

WILLARD J. HOUGHTON LIBRARY
PERIODICALS DEPARTMENT

The Star

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DOUBLE SCANNING— What's going on here.

Houghton students had barely settled into their chairs on the first morning of chapel before hearing an announcement by Wayne Macbeth that has been the cause of heated discussion among students and faculty ever since. That first Monday, Macbeth announced the administration's decision to start requiring students to scan their ID cards on their way out of chapel, in addition to the usual process of scanning in.

The *Star* interviewed Wayne Macbeth, Vice-President of

Student Life, to find out how and why the administration made the decision to increase the scanning requirement.

Macbeth said that deceitful and deficient attendance issues were the main reason why he made the decision to go ahead with the new double-scanning process. The problem of "scanning and scrambling" was brought to his attention by several students and by the Spiritual Life Committee, which is made up of both students and faculty. Macbeth was told that

"a lot more" students "scan and scam" than the administration knew of.

Macbeth told the *Star* that since the college requires students to attend chapel, "I feel a responsibility to help students fulfill the requirement." Macbeth believes that part of helping students to fulfill that requirement is having a scanning system that doesn't "encourage students to cheat." Implying that the previous system's lenience provided too much room for dishonesty.

The other problem that the Office of Student Life faced was one of mechanical glitches in the scanning technology. Over the summer Macbeth bought new and more scanners, as well as

updating the software used to keep track of student attendance.

Last year they occasionally were forced to grant everyone a chapel credit, because the system was unable to keep reliable records. Macbeth said that in order to "be firm" about requiring chapel attendance, that Houghton College "needs a system that works well."

Wayne Macbeth said that "I would want scan and scrambling student to know that I trust most students...I'm only trying to address the untrustworthy."

Last semester Macbeth asked the Student Government Association for their input on changing the chapel scanning

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Rend Your Hearts...

Scenes of destruction and despair dominate the news these days. Just nine months after countries bordering the Indian Ocean endured one of the worst natural disasters in history, our own country now faces a tragedy of proportions unseen in the United States since September 11, 2001-- only this time, there are no foreign terrorists to bear the brunt of our anger and grief. Rather than demanding revenge, the people of the United States have instead offered money, supplies, labor, and prayer to the devastated areas of the Gulf Coast, and the Houghton community is no exception. Since hearing accounts of the vast damage to New Orleans and other areas in Louisiana, Mississippi and Alabama, Houghton has risen to the challenge of offering what support we can.

New York isolation is not ideal for those who want to offer physical aid to those in need along the Gulf Coast, so gifts of money and prayer have become the main means for Houghton students, faculty, and staff to reach out. The SGA is in charge of funds raised for the relief effort. They chose World Hope International (WHI), a faith based relief and development organization, as the channel through which to send aid to the affected areas. Jo Anne Lyon, the director of WHI is also a member of Houghton's board of trustees. A coffeehouse has been organized for Thursday September 15th to help collect donations, a significant amount of which have already been submitted to SGA.

Illustration by Dan Fessenden



As a community of faithful believers, those connected with Houghton know that prayer is just as important as any other kind of relief we could offer, and our community has certainly answered the call. In addition to offering prayer for the Gulf Coast in every chapel and many classes since the disaster, the SGA and OneTh-ing ministries held a prayer service for the affected areas in the chapel on September 7th. The music and prayer offered for the suffering focused on comfort for those in need, and the hope that in the midst of tragedy, people would turn to God. The scripture chosen as a unifying theme for the service was Joel 2: "Yet even now,

says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love" (Joel 2:12-13 NRSV).

At the prayer service, Dr. Brittain addressed the natural tendency for people to seek an object for blame when something as destructive and devastating as Hurricane Katrina occurs, and it's no surprise that many have turned to God for just that. Dr. Brittain reminded the congregation of the importance of not laying the blame on God. He also urged us to not interpret the situation as being caused by the supposed sinfulness of New Orleans. Instead, we pray.

In addition to prayer, Houghton is offering more concrete assistance in various forms. The

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(Double: continued from page 1)

policy to the stricter requirement of this current semester, double scanning. Student senate member Kate Hamilton told the *Star* that "Our overwhelming response to their ideas was for them to do nothing...they chose not to listen to us."

Alternative solutions to dishonesty and frequent chapel absences were discussed as well. The present SGA president, Jason Shambach, wrote to the *Star*,

"Many suggestions were offered. Double scanning was one possibility. Also moving the scanners to the entrances of the chapel, having assigned seating, having faculty or staff watch the doors every chapel... No official consensus was made in senate or cabinet, but Macbeth took the ideas with him." In the past the faculty took attendance, and had a group of students assigned to sit with them. This fell out of practice partly because the administration couldn't find enough faculty willing to participate.

Despite the student government's lack of enthusiasm about double scanning and discussion of alternatives, Macbeth decided to go ahead with double scanning.

He said that "We were looking for a better suggestion," but evidently could not come up with one. Macbeth admits "we [the administration] are not really excited about this," in reference to double scanning.

The *Star* inquired about the chapel attendance requirements of other Christian colleges. Several other schools require chapel attendance, such as Indiana Wesleyan. Macbeth said that "a few places", such as Taylor University and Eastern College, rely solely on the expectation that students should attend chapel, to fill their seats. Messiah College requires chapel, but makes alternatives to the traditional chapel setting available to students, such as lecture series and service opportunities.

As far as the long accepted policy of requiring chapel

attendance goes, Macbeth thinks that "as long as we have a commitment to require chapel" then the college should enforce that requirement. Macbeth also commented that out of the colleges that require chapel, "we have the most generous excuse policy," referring to the 1/3 allowed chapel skips.

The *Star* raised the question to Mr. Macbeth of whether or not the administration had considered students' motivation in attending chapel. The question was whether it is the administration's goal to boost attendance by promoting the intrinsic value of chapel, or by the external motivation of fulfilling the attendance requirement. Macbeth seems in favor of both, saying that Houghton's "commitment to good programming...has been greater than in past years." The appointment of a Dean of Chapel is another reflection of Houghton's commitment to creating quality chapel experiences for students and faculty.

The *Star* asked whether the

administration would be willing to change the double scanning policy. Wayne Macbeth's answer was, "I'm willing to change it." The administration is still keeping an eye out for the "better solution" they asked the SGA for last semester.

Student and faculty reactions were varied, from passionate and angry to apathetic and oblivious.

One student sounded aggravated and said, "It's stupid and I hate it...we're not in kindergarten anymore, Wayne Macbeth." She went on to comment, "If this was about integrity, we wouldn't have to scan at all."

Other students said casually to the *Star*, "I couldn't care less" and "I'm ok with it." A group of first-year students in Big Al's didn't understand all the uproar. In contrast, a sophomore was overheard as he was about to scan his card in chapel, saying with a sarcastic laugh, "I feel like a tool whenever I do this."

The *Star* interviewed Dr. Michael Walters, Professor of

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Sports Teams Minister Abroad

Despite the craving for a needed and well deserved vacation, warm weather, and other summer perks, numerous Houghton College athletes put their summer break on hold this year in order to travel on sports ministry teams. These short term mission trips took Houghton students and coaching staff to distant parts of the world, where they were determined to share the gospel and love of Christ.

This past summer the Men's Basketball, Women's Basketball, and Men's Soccer teams traveled to Europe together, where they spent two weeks in Brno of the Czech Republic. Meanwhile, the Women's Volleyball team ventured south to Nicaragua in Central America.

Houghton College has been dedicated to the sharing of God's love and word through sports ministry trips for eight years, in the Czech Republic and other global destinations.

Coupled with the efforts of mission corporations like Global Partners and Ignite International, who contributed this summer, Houghton College student-athletes went to use their passion for sports to model the love and dedication they have towards Christ.

"Sports provide a platform for ministry," claimed head Volleyball coach Nancy Cole.

In addition to ministry,

members of the sports teams forged strong bonds with each other. "I know for my team that we always wanted Houghton Men's Soccer to win, but we now cheer

for the team as individuals because of the strong relationships built during the trip," reflected Men's Basketball head coach Brad Zarges.

Not only did our students use the passion they feel towards sports as a ministry tool in a foreign country, but they became aware of new outlooks on athletics and insight into the reason they pull on shin-guards or lace up sneakers everyday.

"For many, playing and rooting for your local team is simply a way of life," observed Mathew Webb, head coach of the men's soccer team. Houghton athletes became acquainted with a global outlook on the lifestyle that is sports and undoubtedly brought a piece of that back to the campus community.

community.

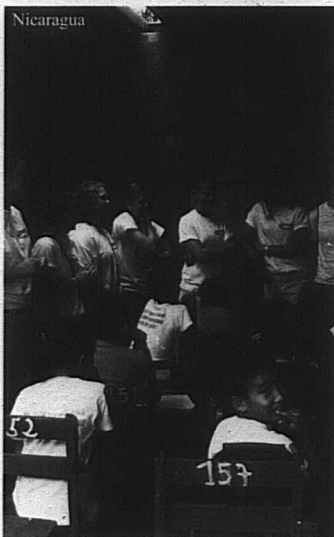
In our country athleticism is a prized ability, and organized sports are something that people strive to be a part

of. When people excel in sports they receive appreciation like that of royalty. Yet, as our Volleyball team saw in Nicaragua, sports aren't in the same limelight.

"The national volleyball team, which we played 7 times while we were there, does not get paid. The girls are not paid to play, and the coaches also do not get paid to coach. So the players are either full

time in the work force or still students and the coaches also have other jobs so that they will have income," commented Cole. "For the love of the game" doesn't ring as true in America as it does in Nicaragua.

Athletic Director, Skip Lord commented, "Over 96% of the people in the US watch,



read about or participate in sports on a weekly basis. The interest is similar in other countries. Using athletics as a hook to engage our culture and its people in meaningful relationships that lead to opportunities to share Christ is a great way to use this interest."

The student-athletes feel that they did their best to communicate the love of Christ to the people they met.

"It's amazing how God worked through the language barrier and allowed us to still communicate His word to these people," affirmed Women's basketball member, Beth Barrows.

Webb says of the athletes and their ministry, "Sports can be in and of itself a universal language... although verbal communication can be difficult, participating together in a sport that they love can facilitate the kinds of relationships which can lead to telling others about Christ."

The teams went out to spread God's word to the people, as they felt called to do, illustrating His love through sports. In addition to this valued experience, students and coaches returned to campus with treasured memories and stronger relationships with each other. ♦

-Lindsay Yandon,
Staff Writer



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The Pope's Wake

Italy at the beginning of April was like a country holding its breath. The major tv channels had cameras constantly trained on the lighted windows of Pope John Paul II's rooms at the Vatican. Those of us studying at San Lodovico's rushed out at morning coffee breaks to try to piece together the significance of the headlines. On the morning of Saturday, April 2, I grabbed some bread baskets and followed one of the nuns into the kitchen. She shook her head sadly in response to my questions. *Sta male. Sta molto male*, she said, folding her arms across her chest. That evening he was dead, and over the next few days we watched in amazement as four million pilgrims from around the world descended on Rome.

From a Protestant perspective it was somewhat perplexing. No matter how impressive a pioneer Pope John Paul II may have been for ecumenicism and reconciliation, all that was left to see was a

dead body. The Italian Catholic fixation on bodies was one of the most foreign issues I confronted during my five months in a convent. It's incorporated

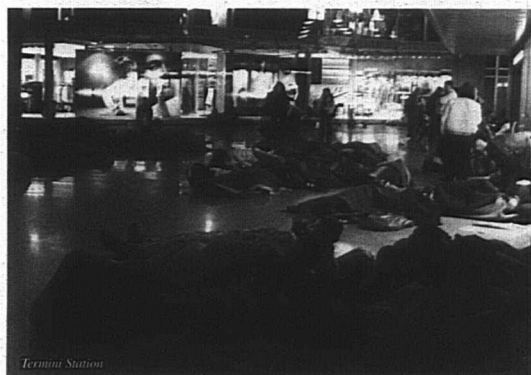


into every aspect of experience—relics had prominent places on the altars, bodies were built into the floors of the churches. In our convent, the basement under the old novice dormitories had been used as a graveyard for medieval nuns and rough crosses marking their graves were scratched in the rock walls of the room next to the wine barrels. Even the cathedral in the town I was living in was built in honor of a blood stained rag from the fourteenth century.

The sheer physicality of the tradition can be altogether overwhelming, and some of the discomfort I felt may have been justified. The fascination with death can sometimes border on the macabre. In the nearby town of Civita Bagnoregio there were a couple of shellaced saints set up in glass coffins in the nave to display their gradual moulder-

ing. But I was even uncomfortable with the polychrome blood on the knees of the Jesus we passed every day in the hall, and it made me wonder if I had ever really grasped the significance of Christ's blood if I couldn't even handle it in paint. We have the antiseptic version of the faith by comparison.

So, since I happened to be living less than an hour away by train, I decided to go to Rome for the Pope's wake. Vatican City and St. Peter's Cathedral is one of the most overwhelmingly opulent places in the world, but when there are wall to wall crowds crammed through all the surrounding streets it doesn't seem so aloof. I left on a late train, in hopes that the lines would thin out overnight, but when I arrived at the station I had to step around respectable-looking people sleeping in rows on the floor. I had hardly gotten out of the station when I was surrounded by more people who had just arrived. *Vieni!* they yelled, and swept me along with them in a mad dash. There were rumors that the carabinieri were closing the line.



We arrived out of breath and were barraged by groups of reporters who were hanging around the end of the line. The atmosphere was expectant and surprisingly jovial, but we were told that waits could last all night—there would be plenty of time to muster the requisite solemnity. People laughed and cheered whenever a new group of pilgrims joined the line, and the cheering redoubled whenever anyone waved a Polish flag. A group of Croatian nuns sang hymns, and I joined in English. More languages than I could count were crammed elbow to elbow. It was like what a universal church might look like if heaven turns out to be too small.

It was a night of chance friendships. We shuffled along in increments, sometimes surging forward, sometimes scarcely moving for hours, and just before

down the line halted completely. There was no room to sit, or even crouch, except between a stranger's knees. Tired heads had to be leaned on a stranger's shoulders. When crowd began to get restless, and I found myself wedged between bodies, struggling to breathe, a student from Pisa I'd met at the beginning of the night grabbed my hand to pull me out of the way.

By dawn, after eight hours in line, we had scarcely moved one block, and I had to leave to catch a train. Reluctantly, I squirmed my way to the edge of the line and jumped the road block. It's not my tradition, I comforted myself. It's better to leave my patch of pavement to someone else. Outside the line Rome was deserted. All the usual hawkers and street vendors were gone—only a row of brimming porter potties stood on St. Angelo's bridge. I picked my way alone through a sea of empty bottles and scattered trash, while rhythmic cries of *Giovanni Paolo* and *Santo*,

Santo, Santo echoed long after I'd turned away.

We had spent so much time worrying about what would happen when the pope died. For many young people, John Paul II was the only pope they had ever known, and he proved himself to be a leader that people from all traditions could respect. As it turns out, though, what happened is what always happens—life goes on. As one of the CNN announcers commented later that week when the funeral was broadcasted, that's the

central message of the church. That death is not the end. ♦



Kelsey Harro is a senior art/writing major. She spent last semester Gordon College Program living in a convent in Orvieto, Italy.



Arts

Ortlip Gallery features Bitsy Mayhle's, "The Covenant"

It was an experience of color— Bitsy Mayhle's exhibit, entitled "The Covenant," opened on Friday night, with a gallery talk given by Mayhle.

Mayhle is Houghton native; she attended Houghton Academy before she was recruited to the University of Toledo, Ohio for volleyball, where she changed her major from Pre-med to Art, and earned her bachelors.

Long-term community members have been able to watch her progress. Beave Sorensen, another Houghton Academy graduate, said that he has appreciated "seeing how [her works] changed from the beginning" and looked forward to seeing where her works were headed in the future. Her perseverance has yielded re-

sults in the art world. Mayhle is the winner of a variety of awards, including "Best of Show" in 2005 from the Southern Tier Biennial (this piece is on display at her exhibit), the 2004 "Toledo Potter's Guild Award" from the Toledo Area Artist 86th Annual Exhibition at the Toledo Museum of Art, and the 2004 "Outstanding Graduating Senior" award

from the art department at The University of Toledo.

Mayhle's sense of her art is focused on her belief that "color impacts our lives daily in innumerable ways, whether it is emotionally, physically, psychologically, or spiritually." She also observes that "rarely does a person slow down to really scrutinize the vast

array of hues and tones" — which is exactly what Mayhle does in each of her pieces. Art major Mari Lamp declared that "looking at these pieces makes me more aware of color in my own work."

Mayhle's work shows a dedication that Art major Josiah Bartlett called, "impressive stuff." Mayhle does not cut any corners in her work; she works down to the exact detail to create a unique artwork that uses color in a manner that most of us are not used to seeing. Art major Sheri Taber explained, "it's very carefully done — every line is a different color."

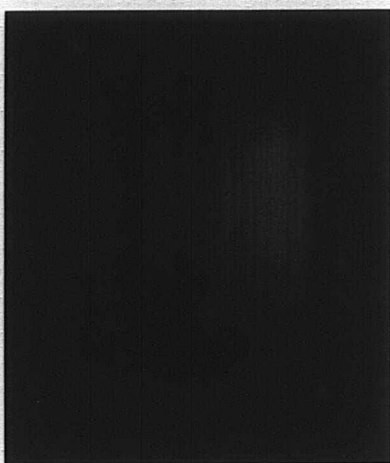
Although Mayhle's works are methodical, she took care to assure her audience that she was not a rigid personality;

although her work is repetitive, it is "far from mindless." Mayhle is an artist who recognizes her boundaries, and embraces them. She related her sports experience to her art work, in that "sports are all about boundaries," but with her art, there is "boundless freedom for creativity."

"The fact that her work is so enigmatic makes it all the more amazing," says Rachel Blystone; it's up to the viewer to decide what to make of Mayhle's works, because, according to Mayhle, everyone will have "an individual color experience." Several students, including Sheri Taber and Shelly Mohr, said "I've never seen anything like this before." Mayhle's works cause the viewer to examine the world around them a little differently — to see the "interesting pallet" as described by Art major Jocelyn Pugh, that exists all around us.

Mayhle's exhibit, which was extended from August 1st, will remain in the Ortlip Gallery until the end of September.

—by Jillian
Senna Getman,
Staff Writer



FROM THE LIBRARY

by Beave Sorensen



Jules et Jim

I can usually tell that I will really enjoy a film when initially it repulses or confuses me. A successful narrative will rearrange us, interrupt the way we think and see, without the need to offer any resolution. It is something you mull over, something that sticks with you, that you wrestle with— chewing on the cinematic cud, as it were. The film I want to talk about this week produced exactly this reaction in me, and I've spent a lot of time cud-chewing over it.

Jules et Jim is the masterpiece of Francois Truffaut, a leading force of the French New Wave movement during the middle of the 20th century. Based on the novel by Henri-Pierre Roche, it is a story about friendship and the wonderful way a woman can undo a man. The film contains some of the most beautiful images of friendship I have seen in film, running a close second to *The Fox and the Hound*.

My favorite scene between the two friends is at a café, where they sit and discuss former loves. Jules keeps presenting Jim with photos of the various women he has known, then, lacking a picture for one, picks up a piece of chalk and draws what looks like a perfect Matisse or Picasso portrait on the table. Jim later tries to buy the table. This spontaneous pattern is repeated over and over. Jim writes about their

friendship in his novels, until, on a whim, the two travel to visit a statue they see in a slide show at a friend's apartment.

Catherine, the femme fatale, soon enters the picture and the film becomes what it is known for: the record of a ménage-a-trois. While this woman, an impulsive and infuriating character, becomes the center of the film, she also serves as a compliment to the bond between Jules and Jim. Neither war nor women can come between the two. In the end, she is their undoing, although they never lose feelings of tenderness for each other. Their friendship is simple, like Jules's drawing on the café table, and it is that quality that allows it to endure.

I'd like to follow this film up with Truffaut's 400 Blows, another gem of the French New Wave. In the meantime, keep your eye out for "Therese," one of Truffaut's incidental but funni-

est characters; she's the one who leaves them in the café where Jim drew on the table. ♦

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Featured Art

by Kelsey Harro

Work in progress by senior Julie Waltz, oil on canvas. The face is built up gradually in a layering process that Waltz says is almost intuitive. "I'm just continually trying to adjust the color to match what I see," she explains. "I liked the way the light played across the face when we started. It was really interesting—almost stark."

The preliminary charcoal sketch still shows through the roughly blocked sections of color and value. "I'm thinking about leaving it so there are thicker and thinner layers and some of the drawing still shows through at the end," she says. ♦



The Star

is looking for essays, poetry, and stories written by students to feature in the Arts section.

Please e-mail your submissions to christine.difonzo@houghton.edu, or mail them to CPO box 608.

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FROM THE LIBRARY

By Adam Sukhia



Running Fence

Running Fence documents persistence and determination in an engrossing story about humanity, culture and art. Most recently known for The Gates in Central Park, husband and wife artist-team, Jeanne-Claude and Christo, have been creating works on a grand scale for years.

This 1978 film follows the two Bulgarian-born artists in their journey, erecting a 24 mile long, eighteen foot high, fabric fence across the California countryside. Through their attempts

to persuade the local farming communities to cooperate, we see a wide range of human emotion. Within the artists' struggle lies an interesting story about the relationship of art to the common man. Ultimately, the film shows a community united in the endeavor of creating beauty in the form of a fence of white fabric glowing in the sun, rippling in the wind, and gradually trailing off into the Pacific Ocean.

As film makers, the Maysles brothers have given us what seems to be the true essence of Christo and the unique works the artist produces. Collaborating with the couple on several occasions, the Maysles' success is in bringing us the details, triumphs, tears and finally an hour of the human experience that anyone who enjoys art, documentaries, or just a good story will appreciate. ♦

(*Katrina*, continued from page 1)

administration has reached out through several venues to seek displaced college students who may be looking for a new school. The school would work with each student on transferring credit and financial aid on a case by case basis. However, Wayne Macbeth, the Dean of Student Life, says that "while we have reached out through several channels, we have no takers as of today."

Matt Dougherty, Director of Service Learning, traveled to the affected areas very soon after the disaster struck. He worked in a small town just outside of New Orleans to help bring supplies and transport the elderly. As of now, the Gulf Coast is not open to smaller groups wishing to assist in the relief effort. However, Houghton is planning on sending a group of students over February break, when it is expected that small groups will be allowed into the area. More information concerning this trip will be forthcoming.

In the wake of such a devastating, widespread disaster, it's hard for a small community in an isolated area to imagine the difference our efforts could make. But changes are made one person at a time. The campus prayer list holds the names of alumni, family members, and friends who are either missing or were affected by the storm, and each one of those people is regularly prayed for. World Hope International, with the funds supplied by Houghton as well as other individuals and communities, brings hope and comfort to the suffering, one by one. Matt Dougherty returned with names and stories from the displaced and grieving that puts a personal spin on the faceless millions. As time goes on, more stories will surface, and the effects of our support and prayers will be seen. ♦



Laura Kristofferson,
Staff Writer

(Double: continued from page 2)

Religion. When asked what he thought of the new double scanning rule, he replied "It's a bit draconian...its overkill."

He continued, in reference to the administration's concerns about scanning and scrambling, "We need to legitimately deal with the issue, but I feel like it's a bit of an impractical approach, and I would rather see an appeal to the student's character."

In the end, no one wants to protect the students who scan and scam. Walters said, "It's sleazy....let's be adult about this at least." No matter what one's personal opinions are about required attendance at chapel, Walters and others on campus advocate maturity. He said earnestly, "Let's find a way to treat each other with a certain

amount of respect."

One senior agreed about the lack of respect in the new policy, saying with dismay, "This new policy is so patronizing...I feel betrayed by my own school, and I can't wait to graduate."

The issue then, seems to be what the goal of our current chapel policy should be. Should we continue to monitor chapel attendance in and out of chapel, or is there a better way to achieve the spiritual formation of the Houghton community? ♦

-Christine DiFonzo,
Editor-in-Chief



Please e-mail your letters to the editor on this or any other subject to christine.difonzo@houghton.edu.

C.L.E.W.

What are we Emphasizing?

A makeshift chapel sound system and its subwoofer carried the low, rumbling voice of Mr. Leonard Sweet to large audiences during the college's biannual Christian Life Emphasis Week (CLEW). During his time here, Mr. Sweet spoke to such topics as the mission of the church, the interpretation of Scripture, and the paradoxes of faith, peppering his speech with acronyms, witticisms, puns, and sweet anecdotes. We were encouraged to become pneumatists, true explorers of the Spirit, willing to question the conventions of our faith in response to the changing culture that surrounds us.

However throughout the week, I was often left wondering about the tie between his lectures and the "focus on Scripture and emphasis on the Lordship of Jesus Christ... as a time of strengthening and renewal [for] the student body, faculty, staff, and administration" which is the stated purpose of CLEW. While I felt his lectures carried substantial weight in pointing out needs

within the Church and in calling us to a higher vision of Christian life, we did not, in fact, seem to participate in that vision.

As evangelicals, we tend to forget the distinction between teaching and preaching. While the two function in a similar fashion, it is important to remember to distinguish between them. Teaching falls under the category of secondary discourse. For ex-



ample, teaching may explain the forgiveness offered to humanity by God. Preaching, however, must go farther by becoming primary discourse; it must not simply tell about forgiveness but proclaim the forgiveness itself. Teaching works to provoke thought, raise questions, and provide history, but it cannot transform, as preaching must. Mr. Sweet, himself, seems not to claim a gift in preaching or exposition, his byline being "Historian. Futurist. Father."

Opinion

Shock and Awe: Responding to Katrina the Effective Way.



by Dan Perrine

No one needs a recap of what's happened in New Orleans over the past week. Devastation and destruction on a scale that, that, to be perfectly honest, makes 9/11 look somewhat insignificant. And, to be perfectly honest again, aside from praying and asking the grocery store cashier to add a couple bucks to your bill as a Red Cross donation, there really isn't anything most of us can do to directly help the victims of the storm. If those of us not trained in emergency

He defines himself as a teacher who speaks in both the future and past tenses. Preaching, however, must be present tense speech.

I was provoked by his lecture series--provoked to thought, to further study, and to a continued pursuit of true cultural relevancy. Though his approach to Scriptural interpretation was, at times, very subjective, his brief "lectio divina" reflections were sometimes very edifying. CLEW became, in essence, a quality reflective lecture series.

Perhaps we, as a campus, should reconsider our purposes for times of "renewal." Granted, the Holy Spirit may choose to work either because of or sometimes in spite of our best laid plans. Nonetheless, we must ask whether we desire times of teaching, filled with insightful anecdotes, or whether we desire a time of effectual transformation in the hearts of the student body, faculty, and staff. If we decide we want the latter, we may need to lift our vision of preaching. ♦

-Brent Chamberlain,
Managing Editor



rescue operations really want to help, we should be focusing our heartache on asking how this was allowed to happen, and demanding that steps be taken to prevent it from happening again. I say "allowed to happen" quite purposefully here because, folks, we as a nation are quite squarely to blame for the tragedy of New Orleans.

Let's start with the storm itself. Historically, blaming humans for natural catastrophes has been the province of religious fundamentalist-types proclaiming divine judgment. Not this time: scientists (that is, those not being paid by the energy industry to say that global warming is a myth) have long warned that our consumption and resultant pollution are having adverse effects on the global climate, and that more extreme weather could well be one of these. The metaphorical Chinese butterfly's wings causing a hurricane in the Atlantic have been replaced with a very real 8mpg SUV driving the kids to soccer practice. Until we start using less energy, and getting what we use from cleaner sources, phenomena like Katrina will just become more and more frequent. Meeting this threat requires a combination of individual responsibility in energy use, and increased emissions controls and funding for alternative energy research on the part of the government.

That brings us to the government, which has quite frankly failed on every front in its preparations and response to Katrina. Let's start with the slashing of the New Orleans flood control program budget by the Bush administration in order to finance its little Iraq excursion. On top of that, nearly a third of the Louisiana National Guard was in Iraq, limiting the capabilities of the group regularly tasked with disaster response. Finally, consider that the administrative heads of FEMA appointed by Bush were political allies with little to no concrete experience in disaster management, and you have all the fixin's for the bungled, incompetent government response to Katrina that we bore witness to. It should be manifestly obvious by now that the real threats to "homeland security" are much closer to us than the Middle East

(continued on page 7)

Spiritual Statistics: The Issue of the Hour

As obedient Houghton students and faithful chapel attendees, we all heard (or at least heard about) the welcome back/double scan announcement that opened our year as a spiritual community. I don't want to write about that.

Not only has it already been discussed at length—whether formally or among peers, intelligently or in mass email form—it is, in my opinion, a secondary point. Though a nuisance, double scanning merely reinforces an underlying problem in our community: that of trust between students and administration. Our Vice President of Student has implemented the double scanning system in order to enforce the requirement of chapel attendance and, furthermore, to eradicate the possibility of scan-and-scamming without the administration's awareness of the fact. Reluc-

tantly, I must ask why this has become an issue at all.

Scan and scamming, while deplorable, should be seen for what it is: the inevitable margin of rule-breakers slinking their way out of a privilege they treat as an imposition. As I understand it, chapel is designed to promote the spiritual well-being and unity of the Houghton community. It is an opportunity to come together in teaching, prayer and worship and to nurture each other as the body of Christ. It is a blessing in which we, as believers, should be not only glad but grateful to participate.

Naturally, a group of 1,200 undergraduates, ranging from adolescents to young adults, will vary in their appreciation of such things. However, the college administration is not responsible for forcing students

to appreciate anything about Houghton. Whatever our reasons, we agree to become part of this community when we choose to live and work here for four of our most formative years, and that is where the Student Life's responsibilities lie—in enhancing the positive aspects of that community.

Disciplinary tactics and watchful eyes are for parents and children; the relationship between student and administration should be one of mutual trust and respect. Until now, the policy of having students scan in for chapel credit could be seen as nothing more than a counting tool, though punitive measures taken against repeated chapel offenders raise some questions about that interpretation. One could think of the community service often demanded of chapel delinquents as wholesome encouragement to students to take advantage of the blessings offered them, but revoking privileges? That is simply punitive, a measure taken to enforce regulations.

The Statement of Community Responsibilities that we all signed as incoming first years (and were recently asked to sign again) asserts chapel attendance among the many standards that Houghton College demands be observed by its students: no drinking, no smoking, no drugs, and so forth. It is the right of

any private institution to stipulate such standards; obedience is every bit as optional as membership. I do not dispute Student Life's right to monitor chapel attendance but whether it is wise to do so.

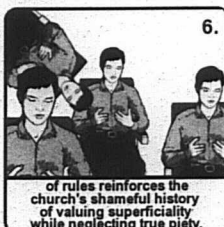
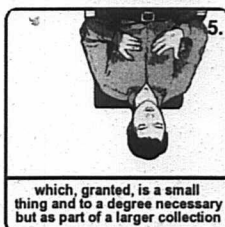
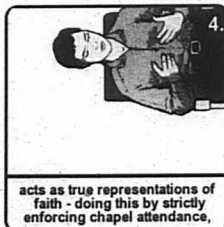
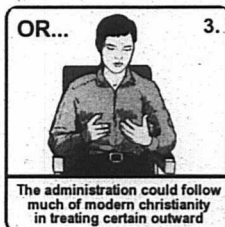
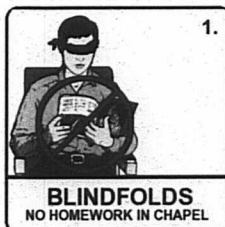
Houghton, as a Christian liberal arts college, seeks to create scholar-servants: globally-minded, critical thinkers and people of integrity. Monitoring the adherence of such a group to certain minimums is not just ineffective in promoting the desired spiritual experience; it is destructive. For what does monitoring students' attendance by any means communicate but a lack of mutual respect and trust? Integrity cannot be cultivated without opportunity, and where there is opportunity to show integrity, there is opportunity to cheat. Such is the nature of the beast. So what sense does it make to tailor the most prominent of our policies on spiritual life to the few delinquents, and, for the rest, try to monitor their spirituality like an exercise regime? Students must be entrusted with responsibility, or how will they grow from adolescents to adults? If we seek to cultivate adults of integrity, we must be willing to treat them as such. ♦



*-Rosaline Kelada-Sedra,
Staff Writer*

DOUBLE SCANNING:

WHAT'S NEXT?! :(



(Shock : continued from page 6)

or North Korea, and it's time we demand that our government start paying proper attention to them rather than pursuing a dubious overseas agenda.

Barbara Bush nailed our last point on the head when she channeled Marie Antoinette at the Astrodome refugee camp and proclaimed that "So many of the people in the arena here were underprivileged anyways... this is, *chuckle*, this is working out very well for them." The poor and the helpless, those lacking the means to leave New Orleans or even prepare for the storm, have suffered a majority of the damage caused by the storm. That so many were in such a desperate position to begin with, and were not evacu-

ated or taken to shelters in advance of Katrina, is a stinging condemnation of the callous attitude this nation takes towards its least fortunate members. Perhaps some of the Pentagon's half-trillion dollar budget might actually manage to "protect the folks at home" if it was directed into necessities such as healthcare, education, housing, and employment assistance for those who so desperately need it?

While it is certainly appropriate to mourn those lost to Katrina, we do far more service to the dead by recognizing the responsibility we all (albeit some more than others) bear for this tragedy, and taking steps to ensure that it does not happen again. ♦

Comics

The Camp Wrath Songbook



Stroke of Thursday

by Andrew Davis



Joe and Ducko

by Joseph Freeman

