cross of our Lord Jesus Christ" (6:14).

To the editors:

I want to thank the cast and crews of Carousel for the beautiful carousel music box that I received last week. As many of you know, I was speechless and unable to give a proper response at that time. I deeply appreciate your thoughtfulness and for the opportunity to work with all of you on the production. It truly was an outstanding production and so much of that is due to the hard work and devotion of all of you. I count it a privilege to know you. Bruce Brenneman

Passing The Hat

Dave Barry

I recently received some very exciting mail. And I'm not talking about a sleazy letter from some magazine-selling outfit claiming I won a sweepstakes. I'm talking about a sleazy letter from the Majority Leader of the U.S. Senate, Trent Lott.

Trent—I call him "Trent"; he calls me "David"—informs me that I "have been nominated as one of Florida's 15 representatives on the Republican Presidential Roundtable." Trent explains that the Roundtable is a "unique group of only 400 Americans," and that "recently, a vacancy occurred"; he's hoping I will "consider stepping forward to fill it."

"It's not often in life that one is called upon to lead," notes Trent.

This is true. That last time I was called upon to lead was when I was a counselor at Camp Sharparoon, and I led a cabin of 12-year-olds on a nature hike directly into the heart of what had to be North America's largest bee colony. That was in 1966, and the swelling is just now subsiding on some of those campers.

Of course the Republican Presidential Roundtable is not interested in a nature hike. It is interested, according to Trent's letter, in obtaining my "personal help and assistance in shaping and driving our Republican national agenda."

I do have some thoughts on that. I think that Item No. 1 on the Republican national agenda would be to introduce a bill that would enable the Senate Majority Leader to change his first name from "Trent" to something that makes him sound more like the kind of strong legislative stud we want running our Senate, such as "Dirk," or "Buck," or—this would make me very proud to be an American—"Mojo."

My other suggestion for the national agenda occurred to me recently when I read about a plan by the federal government

to pay hospitals NOT to train doctors. According to a New York Times article that I swear I am not making up, the federal government is going to pay 41 teaching hospitals in New York State \$400 million of your tax dollars to stop training so many doctors, thereby stemming "a growing surplus of doctors."

Perhaps your reaction to this program is: "Hey, if there's such a surplus of doctors, how come whenever I try to see one, I have to sit in the waiting room long enough to watch 'Rocky' and all 14 sequels?" This shows why you are an ordinary dirtball taxpayer, as opposed to a health-care expert. The Times says that health-care experts greeted this plan as a "brilliant." Bear in mind that, in their field, they spend a lot of time around drugs.

My own reaction to the plan is that it would be perfect with one minor modification: Instead of paying the \$400 million to teaching hospitals, we should pay it to law schools, on the condition that they promise to stop producing lawyers, which already outnumber humans in some cities. Naturally, because this is a free country, any given law school would always have the option not to participate, in which case Army tanks would reduce it to smoking rubble.

So those are my feelings on the national agenda. Unfortunately, I may not be sharing them with Sen. Mojo Lott and the other members of the Republican Presidential Roundtable, because when you get to page two of Trent's letter it turns out that, in addition to my personal help and assistance in shaping and driving the national agenda, they want 5,000 of my personal dollars. And before I spend that kind of money, I want to consider what kind of deal I can get from the Democrats.

As I understand it, the Democrats have a whole menu of options for contributors. If you

pay so much, you get coffee with the president; if you pay more, you get to stay overnight in the Lincoln Bedroom; if you pay still more, you get to use the Jefferson Bidet; and so on up the donor scale until you reach the level of your major supporters such as Indonesia or Barbra Streisand; at this level, you get the Executive Package, in which you get to appoint an ambassador, veto a bill and launch a nuclear attack against the city of your choice. Another plus with the Democrats is, it will probably turn out that your donation is illegal, which means they have to give it back.

The downside is, if you give money to the Democrats, reporters will snoop around and eventually link you to "Whitewater"—there is no activity on Earth, including erosion, that is not ultimately connected "Whitewater"—and President Clinton will issue a statement about you making these points:

1. He doesn't know you.
2. Well, OK, he DOES know you, but he didn't promise you anything.
3. Well, OK, he DID promise you something, but it was not technically illegal.
4. But if it WAS illegal, the Republicans do the same thing all the time, and we need to put a stop to it.
5. It was Chelsea's idea.

I don't need that kind of hassle. So I'm frankly thinking that maybe I won't be donating to either

political party. Bill and Dirk will just have to call on somebody else to help them lead, somebody more in tune with the ethical concepts involved in modern political fund raising. I hear O.J. is available.

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Social Commentary

Dave Johnson

Well, hallelujah, summer is almost upon us (though it's hard to tell up here, weather fluctuates more often than Dennis Rodman's gender). With summer, comes freedom from tests, nerve-racking exams, and 12 page papers about the effect radiation has on sofas. Students are released from the restraining grip of education and herded into the world of the summer job. Possibly the most popular occupation for college kids (besides "Sleeping") has to be working at summer camp.

According to a recent survey by The National Magazine for the Progressive Endowment of Venezuelan Shepherds, 107 percent of college kids choose to work in summer camps each year. Summer camps are located anywhere in the U.S., from New Brunswick to Northern Laos. Chances are, wherever you live, you'll probably find a summer camp nearby (nearby, meaning approximately 1-12,000 miles away). Why are camps so appealing? And can a good camp experience make a long-lasting memory? And will Susan Lucci ever get a Daytime Soaps Award?

The camp I worked in for five years was located in the middle of nowhere in Pennsylvania, the capital of middles of nowhere. Most camps can be found in the centers of forests that are so secluded, if one went out looking for kindling there'd be a danger of running into a Stegosaurus. These wilderness camps usually have some cool, animal names like Camp Leopard-Paw, Camp Bear-Femur, or Camp Wolf-Dropping.

Activities at these wilderness camps seem to emphasize survival more than amusement. Examples of fun activities include Outdoor Sewage Treatment, Poison Sumac Toleration, and the ever-popular Wilderness Hikes. Moses was actually the inventor of the wilderness hike, and to this day camp directors strive to emulate him, sending bands of incompetent counselors who couldn't navigate out of a refrigerator, and, roughly, 700,000 campers with bladders having a maximum capacity of about .00008 ounces on trails a Sherman Tank couldn't traverse. Together, this elite band of trail-blazers attempt to gather their own food (usually grass and

pieces of tree bark), observe the local wildlife (who in turn observe them, wondering "How the heck did they learn to walk upright?"), and avoid mosquitoes the size of commercial airliners. These kids arrive back at camp, weeks later, shells of their former selves, who wake up at nights in a pool of their own sweat, screaming "NO MORE FERNS!" This behavior usually, leads the kids' rich parents to file lawsuits (landmark case: Hoover vs. Nature, where the Supreme Court found the Wenatchee National Forest liable for wilderness-related trauma—the forest and its inhabitants were forced to pay compensation in the form of three bags of acorns and a bucket of tree-sap).

Another element key to summer camps is the food. Usually cooking for mass groups is sub-par (case in point, Jim Jones). I picture the cooks at summer camps to be large, greasy, toothless, ex-professional wrestlers who hold neither a college or high school diploma, but a correspondence degree in culinary arts from the University of Unwashed Hands. These guys (or girls, it really doesn't matter) really only hold one goal in life: not wasting any part of the squirrel.

Finally, there's arts and crafts. The crafts I got to make were usually pretty generic. You know, sanding down the wood, staining them (yeah, good idea, give some hyperactive kids little pails of wood stain), and then assembling these semi-sanded, brown-blotchy pieces of wood into a, gasp, lopsided book-end in the shape of a goose. Meanwhile some other, manlier, camps got to make things like wallets and suitcases out of bear-hide.

Summer camp is a great time. Many friends are to be made, many memories are to be had, and many rashes are to be formed. It is a time when the birds faint chirping mixes harmoniously with the sounds of kids regurgitating their lunch. It is a learning experience. A fun experience. And most importantly of all, it's only a few weeks long.



The Editors would like to thank the staff, friends, and readership for an enjoyable, productive year.
-- Dale and Adria