

Pseudonymity & tenure

Two weeks ago, Dr. David Meade was refused tenure by the trustees of Houghton College, and was offered a terminal contract for the 1989-1990 school year. Information about this situation has been scarce and incomplete, especially to students.

Five years ago, Dr. Meade came to teach at Houghton. Before signing any contractual agreements, he sent letters to both the academic dean and the religion/philosophy division head, in which he: 1) gave a "full divulsion" of his theological stance, and 2) explained the thesis he was working on. Fully aware of Dr. Meade's scholarly opinions, Houghton hired him to teach. This implies that his doctrinal views were compatible with the college's statement of faith and the *Wesleyan Articles of Religion*. During his first two or three years, Dr. Meade heard no negative comments about his teaching. In his third year, he received some criticism, but was

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given neither reprimand nor warning from the administration.

The February 5, 1988 issue of *Christianity Today* included a negative review of Dr. Meade's then-new book *Pseudonymity and Canon*. He identified that review as the catalyst that sparked debate about his standing in the Wesleyan Church. The book is certainly one of the major issues of dispute surrounding Dr. Meade, yet he told me, "It often seems as if no one has read it." (The book costs \$35.00 in our bookstore.) The thesis of *Pseudonymity and Canon* is that biblical authorship should be understood in its first-century context: writers could have used pseudonyms "to express the authority and source of the traditions they were recording." These books should not be seen as forgeries, Dr. Meade said, and the authority of scripture need not be sacrificed to accept the possibility of pseudonymity.

It is about this theological point, however, that the Wesleyan Church is clamoring. Dr. Meade (an ordained United Methodist minister) said that the primary conflict is over the doctrine of inerrancy, as stated in the *Wesleyan Articles of Religion*. He does not believe his view is incongruous with traditional Wesleyan theology. Some Wesleyan Church members have argued that inerrancy is called into question when biblical authorship is uncertain. Dr. Meade said that when he asked Wesleyan officials for clarification of the inerrancy doctrine (i.e., Is scripture error-

free in text, spelling, science, history, etc.?), they declined to comment.

Houghton had been an attractive place for Dr. Meade because of its "sanity" about theology and its "moderate, slightly left" stance. Now, however, he sees both the Wesleyan Church and greater evangelicalism moving to the right, and the trustees' recent decision seems to imply that their agenda for Houghton is also following this trend. At present, Dr. Meade calls himself a "left-wing evangelical," but he emphasized that if evangelicalism continues in its present rightist course, he will stop referring to himself as an evangelical because "the word would become devoid of meaning."

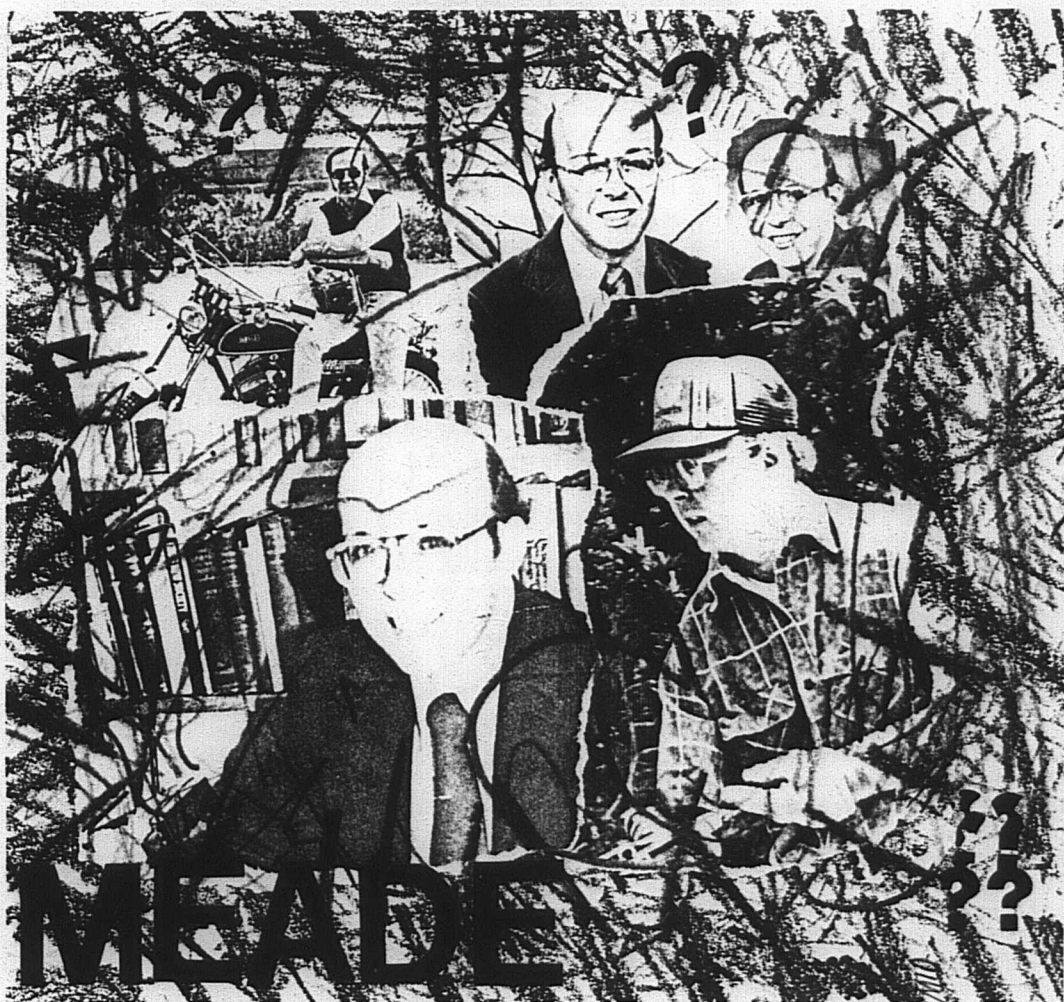
Dr. Meade has been given no information about the reasons for his tenure denial. He told me that the trustees asked Dr. Bence not to release any information at all, which to Dr. Meade is "ill-considered and un-Christian in effect." It is unclear to him why he is being treated in this way after his open and potentially valuable contributions to the Houghton community. He received the full support of the faculty Rank and Tenure Committee, and considers it a "grievous wound" to be dismissed by the trustees without announced reasons.

Even if the trustees overturn their initial decision, Dr. Meade would still find it difficult to remain as a professor. "There would be major impediments," he said, "both emotionally, and because of my

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nolan huizenga



dave mio huth

status in the Wesleyan Church." He will stay next year only if he cannot find another job before then. Dr. Meade made it clear that his difficulties are due only to a minority of detractors: "Houghton has been a marvelous place for us to live and work. . . . I am loyal to Christ and this community, and I love my brothers and sisters. However, it is hurting to have detractors attack my personal commitment to Christ."

I asked Dr. Meade what he thought about the campus' response to his situation. He emphatically stated that he has taken "no initiative whatsoever" in any kind of protest action, but that he sees it as potentially very valuable. He agreed that writing letters to the trustees would be "absolutely crucial and laudable," in order to counteract the unrepresentative, radically conservative impression that one or two students

gave some trustees. Also, he would not be against more active protests if they were done in a spirit of love; and if those participating would accept responsibility for their actions. Dr. Meade stressed that he is not seeking personal vindication, but that if the trustees' decision is overturned, it would set a positive precedent for the college's future.

Questions for the trustees

How much do student opinions affect decisions made by the board of trustees?

Dean Bence mentioned that student impact depends on the issue; he also pointed out that 11 of the 25 board members are teachers and therefore can approach issues from a student's perspective. Miss Ries explained that student opinion is not regarded as invalid, yet it does not have any influence on some decisions. In the case of Dr. Meade's denial of tenure, she stated that students have no prerogative in influencing such a decision because they are not aware of all the issues involved and because students come and go while the college must continue. Dr. Dieter echoed these sentiments, saying that the decision had been made according to standards set forth in manuals and records. Dr. Stevenson stated that getting student input has always been a problem and said that the board used to invite any interested students to eat and talk with them, although in the past two years, it has been difficult to make such arrangements.



tanya
rodeheaver

During this past week, I interviewed acting president Bence and four trustees in person and by phone, asking each of them identical questions concerning David Meade's denial of tenure. Dr. Herbert Stevenson is the chairman of the board of trustees; Priscilla Ries, Melvin Dieter, and Robert Kaltenbaugh are the other trustees I questioned.

What is the preferable way for students to communicate their concerns to the board?

Dean Bence explained that there is one student representative present at open session board meetings—George Wilson, who represents the student senate. He serves as reference person and may add his own input if he feels strongly about a particular issue. All four of the board members interviewed identified Student Senate as an appropriate avenue, and Dr. Dieter mentioned personal letters. Mr. Kaltenbaugh commented that in the past, trustees have had sons and daughters attending Houghton who have helped to keep them informed. I asked Dr. Stevenson if the student representatives are alerted in advance to the issues up for discussion. He indicated that they are not formally notified,

but neither is the faculty. He added that he does hope to arrange a time for students to talk with board members this April. Arranging for this time will be "a top priority" on the trustees' agenda.

Are you aware of the reactions the students have had toward your decision?

None of the trustees was aware of the details. I briefly mentioned the student statement and petition and asked how this might affect the board's decision. Miss Ries commented that it doesn't affect her basic attitude, because students don't face the responsibility for making the decision. Dr. Dieter and Mr. Kaltenbaugh gave "no comment" and thought it better not to speculate. Dr. Bence warned that the trustees would respond negatively to any inaccuracies and false accusations within the statement, but recently stated that he "is pleased with the manner in which the student statement was written." He added that student protest is a problematic area, because the reason for a protest is to point out how serious a situation has become, and the attitude of "taking the law into our own hands" might be dangerous. As long as students try to understand all

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page four*

sides of the issue, and their motives for their actions are genuine, then at least creative learning will result. Dr. Bence thinks that deep issues are involved, including the relationship of academic freedom in a Christian college. In summary, he is worried about the protest, but pointed out that there have been some good examples of reasonable protest to look to in American tradition.

Why wasn't David Meade told the reasons that the trustees had for denying his tenure?

All board members refused comment except Dr. Stevenson, who described the decision as a personal one as far as the trustees are concerned. Dr. Bence explained that secrecy in these situations is regular university policy. The courts only specify two instances in which such sessions should be open: in cases of racial or sexual discrimination. Dr. Bence thinks that in a Christian community, more openness should have been displayed. He qualified this, however, by questioning whether reasons should be given in all cases, especially those which involve moral concerns.

The board decided a week ago that they will send David Meade an alphabetical list of the

issues involved in their decision. Dr. Bence believes that this decision came about as the board's effort at "genuine reconciliation" or a willingness to meet the campus' concerns half-way. Dr. Stevenson does not see this decision as a change of mind of the board of trustees, but simply as a statement to help the people on campus who want to know more, taking some of the pressure off the board.

Do you think that the decision to deny Dr. Meade tenure was well-reasoned?

Dr. Stevenson expressed his confidence that it was. Dr.

Dieter responded that the board was obligated to make as fair a decision as possible according to manual outlines. Mr. Kaltenbaugh added that "many are not aware of how much soul-searching goes into these decisions." Dr. Bence and Miss Ries offered no comment.

What are the possibilities that the board will reconsider Dr. Meade's tenure denial?

This question was directed solely at Dr. Stevenson, who said that it was "entirely up in the air." He thinks the board did its best in making the decision.





Carl Schultz religion

"Did they investigate either the compatibility of Dr. Meade with the institution or his contribution to the school?"

I would ask them if they investigated either the compatibility of Dr. Meade with the institution or his contribution to the school. I want them to see David Meade as a significant part of this division, particularly of biblical studies. He has good academic credentials, and pastoral sensitivity; it seems to me that the combination of these two qualities results in a significant contribution to the division of religion and philosophy.

When we select faculty in this department, we are always careful to have them meet with the current faculty, both one-on-one and as a group. We look not only for competence, but also for compatibility. We found in Dr. Meade a person who was very compatible with the division, and, I think, with the institution as well. It seems to me that the religion and philosophy department has been the most successful at establishing compatibility. My reason for stressing this is because Dr. Meade is certainly no exception.

How do you think the trustees should have gathered information?

Obviously, the divisional chair is a very likely place to begin because the divisional chair is privy to evaluations and is knowledgeable of the instructor's strengths, weaknesses and struggles. If you wanted to get a rather direct assessment of a professor, I think one place to which I would turn would be to the peers and colleagues who regularly teach alongside him. I quickly have to add that I would also turn to students. Rather than accept what second- or third-hand evaluations may indicate, I would find out from the students the type of person and the type of teaching this particular instructor exhibited. This is wise procedure given any assessment of a faculty person.

In light of the trustees' time and energy limitations, how responsible should the trustees be in gathering information? Since many of the trustees are

If you could ask the trustees one question, what question would you ask?

here but a few days during the year, and since they sometimes lack continuity, they have to depend on those of us who do live and work here day after day. Therefore, they need to consult with us as they develop their understanding of the situation. I don't think the trustees should recreate the wheel; some work has already been done. What they need to do is to talk to people who have the necessary information, receive that information, and then assess it.

interviewer:
eric buck



I guess I would want to know what it is that they intend for us. We've been through a lot of turmoil, some of us more than others. Some of the turmoil has concerned issues of professional opinions and faith statements. I think that a lot of what we've been hearing with respect to Dr. Meade has bearing on the basic question of where we are headed as an institution. Are we going to codify a certain way of thinking or expressing our faith, or are we going to continue to grow and to look at new ways of expressing the eternal and constant content of this faith? One of the things I find most unsettling about this present situation is that I wonder what it means not only for Dr. Meade but for all of us; I wonder whether we are going to become a Bible college or step into a time tunnel and go back to 1880. What exactly does it portend for all of us? I don't drive a horse and buggy well, so I find that a bit scary.

What if we find that the Wesleyan church does want Houghton to be a Bible college? Could you continue to teach here?

Oh, definitely not. I've just come from a class where I've tried to teach people to do theology inductively, asking the best questions of the biblical text with the assurance that the text

I can't imagine teaching in a context where we couldn't ask questions.

can produce answers under scrutiny. I can't imagine teaching in a context where we couldn't ask questions. A Bible school would be so rigidly defined that there would be no room for inquiry or for personal development.

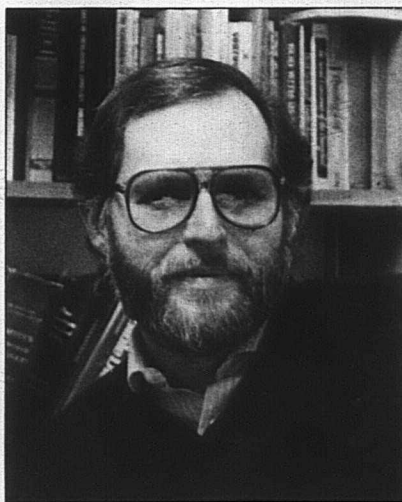
Being a Wesley scholar, do you think John Wesley could teach here?

I don't know. I think that Wesley would affirm the strength of the language about the Bible having no errors. Yet I find that Wesley emphasizes the content and shape that scripture

gives to ideas and to life. For example, in his sermon on the trinity, one of his most famous sermons, Wesley's conclusion is (and I'm paraphrasing roughly), "I ask not what shape or tone your doctrine of the trinity takes. I ask that you affirm that there are three persons in heaven and that these three are one. Anything beyond that I consider an opinion." Wesley establishes what he considers to be a normative Christian content, yet affirms flexibility in terms of how that content takes shape. Wesley also says that true doctrine must produce true life, leading to "vital Christianity" or "real religion." By that, Wesley meant the word of God manifest in the life of man. So yes, he would teach here, but he would be disappointed with the way Dr. Meade's case is being approached. Wesley was very much a person who found ways to reach out to people, rather than push them out.

"What do they intend for us?"

John Tyson
theology



The question I would like to pose to the trustees would be, "What did you think would happen when you denied David tenure?" I would like to know how heavily they weighed impact on morale, willingness to stay at Houghton, thinking well of Houghton, academic freedom, thoughts on the faculty. I wonder if they gave that much thought. If they didn't give it much thought, then I am very uncomfortable here. If they did give it a lot of thought, and concluded as I think they did, then I am very uncomfortable here. Either way, it seems to me that Houghton is not a place where I can be comfortable, and feel confident about teaching in the future. I would like to know if that makes any difference to the members of the board. I am not speaking solely of my own case, but wondering if this perceived attitude is widespread. I think, from what I can tell, that either they did not care

or they seriously underestimated how problematic many of the faculty would consider their decision.

If the trustees reconsidered and concluded that they made the wrong decision, would that change your stance toward them?

Some, but it would not put it back to square one the way it was before. It's like after one spouse in a marriage has had an affair. They may, in fact, get everything patched up, but it will never be quite the same. If the trustees did reconsider, then I would think more highly of them as people who were willing to acknowledge, if it turned out this way, that they were wrong. I would think more highly of them in that sense. But I would retain a residual amount of uneasiness; partly because I don't know the reasons for their decisions. If I knew the reasons, then the

What one question would you pose if you could talk to a trustee?

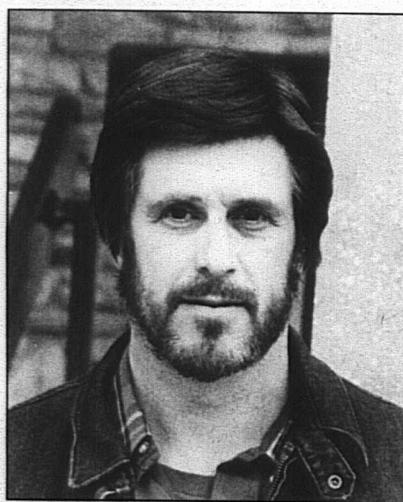
uneasiness might be gone; it might be flat-out disagreement, but I wouldn't have the sense of uneasiness that I feel right now.

Will the religion and philosophy department settle for simply feeling uneasy?

You mean, are we going to do anything besides grumble and complain? We want them to re-open the whole decision in David Meade's case. We want the gag order to be removed. I don't think we are going to demand this stuff, but maybe that's just a polite way of saying it. We also want some members of the board—maybe the executive committee—to come to the college and join us in a faculty meeting or something similar, so that they can explain themselves and we can ask questions. I believe most of us want that, even if they did re-open, and no matter what decision they made. I'm not very optimistic, though, that they'll re-open it, and less optimistic that they'll re-open it and change their minds.

What is the basis of this pessimism?

I think the real reason is that the



Brian Sayers
philosophy

"What did you think would happen when you denied David tenure?"

One doesn't do service to objectivity by avoiding information from people closest to the source.

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board of trustees feels greater pressure from outside the college to deny David tenure than they feel from inside the college to grant tenure—and that situation won't change. I don't know if we can step up the pressure from inside the college. I don't think it will be received as sufficient to counterbalance the pressure from the outside even if we could. We are unhappy with the nature of the situation because, although David went public with some of his views, many of us hold the same views; we just haven't published in the area. We can't know enough about canonicity and so on.

I also suspect the main issue will get sidetracked into issues of procedure. Before we could get anything done, David would be gone. That's what I expect will happen.

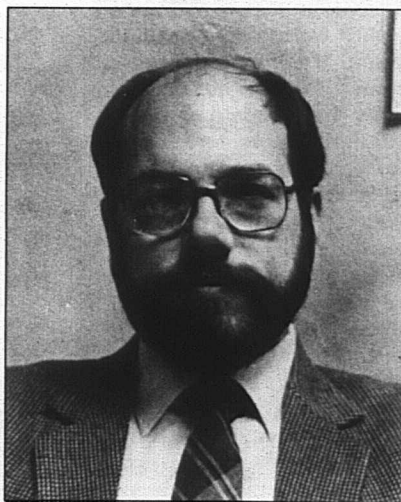
We want to make an issue of it, not to portray ourselves as being petulant, but to illustrate that we are genuinely disturbed about this because of what we think it represents. We don't want it to happen again.

There are a couple of things I'd like to know from the trustees as a matter of curiosity, though I don't know that I'll ever find them out. My first question is motivated by the fact that I am a member and product of the Wesleyan church and care very deeply for the church: What role did the leadership of my church have in influencing this decision that I disagree with so completely?

A more challenging question—one I would want the trustees to take seriously in evaluating their own decision-making process—is this: Why, while turning down a recommendation for tenure, did they not seek additional information about on-campus opinion about Professor Meade, specifically from his colleagues? I freely

admit that my opinions are biased, as I suspect is the case with my colleagues. But even though we are biased, we have reasons for the things we think. And we have insight about who David Meade is, which people who are not his colleagues do not have. So even though my opinion is not unbiased, I don't see how one can try to make an objective judgment without finding out what some of our biased judgments are and what the biases for these judgments are. One doesn't do service to objectivity by avoiding information from people closest to the source. That information must be balanced by other sources and considerations, but it seems to me that the process can be severely biased in the opposite direction if the sources close to David are not carefully consulted.

Carlton Fisher philosophy



"What role did the leadership of my church have in influencing this decision that I disagree with so completely?"

Statement & protest



dave wheeler

"We as students care about what goes on here. This is a community—a Christian community. Christians are supposed to be dealing with each other honestly and openly, treating each other with dignity and respect."

This statement by Mark Shiner represents the ideas underlying the student effort on the part of New Testament professor David Meade. Dr. Meade was recently refused tenure without explanation by the board of trustees.

Secrecy regarding the dismissal of a professor is hardly unique to Houghton; several of the colleges in the Christian college consortium (Wheaton, for example) to which Houghton belongs follow a similar policy. However, Houghton students and faculty are questioning the appropriateness of withholding information.

According to a document outlining the circumstances concerning Dr. Meade's tenure, proposals for the provision of "explicit, rational reasons for the removal of a professor" were approved last year by both the faculty and the board of trustees. Furthermore, professors who were denied promotion and tenure last year were informed of the reasons. These precedents, however, "were ignored in Dr. Meade's case." The process taken by the trustees is considered by the student committees as "inconsistent with Christian principles of community."

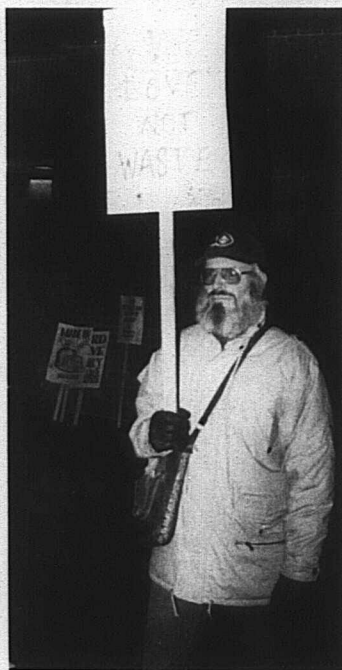
On January 20, a meeting of 160 concerned students and faculty birthed two committees:

the Student Statement committee and the Student Protest committee. These organizations drafted a letter to the trustees, which was endorsed by Student Senate on January 24 and read in chapel by Eric Buck the following day. "It was important that this document be as firm as possible," said Shiner. The letter was indeed firm; it raised questions of Christian principles of community, the attainment of a liberal arts education when a faculty is "limited by theological homogeneity," stifling of diversity, and long-term academic freedom.

The letter is described as an "initial demonstration of our commitment to preserving academic integrity." Shiner and Buck both believe that further action will be necessary. "We

can't simply say to the trustees, 'Thanks for considering what we have to say,' and then go on as usual," said Buck. "We have to show the trustees that this is something that we care about and are committed to."

Further action, if taken, will be through appropriate channels, according to Shiner, "so that the board realizes that we, the students, are intelligent people capable of reasonable opinions." In the meantime, Shiner encourages students concerned with the Meade issue to stay informed, to express their opinions in a respectful manner, and to pray for all involved.



A protester at the nuclear dump meeting Thursday. For story, see page 12.

the Minefield

test everything.

mick williams



The Bible exhorts us to "Test everything. Hold on to the good. Avoid every kind of evil" (I Thess. 5:21-22 NIV). Given this all-inclusive command, it seems good to test a set of beliefs that have been under scrutiny lately.

1. If a pseudepigrapher (one who writes a religious text under an assumed name) feels he is a spokesman for an apostle or prophet, does this mitigate his forgery? No, because God never condones religious imposters (Deut. 18:18-22). "Pseudepigrapher" is almost a euphemism: "religious con artist" or "false prophet" would be more in order. If a lie may be defined as "a false statement deliberately presented as being true" (American Heritage Dictionary), then a pseudepigrapher is a liar. And, as the Bible teaches, liars' ultimate resting place will be "in the fiery lake of burning sulfur. This is the second death" (Revelation 21:8 NIV). So much for the spurious thesis that pseudepigrapha may have been included in the canon.

2. Some say that Moses did not write the Torah, and that Daniel did not write the Book of Daniel. First, the J. E. D. P. theory of non-Mosaic authorship has been recently shown to be based on incorrect 19th century historical and linguistic assumptions. Recent archaeological discoveries have proven that even in Moses' day the Hebrew language existed in written form (see *More Evidence That Demands a Verdict*). Second, recent archaeological discoveries have shown that the book of Daniel mentions places in Babylon that no Maccabean scribe could have known of. Also, the type of Aramaic used in Daniel

was no longer used during the Maccabean revolt in 165 B.C. (see *Daniel in the Critics' Den*). Third, Jesus placed the authorship of these books of the Bible squarely on Moses and Daniel (Mark 12:26, Matthew 24:15). Do these scholars dare contradict the King of kings and Lord of lords? I personally wouldn't pit a Ph.D. and some hypotheses against an unfallen mind instructed directly by God (John 12:49-50).

3. What should we think when a person directly asserts that Jesus was mistaken in thinking that the Heavenly Father told Him what to say? Jesus said that "Heaven and earth will pass away, but my words will never pass away" (Luke 21:33 NIV). Jesus also said, "I am the way and the truth and the life. No one comes

to the Father except through me" (John 14:6 NIV). One of the first things Christians learn from studying the Bible is that Jesus is always right. Indeed, based on Jesus' claims, if He did make a mistake He cannot be the Messiah, and no Christian can be saved. Therefore, since we know from the Bible and history that Jesus always spoke the truth, people claiming that Jesus was wrong in John 17:8 may be rightly considered to be spreading "destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves" (II Peter 2:1 KJV).

These are among the beliefs the trustees had to focus on when they set out to "test everything," "hold on to the good," and "avoid every kind of evil."



Citizens' meeting



On Thursday, January 26, the New York State Siting Commission conducted a meeting for citizens of the county concerned about the possibility of a radioactive waste dump being built in the townships of Ward, West Almond, Allen, Granger, or East Caneadea. Five thousand attended. During their half-hour presentation, the commission revealed no new information; the significant discussion came from our fellow Allegany County residents.

Carl wore a long, full beard; he came to the meeting dressed in rough work clothes—a farmer and a seventh-generation resident of the county. He told us that when he was young, all the waste they made was put behind a tractor and spread on

the fields. Carl and his family get up early to work the land all day. When it is dark, they put their tools away, go inside, and thank God for what they have.

When Bill, an older man, finished speaking, he thanked the commission for coming and listening. "You have been given a thankless task," he observed. "You are being forced to make a decision no man should ever have to make."

The next speaker was a small, older woman. She, like Carl, is a seventh-generation resident of the county, the wife of a farmer. "I want to know more about this dump," she said. How big will the dump be? What about the fund established to guarantee property values? How close can people live to the dump? What would happen to her farm?

Two children spoke of their love for the county, and for the land. They spoke of their love for the farms they lived on—farms they will someday inherit. Maybe.

I recognized the next speaker—a tall, blond man with

wire-rim glasses—as another regular at the meetings. His name is Tom, and he chairs Human Studies at Alfred. In part, he addressed the problems the dump would create for the three colleges in the area, and the problems that in turn would be created for the county. He concluded that the citizens of Allegany County will fight this dump, in citizens' meetings, in court, "and in the streets if we have to." Tom returned to his seat on the bleachers as the citizens applauded and rose to their feet, breaking into a chant: "No dump, no dump!"

The spirit of the meeting was impressive. It was organized, and those who attended were united in their protest. There was neither violence nor inappropriate behavior. The audience listened to the commission, and they listened in return. As the evening wore on, they seemed to become more sympathetic to the concerns of Allegany County residents. Everyone left tired, but many were hopeful, and proud to have been a part of the meeting.



melissa leax



amy lawrence

Warming the soup

"The religious soup has cooled," claimed Father Glen Sudano in a phone interview this week. "Radicality is missing from the church," he said, referring to Christianity in general. "We must reform our own lives and spark a reform experience in other religious communities." Father Glen, a Franciscan Friar of the Renewal, will present a three-day series on "spiritual development" in chapel next week, sponsored by the Career Development Office.

The nine Capuchin Franciscan Friars of the Renewal constitute a new order within the Catholic church. These men were formerly a part of the Capuchin Franciscan group located at a retreat house in upstate New York. Moved by Jesus' commands to serve and inspired by Mother Theresa's hands-on approach to poverty, these four fathers and five brothers relocated to South Bronx. (They all grew up in the greater New York City area.)

Like other Franciscan monks, Sudano and his peers have taken vows of poverty and obedience to the Church. Reclaiming the all-out approach to poverty and spirituality, these clergymen retained their identification with the Capuchin Franciscans, but added "Renewal" to their name. The monks of the new order intend always to remain in contact with the people they help, resolving never to become administrators "behind a glass partition."

The renewed order was

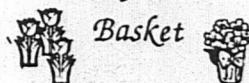
founded in the spring of 1987. On Christmas Eve of that year, the friars opened a shelter with capacity for seventeen men each night. They aspire to renovate a facility for more permanent support to men and women.

In his fervor for service, Father Glen identifies the need for a degree of ecumenism. He hopes that the Catholic and Protestant churches, which have typically been in conflict, will unite in "opposition to falsehood." There is, he said, "a great need for reform in our society," in reference to issues such as sexual behavior, abortion and conspicuous consumption.

While here, the father and four candidates (prospective friars) will perform Mass as well as distribute ashes on Ash Wednesday. During his stay, Father Glen wishes to bridge a gap between the Catholic and Protestant faiths, in hopes that we will "unite ourselves where it counts... in Christ."

The monks of the new order intend always to remain in contact with the people they help, resolving never to become administrators "behind a glass partition."

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Pressure from the church

The denial of tenure to Dr. Meade has just come to my attention, and, as an alumnus of Houghton and a former student of Dr. Meade's, I find this very disturbing. The administration gave no reason for this decision, which does not surprise me nor should it surprise the present student body. That is how people under pressure work, especially when they have something to hide.

I would first like to say a few words on Dr. Meade's behalf. I had the privilege of benefiting from his tutelage during my junior year at Houghton. I enrolled in his General Epistles class and encountered a man well versed in scripture, doctrine, theology, and passionate in his search for the truth. He challenged my faith and asked me why I believe what I believe. For that I am eternally grateful.

I sincerely doubt that the reasons the administration did not grant Dr. Meade tenure were theological and doctrinal, although that may be the case. There exists a deeper policy reason behind this decision.

Wesleyan-affiliated colleges have hit hard times. Enrollment has dropped at most

liberal arts and Bible colleges that claim the Wesleyan church as its denominational sponsor. This downward trend in enrollment, however, is a national phenomenon, with most secular colleges and universities experiencing this same drop in admission applications. Also, many "Wesleyan" colleges enroll students who are not Wesleyan. When my parents attended Houghton in the late 50s and early 60s, at least 65% of the student body claimed to be Wesleyan. Today, less than 15% claim this. Finally, the Wesleyan distinctive is no longer taught at Houghton. No longer are personal piety and holiness emphasized as they were in Houghton's history or are currently in the Wesleyan church. Yes, Houghton still has a "pledge" which forbids drinking or smoking, but that is all that is left of the holiness tradition at Houghton. HC, my friends, is not as Wesleyan as Wesleyans outside the college wish.

Because of the de-Wesleyanization of Houghton and other Wesleyan-affiliated colleges, the Wesleyan church, as a whole, has decided to rid itself of two colleges. One, a

college in the southeastern U.S., has already been chosen to lose its Wesleyan blessing. Houghton is very high on the list at number two. Why? Besides the reasons given previously, Houghton has acquired the reputation as **Liberal**, would you believe, to the Wesleyans outside Houghton.

To acting president Bence, trustees, older community members, and the administration in the know, losing Wesleyan affiliation is the last thing they want. By denying Dr. Meade tenure, Houghton is trying to "save face" with the Wesleyan Church. Allowing Wesleyans to see a **Liberal** professor being denied tenure might deflect Houghton's banishment from the denomination. It is a risky move.

Another Wesleyan college has done something to ensure their membership in the Wesleyan fold: Marion College has changed its name to Indiana Wesleyan University. I see their T.V. commercials and hear their radio advertisements here in South Bend. I was thinking... Allegany Wesleyan U.?

wayne a. hill

Who knows Thelonius Monk?

As one of Houghton's very few jazz musicians, I feel compelled to respond to several comments Dr. Bruce Brown made in Barb McClure's "All What Jazz?" article in the January 25 *Star*.

Is jazz a popular style? The answer to this question depends largely on how you define the term "jazz." If you include self-proclaimed R&B musicians as Kenny G. and David Sanborn in a definition of jazz, you can say that jazz is doing just fine in terms of record sales and "popularity." However, you would be hard pressed to find anyone educated in the art who would include these men in their definition. The names of masters like Miles Davis, John Coltrane, Charlie Parker and Thelonious Monk, all major innovators in the music, remain relatively unknown in popular culture.

I agree that Houghton should be producing knowledgeable, music-loving students. But how can we produce students who "know" music with a program which does not provide students with the tools to understand one of the very few original American art forms? How will our music ed. students lead a high school jazz ensemble when they themselves are almost completely illiterate in the genre? I am in the jazz ensemble at Houghton, and I am continually shocked by the low level of understanding of jazz my fellow musicians display.

Jazz, like classical music, depends on a continually renewing population of educated musicians.

Please don't understand this to be any form of attack on classical music. Several of my latest CD purchases have been classical. However, I do wish to

challenge the elitism evidenced so frequently in the music department in hopes that Houghton, like Eastman and New England Conservatory, among others, may someday soon come to know, understand, and respect this music which is my first love.

mark shiner

Last week, the Star ran an ad that the bookstore uses to attract students to sell used books. Underneath the ad, we questioned the fairness of offering sometimes a quarter of the original price in exchange for a well-kept book. Rosalind Szymanski, campus store director, responds to that question:

In order to properly assess used book wholesalers, we need to look at the textbook industry as a whole. We all know what happens to the value of a new car when it is driven out of the showroom. Unfortunately, the same is true of a new textbook. With the price of new textbooks skyrocketing, we all want to get the most for our money. Houghton has not changed its pricing policy on new text books for twenty years. We have one of the lowest margins in the country and we do not tack on freight charges. Even with this conservative policy, prices are still high. Publishers earned more than \$1.2 billion in pretax profits in 1987. The used book industry has grown by leaps and bounds in direct response to

the high prices publishers feel they can get away with. Publishers have responded to the used book competition by issuing new editions of a text, some with only minor revisions. (It's a war out there, gang.)

Of the thirty-some used book wholesalers, I have found they all pay about the same as the company we are presently using, so there aren't many choices in this area. The outstanding difference is the service they provide (willingness to come to a small school, advising students to hang on to books until the next buy to get more money, etc.).

I think the issue is not what you get for your book in the end but what you were forced to pay for it in the beginning.

Editorials



dave perkins

Irrationally uptight

On Wednesday, Moss Nthla, from South Africa, finished his chapel address at 11:40 by asking if there were any questions—an unusual thing to do. I was listening on the radio. If anyone had stood up to ask a question, I imagine that there would have been a collective anxious sigh. Moss Nthla, I'm sure, expects that our desire to learn about South Africa outweighs our desire to leave at the correct time. But for some reason, the idea that chapel ought to end at 11:35 brings with it a greater burden than does apartheid. I, too, have listened to a person speaking passionately and have still gotten uptight when the Time to Go came.

I mention these things because I want you to be self-conscious, not guilty. If you are aware that you are feeling irrationally uptight, perhaps you can figure out a way to keep the Time to Go from bothering you. It's irrational, because if the Time to Go were 11:20, we'd get uptight at 11:25, a time when we presently do not. It would be good if everyone were sufficiently involved in a subject such as South Africa so as not to be made anxious by the passing of time.



thom satterlee

Beyond Sunday School

At the meeting for Students Concerned With Dr. Meade, a male student said, "I didn't come to Houghton to have my Sunday School beliefs affirmed. I wanted to be challenged." Two ideas are expressed here.

First, there is the notion that he does not want to hear the old good news. I can guess at some of the reasons. He may think that those beliefs are false. He may have heard them so many times that they have become bankrupt of meaning. He may just be sick of hearing them. There are many pastor's kids and missionary's kids here who have spent their lives in church. Some of them have heard the same message over and over, and they don't want any more. They feel filthy for it, but they don't want to hear about God and heaven any more—at least not in the same way.

The second idea is maybe something he got from watching *The Paper Chase*—the expectation that college would be stimulating, ideas would be talked about and people would grow.

I see these two ideas as related when considering the denial of tenure to Dr. Meade. Those poor wayward evangelicals who have become hardened to God-talk may be revived by new and interesting thoughts. Based on talks I had with a dozen of his students and a guest lecture he gave in one of my classes, I think that Dr. Meade issues helpful challenges to students. Those who have grown up under their parents' beliefs as severely as under their parent's roofs can start to think on their own.

Dr. Meade increases the atmosphere of serious thought at this college. His colleagues refer to him as a gifted scholar, not the sort to pass through Houghton often. As far as this is a place where intellectual growth is pursued, our potential is diminished by losing Dr. Meade.