

# the Houghton Star

volume 81, issue 12

20 February 1989

## the Symphony of Community

**Eric Buck:** How did your idea of community change after you joined the order of Capuchin Friars?

**Father Glen Sudano :** The first community that I was a part of was my family, and my family structure was normal: mom and dad and two brothers. In my family there was certainly a strong authority, but the way that we live our religious life right now is certainly *not* authoritarian. Some people have a stereotype of the religious life from old movies in which an abbot or abbess supervises someone penitentially cleaning the floors with a toothbrush because they smoked in the cloister. Our religious life, on the other hand, is modeled after St. Francis, who placed great emphasis on the religious family as a brotherhood. So, our communal life is not clearly hierarchical. The

people who are in authority (we like to use the term "in responsibility") are called servants. So there is one friar who is the servant of the larger community.

I think that our brotherhood is expressed in mutual respect. All of us are very different, just like in a family; we all have the same name and the same blood but all have very different personalities. In our group we try to promote individuality; we don't try to conform the person to the group, setting hard parameters about how one walks and talks and thinks. There is a fair amount of dialogue about how we want to live; responsibility and authority is not expressed callously. There is an openness which I think is important to any community: being able to sit down with a level of trust and to talk things out, even if conflict exists.

We are not spending our time looking at each other's faults. We are spending our time fixing our own. This is a forgetting of the selfish self. Each of the friars has struggled to let go of his own personal concern in exchange for the greater concern, which is good for the harmony and the peace of the community, while at the same time not hiding the truth.

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*This interview, like several of the other articles in this issue, discusses the notion of community, a word often used alongside the word "Houghton." Eric Buck spoke with two of the Capuchin Friars while they were on campus last week, and explored the idea of community as it is practiced by the friars.*

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Woolsey 1988 by Ted Murphy (see page 8)

continued on page two

Postulant Harry Brock

continued from page one

**Are there tensions in your community?**

In any kind of communal life, there are going to be tensions which Christ calls us to absorb. They are unavoidable but also good, because they are like the rock tumbler in which old bumpy, jagged rocks tumble around until they come out smooth. In a community, a bunch of rough-edged people, through interaction, grating on one another, polish one another towards sanctity and tolerance—certainly not tolerance of wrongdoing, but authentic tolerance of diversity.

The disillusionment of community also lies in the individual. Commonly, someone comes into a community with a slightly inflated idea of their own Christian virtue and prayer life, and they are subjected to forces which bring up a lot of garbage from inside; they realize they are not the patient, tolerant people they thought they were. This can make them think they have digressed spiritually, when actually the community has done what it was supposed to do: it has shown us how much we have to grow in the areas of love and tolerance. Community brings out this stuff; if it's buried we cannot deal with it, but if it is brought into the open we can address it and hopefully make real progress in sanctity.

**How do your vows influence the community?**

Another essential component of Christian community is a set of common values, beyond the basic

beliefs of Christianity to commitments that community members have to one another. Commitment to a set of values unites the community. Certainly the vows unite us because we support one another in the living of those. For example, an essential component of celibacy is a certain kind of fraternal, masculine, Christlike support of one another that enables us to embrace this discipline in a healthy way. We all need some

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**Love in action is a harsh and terrible thing compared to love in dreams.**

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sort of emotional gratification, which we fraternally give to one another.

Communal life should be symphonic. One melody alone can be drab. If people are singing discordantly, it's offensive. But in polyphony, symphony, or harmony, there is unity. Diversity complements the unity to create resonance, because of two things: the essential similarity, and the legitimate dissimilarity that is lived in a harmonious way. I think harmony should characterize communities of the body of Christ.

**Are communities on journeys in the same way that individuals are, as Father Sudano spoke of in chapel?**

I think the community does have its own journey. Any human endeavor has that quality of process, or growth, or pilgrimage, precisely because the individuals involved with it do, and if they are changing and growing, how can the community stay the same? And hopefully it is growth in grace and love, becoming more like the model of Christian community presented to us in the Acts of the Apostles.

**What do you see in your own community that should carry over to any group of people who desire a faithful journey with him?**

In terms of values, the basics: selflessness and tolerance. In Romans 12 and Colossians 12, St. Paul discusses the ways in which the individual should act in the context of community. It's easy to talk about love in the general. It's difficult to live it out in the specific. A Christian community provides the context in which we live out these virtues which Christ describes. It will involve a certain amount of death to self. I am reminded of the quote from *The Brothers Karamozov*: "Love in action is a harsh and terrible thing compared to love in dreams."



eric buck



## Houghton through other eyes

There are 52 foreign students at Houghton: 16 from Canada, 12 from Japan, 9 from Africa, 3 from Korea, 2 from Germany, and one from each of ten other countries. The size and rural nature of the Houghton community provides a comfortable setting for some foreign students who might otherwise be overwhelmed by the bustle of a metropolis.

One important factor they face as they adjust to Houghton is the level of community concern for foreign students. The Student Development office, the Office of Intercultural Relations, and private families contribute a lot to facilitate the adjustment of foreign students to Houghton. Generally, the rest of the students are sympathetic.

In interviews with various foreign students, I noted a remarkable similarity in views about Houghton.

### The Chapel

Helmut Kostreba (Germany) wondered whether speakers were interested in foreign students. A Japanese student said she and her colleagues have missed most messages because speakers are either too fast or their presentations do not give a non-American student a chance to understand. In addition, most announcements are made quickly, whereas in some other cultures they would be presented in greater detail. As a result, many foreign students have missed important occasions.

Several Oriental students preferred small prayer meetings to chapel, because the structure of

small meetings is similar to their home churches where they share and listen to how others experience the same things.

### The Village Church

Most foreign students attend the local church. However, since individual fellowship is not emphasized, it is difficult for them to feel part of the church. Sunday School classes are mainly for faculty, and seem rather exclusive.

The pastoral team has not reached out to most foreign students. As one student said, "I attended many services and nobody seemed to notice me, so I decided to make an effort to present myself to the pastor." In African and Oriental churches, pastors try to make personal contact with new members of their congregations.

### Community Expectations

All the foreign students interviewed had no problems with the Pledge. They all understand it very well and are willing to cope with it despite their cultural differences with some of the requirements.

A number of foreign stu-

***Patrick Bamwine talked with foreign students, asking them to talk about facets of the Houghton community which people used to American culture may not think about.***



patrick bamwine

dents received a letter from an American family before coming to Houghton. Each student had been promised contact with his or her American family; so far, however, none has made contact. As one student said, "I'm not upset, but kind of sad, because I had high hopes in my host family."

Relating to American students has been fairly easy. They are very friendly but "pushy," according to a Japanese student. "They want to know too much about you," she said, "and rush to give many suggestions of what to do. During conversations, most times I don't know what's going on. They change topics very fast." In Japan, relationships are built on a more gradual basis. Conversations are more relaxed, and, as the student said, "We exhaust topics before moving on to others."

As a personal note: since I came to the U.S. with my wife and daughter, we've been going through crisis after crisis. All our needs, however, have been met promptly in practical ways by members of the Houghton community.

## Feature: community

### **Dave Wheeler investigated the extent to which students are involved in a "community" setting--focusing specifically on dorm life.**

*Successful residence hall life is often closely related to positive student attitudes and academic success.*

So says the 1988-1990 *Student Guide*. But when the published platitudes are removed, in what ways does the dorm contribute to the establishing and maintaining of a community ideal?

**Residence Life as a whole**  
East Hall residence director Cherie Horst acknowledged that Houghton is certainly not the most heterogeneous institution to be found, but many people encounter much more diversity than they did in their pre-college experience. Residence life "forces people to learn to adjust to others," said Horst, citing the example of her husband, a Baptist who found himself rooming with a charismatic Pentecostal during his freshman year. Cherie Horst sees the residence hall as "an experiment in broadening, before entering a more diversified world." East Hall's policy of requiring residents to talk about conflicts instead of arbitrarily switching roommates or dorms prevents "running out on problems," which she stressed cannot be done "without serious consequences." Resolvable conflict that appears in residence halls

can lead to "positive, maturing experiences," a concept which Horst tries to communicate to her RAs.

Jeanne Ortiz, director of residence life, believes that aspects of the residence hall help to encourage the community ideal. "A residence hall provides a network to help achieve goals which individuals could not provide on their own," she said, such as "community-oriented activities" and "regularity of behavior."

**Community Effort floors**  
Intentional Community floors and the Intercultural floors provide a more communal atmosphere than on normal dorm floors. IC floors, better known as CE (Community Effort) floors, consist of a small number of students who work out problems among themselves without the leadership of a Resident Assistant. According to Ortiz, the purpose of a CE floor is to "help students develop wisdom in dealing with other people, to provide opportunity for students to develop their accountability to one another."

Ortiz and the Student Development Office require high degrees of commitment and cooperation among CE floor residents. Thus, CE floor applications now include specific questions such as, "How will individual problems be handled on your floor?" "By asking such a question," said Ortiz, "we hope that the group, by discussing their expectations, can better meet them."

Ortiz believes that CE floors work out some problems that otherwise would have to be dealt with by the Student Development Office. Students who are participating in CE floors agree.

Todd Widrick, who resides on 1st West CE floor in South Hall, stressed the "independent yet interdependent" qualities of the floor. "It lets people develop responsibility without a 'babysitter,'" said Widrick. "Problems will continue, but they will be worked out through continued effort." James Lindsay, a Shenawana CE resident, echoed those feelings, stressing the need for "heightened tolerance of the quirks and idiosyncrasies of others on the floor." Peter Dupler appreciated the process of "narrowing-down" to a group of ten to fourteen people.

Inherent in all these responses is the idea of "effort"—the "E" in CE. Indeed, many IC residents like the CE acronym better, because it emphasizes the idea of conscious participation.

**Intercultural floors**  
Beginning next year, there will be at least two floors (or suites), probably in East and South Halls, that will serve as "multi-cultural" floors. Ortiz said, "It came to my attention from those who work closely with international students that moving into this culture provides a lot of challenges, particularly for intercultural freshmen." The multi-cultural floors are designed to "provide an environment that will be supportive during the transition."

These suites will be available to international and minority students and any other students interested in diversifying their cultural experience.



dave wheeler



At Houghton, we talk (and preach) vividly about community: a group of people who know, support, and are accountable to one another. One of the ways Houghton College strives to create this kind of atmosphere is by asking its members to sign a *Statement of Community Responsibilities*—that is, the "Pledge." Some question whether this statement fosters or hinders the sense of community.

When Dean of Students Robert Danner heard it mentioned that many students view the Pledge as merely a list of rules, he responded with "a bit of anger." Emphasizing that the complete *Statement* presents "a biblical view of life," in that it builds community standards upon basic scriptural principles, he said that thoughtful students should consider the entire document, not just the do's and don't's. As for how the rules promote community, the dean asserted that they are designed to create an environment free from certain potentially destructive elements. The dean also acknowledged that public image cannot be ignored. He said the college strives to stay "in step with the [Wesleyan] denomination and the constituency of our supporting churches."

From the outset, there are significant shortcomings to this method of creating a community. Even assuming that most students fall under the umbrella of "Christianity," members of Student Development recognize that the spectrum of students ranges from absolutely

assured fundamentalists to searching relativists, from earthbound pragmatists to those lost in the world of ideas, from legalists to hard-core libertarians. It is "a lot to expect" that such disparate people will adopt universal community standards, granted Danner, and the task of expecting this is troublesome. Furthermore, the rules don't allow for much experimentation in lifestyle, which the dean sees as "problematic."

Unification would be formidable enough even if every community member were a Christian, but this is not the case. There are persons in the community who don't claim to be Christians, or who want to believe but still encounter stumbling blocks to wholehearted affirmation. The dean was asked how these people should approach the rules, which are based on "Christian principles." He thought that many Christian principles, particularly regarding community, can also be defended as being part of human maturity: one does not necessarily have to affirm Christianity to recognize the value of community standards.

Student Development's commitment to confronting students who violate the rules involves more effort than simply doling out punishment. Danner maintained that such students are generally of two types: the hurting people who are confused or angry and desire some reconciliation with others, and the people the dean called "rebellious," who have little concern for themselves or others. Regarding the latter cases, he said that "the application of love may well require rebuke or punishment."

Whether counseling help or

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**Another name for the Pledge is The Statement of Community Responsibilities. Nolan Huizenga interviewed Dean Danner, and asked how the Pledge does or does not lend itself to making Houghton College a community.**

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punishment is needed, all actions taken by Student Development are kept in strict confidence "to maintain the individual's dignity, even in the worst circumstances." A danger Danner sees with this policy is that it allows for the distortion of facts—sometimes through misperception, sometimes through malice. He said that Student Development must remain just as accountable to the community as everyone else, and he recognized that institutionalized standards "take away from individual initiative and accountability."

Danner has seen positive change over the eight years he has worked here. As an example of a slowly spreading openness on campus, he cited the Alcohol Awareness Committee, which "would not have existed" in 1981. The AAC is unique in that it encourages student responsibility to peers, not just to the institution. Perhaps this is the first step toward a community with more emphasis on accountability than on simply following the guidelines.



nolan huizenga

## Letters

Dear Editors,

Having read Brian Sayers' criticisms of my column in the last *Star* (Feb. 10), it is appropriate that I respond.

First, Dr. Sayers indirectly

attacked my occasional use of hyperbole. But when he uses phrases such as "ungodly students, liberal professors, and homosexual axe-murderers," how can we take him seriously?

Second, Dr. Sayers twisted my words to accuse me of begging the question. His accusation falls apart, however, because in my Feb. 3 column I backed up my definitions with God's definitive statement in Deut. 18:18-22. The statement in verse 20 fully justifies my claim that a pseudepigrapher may be considered a "false prophet."

Finally, I would like to point out three errors I found in Dr. Sayers' letter. 1) He made the blunder of misquoting me as having written, "the dark underbelly of Houghton," when actually in the Jan. 25 issue I wrote about "the 'dark underbelly' of this process" (i.e., the gentrification of Houghton and skyrocketing tuition). 2) Dr. Sayers engaged in a disguised form of *ad hominem abusive*. He called me an unpleasant name, "imposter," while attributing it (slyly) to supposed friends. Clearly, Dr. Sayers' sarcasm has impaired his ability to argue correctly. 3) He seemed to engage in a subtle form of the old rhetorical fallacy "guilt by association." By mentioning my name and then using the example of people who smear civil rights workers, he is indirectly lumping me together with bigots. I am offended by this, because I have a black sister, and I follow Jesus' lead (based on the parable of the good Samaritan) in condemning bigotry as sin.

mick williams



## the Minefield mick williams the last stand.

Houghton's sense of community has traditionally come from the beliefs codified both in Houghton's Statement of Faith and the Pledge. The Pledge's anti-drinking clause is the last bastion of a once-strong "holiness" tradition at Houghton. Houghton is presently facing an attitude largely opposed to the spirit of the Pledge. I say this based on the 1987/88 ethics survey, in which students were asked about their attitudes and actions in regards to drinking (not necessarily during the school year), and 82 out of 133 surveyed said that they engaged in drinking but did not consider it wrong.

There is a simple solution to this problem, but it will not be popular. All punishments for drinking infractions should be standardized in this way: 1) Insure that students entering Houghton have a firm commitment to abstinence, and are not merely paying lip service to the Pledge; 2) Make students re-sign the Pledge each semester, and include the stipulation that they do so "without mental reservation"; 3) Include a clause in the Pledge that obligates students to alert the college authorities about

any student they know to be drinking, on penalty of suffering the same consequences as the offender if they fail to report him but the drinking is still found out (this has a deterrent effect even at secular institutions); 4) The first time a student is caught drinking he should face a fine of \$100, lose all vehicle privileges for the rest of the semester, attend Alcoholics Anonymous meetings for three months (this will have an effect similar to the famed "Scared Straight" program's effect on juvenile delinquents), and give his word that he will never violate the anti-drinking rule again; 5) If he is ever caught drinking again at Houghton, he must be permanently expelled; 6) The small but growing use of drugs can be stopped through random drug testing, which government bureaucracies are now finding effective. Student objections to this can be bypassed by making the Pledge contain a clause where they waive all objections to random drug testing.

I realize that these steps are somewhat draconian, but they are the only hope Houghton has (besides revival) of having an alcohol- and drug-free student body.



Dear Editors:

I want to compliment you and your staff on the *Star* of February 3. You did an excellent job on your coverage of the David Meade story.

What prompted me to write was the column entitled "the Minefield." It is well-named; it apparently is designed to explode and destroy on contact without discrimination. In two paragraphs of pseudo-logic, it makes contact with pseudopigraphy and consigns its authors to hell. The subject has been investigated for years by many credentialed scholars, using all of the ancient manuscripts of the Bible and reaching many different conclusions. Your columnist refers to two paperbacks written by nameless persons and published by nameless publishers. He takes two scriptural passages which have nothing to do with the writers of scripture and thinks he has exhausted the subject. He writes, "So much for the spurious thesis that pseudopigraphy may have been included in the canon."

I Thessalonians 5:21 is taken from the middle of a paragraph which reads: *Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything. Hold on to the good. Avoid every kind of evil.* The paragraph refers to the exercise of the gift of prophecy usually exercised orally in their meetings (see I Cor. 12:1-11).

The quoted passage in Deuteronomy twice contains a prophecy of the Messiah (Acts 3:22,23) and then instructs the Jews on how to identify a false prophet: *If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken.*

Incidentally, the author of Deuteronomy is not given in the book. Your columnist says that "Jesus placed the authorship... squarely on Moses..." He didn't do that. He called it "the book of Moses;" and that it is. It contains a collection of the activities and discourses of Moses, but it is apparently written by someone else. As a matter of fact, the statements of Moses are put in quotes in nearly every Bible I have: e.g., RSV, NASB, NAB, The Jerusalem Bible, The Living Bible.

If the test of orthodoxy is a belief that Moses wrote the 34th chapter of Deuteronomy, which tells of Moses' death and burial, ending with the statement, *[B]ut no man knows his burial place to this day*, then I flunk the test. "To this day" obviously refers to some time after Moses' death.

The same analysis applies to the book of Daniel, unless we are willing to credit Nebuchadnezzar with being the author of part of the book (Daniel 4:1-18). That

passage is written in the first person, like some of the addresses of Daniel, although both are referred to in the third person for the most part. Don't misunderstand me; I think the words Jesus referred to in Matthew 24:15 were Daniel's; I just think they were written by someone else in the book which was called Daniel because he was the most important character in the book.

I think we should be careful about being dogmatic in dealing with a subject about which there is no original or conclusive evidence in existence. Something may turn up which proves us wrong, and we will be hoisted by our own petard.

In conclusion, I doubt if the subjects in the column were "among the beliefs the trustees had to focus on..." I suspect that they didn't give them a lot of thought.

william p. thorn  
adjunct professor of law

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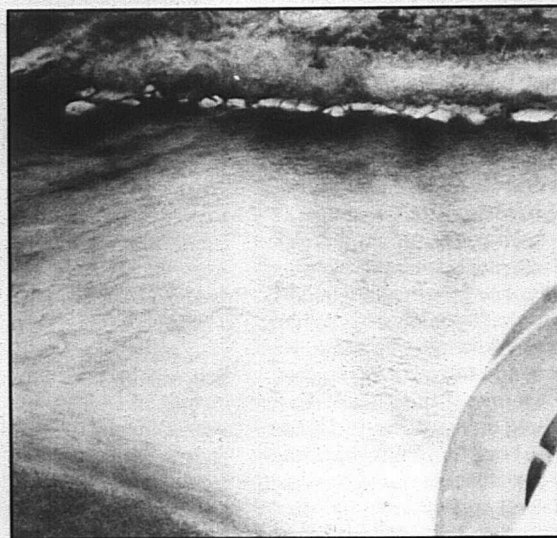
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ray coddington

The *Star* is a weekly student publication; its attention is turned inward upon Houghton College. Letters to the *Star* should be signed and sent before **12 noon on Tuesday**, and should be no longer than one page double spaced. The editors reserve the right to edit all contributions.

## Small Story Within the Big Picture

I'm not a  
photorealist;  
I don't  
replicate.  
I'm an  
abstract  
painter who  
uses a realist  
format.



*River 1988*

"I have dreams about water," said Ted Murphy at his lecture which marked the opening of his art show. "I've always been intrigued by its movement, its color, and its power. I know I'm under stress when I start dreaming about churning, turbulent water."

Murphy spoke of the influences that other artists have had on his work, the things that intrigue him, and the various characteristics of his pieces. I was amazed at how alive the paintings became when I could see the pictures within the picture that he pointed out to me.

Using photography extensively in his work, Murphy has been influenced by, among others, the Dutch painter Vermeer. "I greatly admire Vermeer's work. His use of the camera obscura is wonderful. Something is always out of focus.

The blurring of white beads of light become discs of confusion." Vermeer's use of the effects of light and shadow and the manipulation of the depth of focus in his work fascinate Murphy, who uses lighting as a key element in his work. "I try to capture specific atmospheres created by certain kinds of light. I really like the mood created by warm sunlight on blue snow. The glow intrigues me."

A few years ago, Murphy came across a book by an artist who seemed to be a kindred spirit. "I discovered Edwin Smith in a book I picked up called *The Romantic Eye*, and an eerie feeling came over me as I read about Smith's art, his lifestyle, his likes and dislikes. They were very similar to mine, even down to my dislike of rock and roll and my love of cats. I was struck by the number of

times Smith took pictures similar to ones I had taken or thought about taking. He even took pictures of the same things I did on my trip to Europe." Murphy is attracted to the elements of symmetry and asymmetry in Smith's work, and Smith's eye for the composition within common elements.

"I enjoy the hidden narrative—the story that is never quite told," said Murphy. "There's a surreal feeling there. When the stories will occur is not always certain—it happens in the working. The process is what it's all about. The artist must be given room not to know all the meanings hidden in the piece he is working. Through the material comes the story."

**continued on next page**



Murphy's older sister Sharon introduced him to art when he was young. "I feel like I owe Sharon a lot," he said. "I see her face in many women. I credit Sharon with being one of my muses." In *Late in October*, Sharon, another sister and their mother walk through a cemetery. "I like cemeteries. So does my family. We find them peaceful—some are more like parks than burial yards. Our friends used to call us the Addams family."

No one else understood this attraction to cemeteries, said Murphy, relating a childhood memory. "One day, my sisters and I were standing in a checkout line with my mother. I guess we needed some incentive to behave because she said, 'If you kids are good, I'll take you to the cemetery after we finish shopping.' A man in front of us turned around, gave my mother a strange look, and said, 'Oh, joy.'"

Much of Murphy's work presents scenes of West Virginia, Maine and western New York, and also of pictures he took at Houghton. Knowing it would soon be demolished, he painted a view of Woolsey Hall from the library. "When I did this, I played with the composition for the photograph. I wanted it to be a triptych, or at least for it to function like one. I used the window panels to cut the picture into three parts. I let the reflection of the lights in the window's glass chop the rest of the composition in interesting ways. Look at the top of the evergreen. It looks cropped."

Murphy's method is to photograph something that has made an impression on him and then use the photograph to make a painting. Responding to a comment by a member of the

audience that using photographs might be "cheating," Murphy said, "I suppose there is a sense in which someone might view it as cheating. Some could say you're too lazy to transcribe three dimensions into two dimensions. But you can't cheat in art.

Whatever you have, the bottom line is that you have an image in front of you. I'm not a photorealist; I don't replicate. I'm an abstract painter who uses a realist format. I like to manipulate elements of the photograph, enrich the color, change the composition. I often return to the source after I've painted it, and see that the painting is often very different from the place it represents. I don't use other people's photographs, either. The photo is part of the artwork, so I only use my own. Painting and photography can benefit from

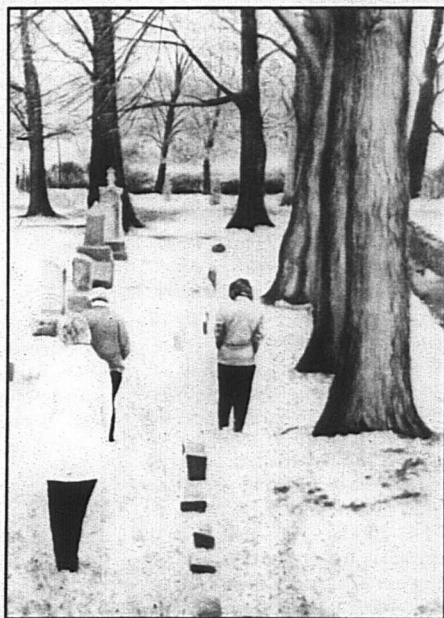
each other. Both can tell the truth, and both can tell good lies. They can tell the truth about things that are very profound. The best photographers are trained painters."

Most of his works are small, a fact which Murphy said he forgets. "I don't often think of the diminutive size of my work. I like small things—tiny boxes, little treasures, other miniatures. They attract my attention like a picture within a picture. I like thinking that my

art must be experienced by one person at a time, on a personal, intimate basis. Maybe it's like reading a book—you have to get close to it, become intimate with it and then let yourself experience it alone."



barb mcclure



*Late in October*

## Editorial

Dave and Thom,

Once again Mick's "Minefield" (Feb. 10) has deeply disturbed me, and I request clarification of some of his points and wish to make a few of my own.

Mick, you wrote that, as a freshman, you "naively thought that the basics of Christianity would be held sacred," and that you were wrong. You then stated that you would address this issue. Instead, you classified us all as either "apathetic," "earnestly 'searching'," or "afraid to 'make waves'" (with "some exceptions"). But before I address these classifications, I would like to know which basic Christian beliefs you think are violated at Houghton. Christ's divinity? The inerrancy of Scripture? The efficacy of Christ's blood? I ask, because you did not address this topic in any concrete form.

I am interested in knowing why you so readily criticized those students who are still "searching" when they are seniors, likening them to those people in II Timothy 3 who are described harshly as evildoers. Do you really feel this description fits students who are "searching," and that apathy is somehow better than this? Also, regarding those members of the "remnant" of Christians who are afraid to speak up, you were right to chide them; however, it may do them well to read the entire passage (James 1:19-27) from which you extracted one verse.

As you may have guessed by now, I am one of those who are still "searching"; not, however, in the way you describe it. I believe in Jesus Christ as the holy, divine son of God. I have accepted the grace offered unto me, made possible by the death and resurrection of Christ, and I believe that in my daily life I should strive to live as He wants me to. I do not claim, however, to be the guardian of truth. I have failed God many times, either because I do not know what He wants from me, or because I do know, and refuse to render it. I will continue to search for

God's direction, and to discover how my relationship with Him should affect my relationships with others. I do not think that because of these beliefs I should be labeled as someone who will never know truth. In the words of Paul, "Not that I have already obtained all this, or

have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me" (Phil 3:12). Maybe I'm wrong, but I have always thought that this is what Christianity is all about.

alice putney

## Business or Community? editorial

thom satterlee

**The cynic says that this is a "business."**

Don't let the word "community" slip you up; it is the administrator's rhetoric. What really operates here, if you take a look behind the scenes, is a business. The organizational aspects of Houghton College crowd the margins of schedule books over in Luckey Building. They call it a community to control behavior. the college finds its market in children of evangelical parents. To insure a position in that market, the college must be seen as moral in ways that are concrete and simple. So, students sign a statement of "community responsibility" thinking that they are making a promise to the members of a community, when what they are really doing is safeguarding someone's economic interests. As a business, Houghton College wants to show that the product it offers does not change. "Community standards" should read, "product stability."

**The optimist considers Houghton a community.**

Houghton College is a community. We are a small school that can gather in one building. When we sing hymns, our voices blend as one. Community is evident in the way our relationships with one another are more important than our titles. Belief in Christ makes administrators, staff,

faculty and students into one category: disciples. If someone in the community experiences a pain, other members pray for them and offer tangible help.

There are student institutions that augment the sense of community. Community effort floors have been created and prayer groups arise each year. When we relate with one another it is on a personal level.

**But Houghton seems to be both a business and a community.**

We function as both, and this is uncomfortable. Administrators who are friends must also play the role of business people. Participation in this community sometimes depends on things other than character and personality. If a student can't pay the bill or if her grades are too low, she can't stay at Houghton.

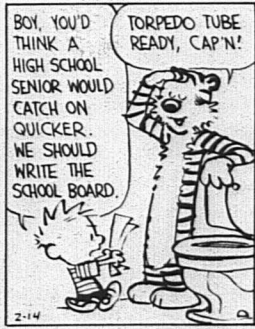
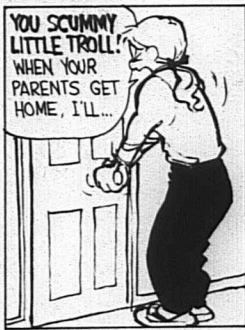
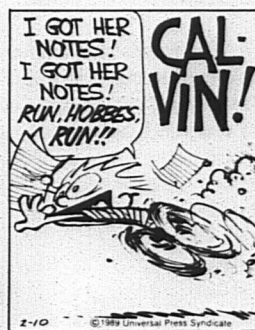
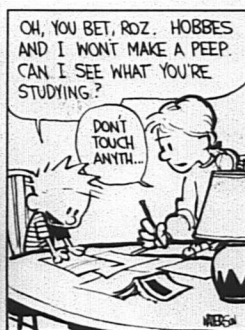
Here, students have to pay to be part of a community. Likewise, here is a business that thinks of its customers as family. There is a strain, a tension. Terms such as efficiency and kindness, organization and sympathy do not seem to go together all that well. I continue to wonder how the chapel and Luckey Building can co-exist. Somehow they do; but, I think, not without difficulty.





# Calvin and Hobbes

by Bill Watterson

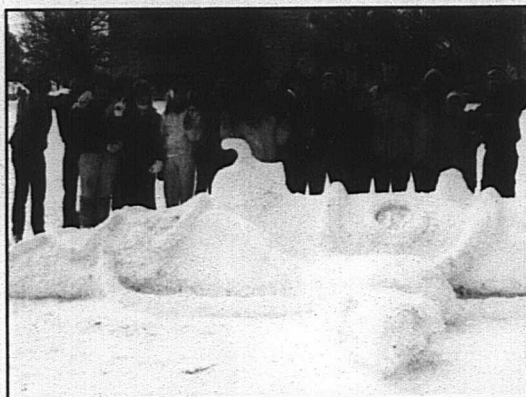


## Winter Weekend

The men's and women's basketball teams celebrated Winter Weekend in fine fashion last weekend, as both teams were victors over Geneseo. The women (12-8) were led by Jackie Carlson's 21 points en route to a 61-42 victory over a young Geneseo team (3-14). This win guaranteed them a winning record for the season—the first time in recent years that the women's team has had back-to-back winning seasons.

The men won in dramatic fashion over a tough Geneseo team (15-9). As Houghton was trailing 98-97 with 12 seconds left, Geneseo inbounded the ball to a player who threw it upcourt, where it was stolen by Rollie Detweiller and passed to point guard Billy Loner. Loner dribbled up the right side of the court and passed across to Brad Starkweather, who made a layup as time ran out. The men (8-15) were led by freshman Dave Binkowski's 41 points and junior Tom Kirschner's 6 of 8 shooting, 6 of 6 from the line for a total of 18 points.

don dutton



*The winning snow sculpture and the sophomores who made it*



*Larry Leaven, elected Snow King, and his escort, Laura Gillespie*

