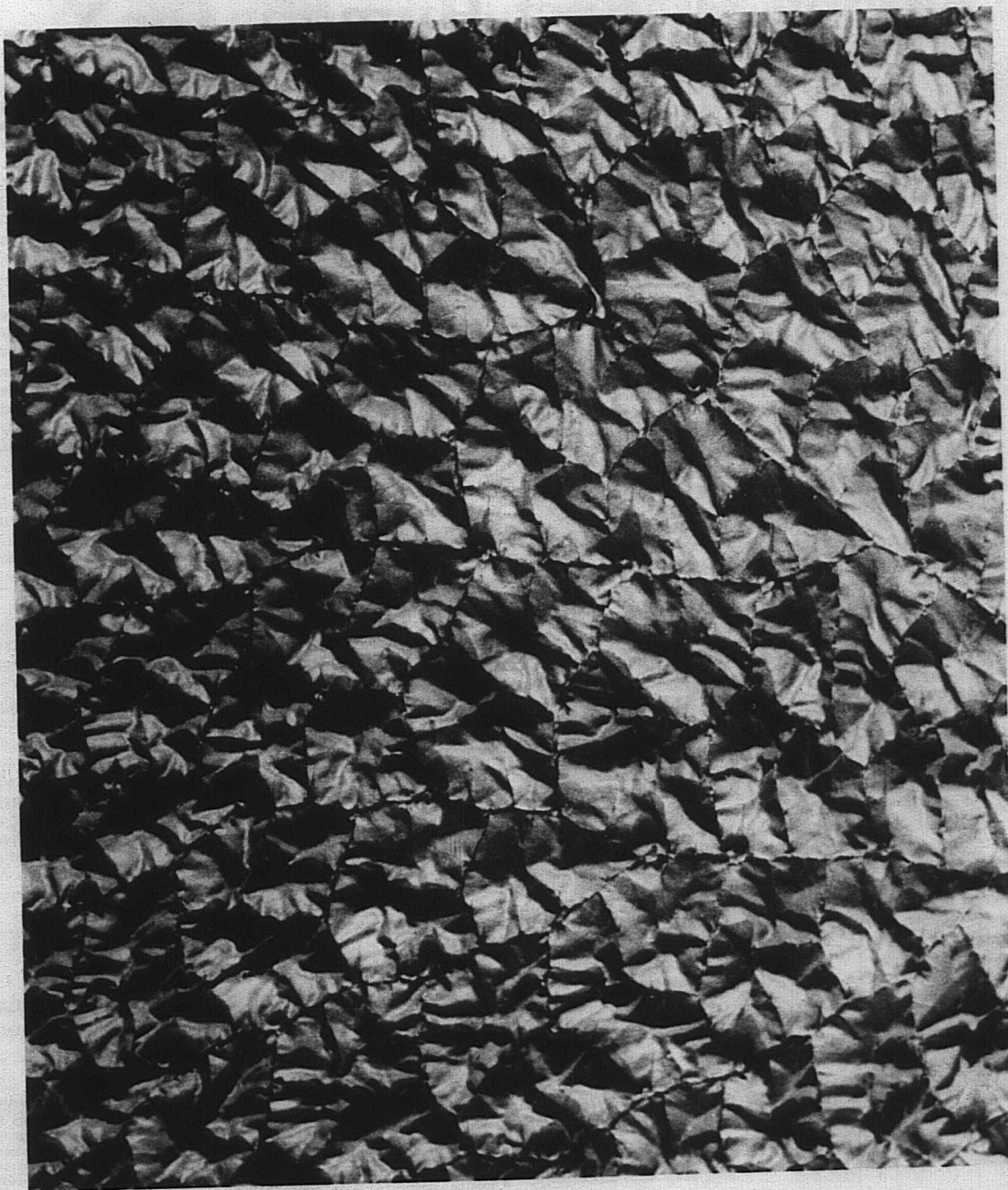


THE HOUGHTON STAR



—THE HOUGHTON STAR—

Saving My Best Humour for X.

After hours of contemplation and study I have discovered the root cause of some of our modern malaise: people don't spit on each other enough any more. Once upon a time, or so I'm told, people would spit on those whom they despised. Back then (whenver this glorious age of then was) if I disagreed with an idea, I could spit. What relief I would find in donating my body's moisture to the one who ridicules me (and himself) by disregarding and even contradicting my view of truth. Ah sweet solace in depositing spittle—the poultice that soothes my bruised world view. But no. The civilized world of which we are remotely a part of at Houghton frowns on such a spontaneous and damp polemic. Instead, we nurture a very well developed sense of ideological rivalry and an especially venomous one in Christian spheres where the consequences are so severe. Contradiction of philosophies among Christians is too often attributed to blasphemy, a rather harsh charge to level.

I find it particularly hard to hold views contrary to my own and even harder to respect others who do. And when X. (his name has been removed to protect the narrowminded) wanders around the campus slathering ears with his absolute truths (absolutely opposed to my own beliefs) I want to spit, know by now that I shouldn't, and instead I conjure up a heap of vindictive thinking about X.'s clothing, heritage, and face. What's nice is that I can attribute my malevolent thoughts to righteous anger. After all, I'm fighting for God's truth. What use or consideration do I need to have for the person who opposes my personal package of revelation? All these other Christians are only getting in the way of God and me as we mark this world for our own. (Nothing is more invigorating than ascribing myself and my thoughts on ontological status every so often.) How freeing it is to be released from the normal strictures of love for fellow men, and it's so convenient that they can remove themselves from their places as real fellow Christians by disagreeing with me.

Absurd as all this may sound, I believe it to be an actuality when we, as militant seekers of truth, cease to wish for our brothers what we would wish for ourselves. We all too easily take leave of our responsibility to love when the object of that love is in opposition to the Word of God according to Me.

What then shall we do? Shall we ignore our opinions and smooth over our convictions that peace may abound? May it never be so. Glazing ideas in a saccharine scum of goodwill cliches is inauthentic to our personal spiritual life as it is ineffectual in alleviating our conflicts with other Christians. The alternative is not to be a proponent of meringue—airing our views with all the force and conviction of a stunned lump of cheesecake. Too many of our basic, important Christian truths are already being passed off in fruity slogans and the rhetoric of sweet smiles—everybody hug and be happy. Too much of what we should value in people has already been reduced to drivel by the pastel airbrush of so many inspirational greeting cards. We can't simply overlook ideological differences. Our individual convictions are too crucial to our corporate life for that kind of irresponsibility to be allowed.

I would never advocate a unification of thought for comfort's sake. I thank God for the diversity of the many that protect us from the perversity of a few. But no matter how perverse I think someone else's ideas—no matter how twisted and ill-formulated they seem—if ever I wish anything less than salvation and fulfillment for him, I have allowed my faith to be eroded by a holy fervor for truth that is anything but holy. Again we need to check ourselves for pride. We need to retain the ability to differ and discuss without ever releasing ourselves from the laws of love.

... it is not the feeling sure of a doctrine (be what it may be) which I call an assumption of infallibility. It is the undertaking to decide that question for others...

J.S. Mill

We never have the right to hate. Christ, in his purity, was able to deal with many people of opposing ideologies. We can only wonder what he had to talk about with the scoundrels, whores, and Federal embezzlers of his day. If Jesus could speak humbly to those who opposed his Kingdom outright, what in his name are we doing harboring hateful thoughts about our doctrinal rivals; and why are we so quick to do it in his name—in the name of Christian truth, as if Christian truth is something other than the truth of Christ? Christ's law is love. That is his truth, and if we compromise it in our philosophical battles about Christianity, then we have compromised the root of Christianity itself.

As soon as I would turn an ideological rivalry into hatred I do Satan a great service, as one of the best ways to thwart an army is to turn it on the wrong enemy. The neatest trick of all is to get an army to turn in on itself—get the individuals within the group to smash at each other's skulls in a vindictive ideological warfare. When our squabbles turn to personal hatred they are no small matter—unifying speech grieves the Spirit.

More likely than not when we get to Heaven we will be quite embarrassed to have quibbled every quiddity with such furor. And we might find that we sinned often in the lashes of our purging anger.

We need to learn through the strength of Christ to swallow our pride as easily as we do our spit. Contempt is unacceptable between Christians. And as Christians in an academic setting where ideologies run thick and waist deep, we need to be wary of being faithless to the love of Christ in these glorious wars we wage against other believers in his name. I only pray that I can live by these words myself.

J. Craig Henry

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The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages thought, discussion and the free exchange of opinion; but the opinions and ideas expressed herein do not necessarily represent the views of the Star or of Houghton College or the editors. The Star encourages signed letters to the editors, however, the editors reserve the right to edit all contribution. All letters for inclusion must be submitted by 9:00 am Tuesday. The Star subscribes to the Washington Post Writer's Group and the Universal Press Syndicate.

BEYOND CANEADEA

by Holly Winters

The Supreme Court began its 1985-86 session Monday October 7. The opinions rendered by the United States Supreme Court in the approximately 150 cases it will consider this session could change the course of justice in areas such as minority and religious rights, police procedures, abortion and the proper relationship between church and state. One of the most hotly debated cases before the Supreme Court involves the Indiana House of Representatives and the ancient American practice of "gerrymandering." This practice of political parties drawing political lines in ways that help their own candidates will be debated and argued for and against on the first day of the 1985-86 session.

Foreign ministers from five Central American countries and the four-nation Contadora group will begin work October 7th on a final peace treaty. At their last meeting in September, the nine ministers agreed to set a 45 day limit starting October 7 to settle remaining differences over restrictions on foreign military bases and advisors, military maneuvers, troop ceilings, acquiring new arms and disarmament. After the meeting today and tomorrow, five-man working groups from El Salvador, Honduras, Costa Rica, Nicaragua and Guatemala will stay in Panama to work with groups from Contadora—made up of Mexico, Colombia, Venezuela, and Panama—to produce a final treaty.

US Roman Catholic bishops have taken a second critical look at the operation of the American economy. Sunday, October 6, a five-member panel of bishops released a new version of a controversial pastoral letter issued in 1984 entitled "Catholic Social Teaching and the US Economy."

The new draft tones down what the first version called a "preferential option for the poor," which critics felt pitted the middle class against the poor. The new letter also gives greater emphasis to the impact of military spending. It says such spending makes the nation's economic problems "even more difficult to solve." The letter retains much of the critical tone of the first draft based on the standard that "our primary criterion in judging any economy is not its adherence to a particular ideology but the impact it has on human beings. In particular, the bishops call poverty in the US "a social and moral scandal that must not be ignored," and assert that the poor have not adequately shared in the nation's resources.

The epidemic of world lawlessness is spreading. When an epidemic of physical disease starts to spread, the community approves and joins in quarantine of the patients in order to protect the health of the community against the spread of the disease...

F.D.R.

Cuomo Grants New Aid

"New Yorkers who want or have to go to school part-time because of work or family responsibilities will find it easier to attend the college of their choice because of a law signed by Governor Mario Cuomo last year," said Dr. Dolores Cross, President of New York State's Higher Education Services Corporation.

The law authorized the creation of a financial aid program for undergraduate students who study on a part-time basis. Dr. Cross pointed out that the Aid for Part-Time Study (ATPS) program has helped those students who cannot pursue a full-time course of study to meet the cost of tuition.

On approving the law creating ATPS last year Governor Cuomo noted, "Currently part-time undergraduate students are not eligible for tuition awards. They often work full-time and attend school at night or on weekends. They face difficulties not frequently encountered by full-time students and, therefore, deserve our help. Permitting awards for part-time undergraduate students will assist persons seeking development of employment skills, career advancement, or retraining for new careers."

The program provides up to \$2,000 per year to help pay tuition for eligible part-time undergraduate students at participating institutions.

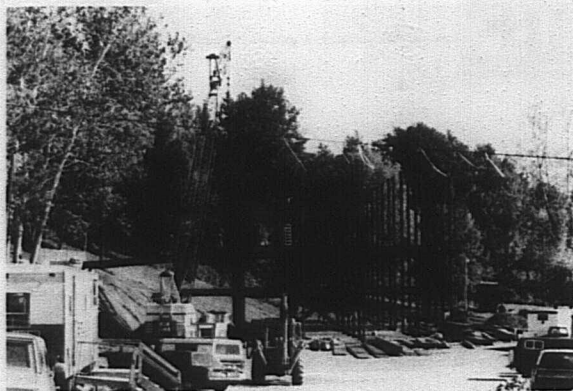
To be eligible, students must meet certain criteria, including being enrolled for six to eleven semester hours per semester.

This is a college based program. A participating college selects recipients from among eligible students and determines the actual amount of an award based upon a student's need and the amount of money the State has provided to the institution. Awards are made through each college. An award cannot be more than the tuition charges.

Dr. Cross encourages students who are interested in this program to contact the financial aid office of the college of their choice or to call the Higher Education Services Corporation to find out if a school is participating and when application for awards can be made.

The New York State Higher Education Services Corporation, the State's student financial aid agency, last year provided over \$1.4 billion to over 750,000 students in the form of grants, scholarships, and loan guarantees. HESC administers one-eighth of all guaranteed student loan dollars and one-third of all need-based State grant dollars nationally. HESC responsibilities also include the dissemination of financial aid information and financial aid research.





Coming Your Way: GAO II?

by James Randall

As everyone on the Houghton College campus is probably aware, a new dormitory is being constructed as a replacement for the aging Gao-yadeo. Before relating the specifics of the new dormitory, the ultimate fate of Gao should be understood. According to Kenneth Nielson, the Vice President of Finance for the college, the building will eventually be torn down. There are no definite plans to make use of it before then, although consideration is being given to its use for offices or storage. Once the building is gone however, there are presently no plans to build anything on the site.

Construction on the new dorm began this past summer, and despite difficulties in obtaining reinforcing, has continued relatively on schedule. It is expected to be completed by July, 1986, so that it can be used the following fall. The construction company managing the job is Balling Construction of Buffalo; Jim Ross is the man in charge, and he assures that things are proceeding smoothly. The steel construction for the two upper floors has just begun, and it is hoped that the building will be completely enclosed before winter arrives. Although a budget price has been established, the complete total cost of the new dorm is not yet known.

The yet unnamed four-story structure will house 140 male students, which is 12 more than Gao housed. A bridge, similar to that of the girls' dorm Brookside, will lead into the third floor. The hallways will be U-shaped, with lounges and study areas located inside them. This will

be a change from the long straight hallways of the present dorm buildings. The complete architectural designs for the project are on display in the Campus Center lounge.

An interesting question which is raised by the construction of this new dorm is what sort of role it will play as far as the students are concerned. As a rule, students apply certain characteristics to each dorm; but how the new dorm will fit into this, is not clear. Will it become the "new Gao," bringing with it all the special qualities of Gao residence life? Or will it, being new, supplant Shenawana as the so-called "respectable" place to live, leaving Shen with Gao's former "second class" status?

The answers to these questions lie partly in the students who will be the first to occupy the new dorm. Room-drawing for the building has not yet been done. Because freshmen and sophomores are required to live on campus, they will be the first chosen to live in the new dorm. As a result, many of them may not be former Gao residents and will therefore not be familiar with the type of lifestyle Gao is known for. The students who have called Gao-yadeo home and hold it close to their hearts may not be there to turn the new dorm into the "new Gao," as many present Gao residents are referring to it. It seems entirely possible that the characteristics of Gao will be conferred upon Shenawana, while the "new Gao" will, in essence, take the role customarily played by Shenawana.

Compose And Compete

The 34th annual BMI Awards to Student Composers competition will award \$15,000 to young composers, BMI president Edward M. Cramer announced today. He added that the deadline for entering the 1985-86 competition will be February 18, 1986.

BMI established the awards program in 1951 in cooperation with music educators and composers. The contest is designed to encourage young composers in the creation of concert music and, through cash prizes, to aid in continuing their musical education. The prizes, which vary from \$500 to \$2500, are awarded at the discretion of the final judging panel. To date, 304 students, ranging in age from 8 to 25 have received BMI awards.

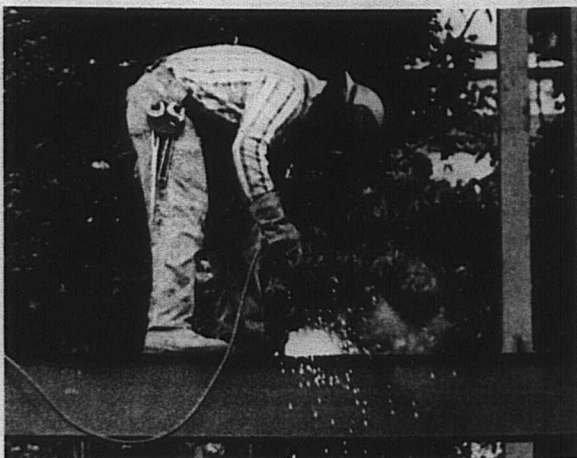
The 1985-86 competition is open to students who are citizens or permanent residents of the Western Hemisphere including North, Central and South American and Caribbean Island nations, and who are enrolled in accredited secondary schools, colleges or conservatories or are engaged in private study with recognized and established teachers anywhere in the world. Contestants must be under 26 years of age on December 31, 1985. There are no limitations as to instrumentation, stylistic consideration or length of

work submitted. Students may enter no more than one composition, which need not have been composed during the year of entry. Compositions, which are entered under pseudonyms, are considered by a preliminary panel of judges before going to a final panel. Last year's preliminary judges were Gheorghe Costinescu, Gerald Warfield, and Frank Wigglesworth, with Ulysses Kay serving as consultant. The final judges were Bruce Adolph, Judith Shatin Allen, Clara Lyle Boone, Earle Brown, Sydney Hodkinson, Frederick Kaufman, John C. Melby, Clifford Richter, Michael Schelle, and Nils Vigeland, with Ulysses Kay as presiding judge. William Schuman and Milton Babbitt are co-chairmen of the judging panel.

Five previous winners of BMI Awards to Student Composers have won the coveted Pulitzer Prize in Music. They are George Crumb, Mario Davidovsky, Donald Martino, Joseph C. Schwanter and Charles Wuorinen.

Broadcast Music, Inc. is the largest music licensing organization in the world, representing over 76,000 writers and publishers. More than 50 percent of the music played on American radio stations in the past year is licensed by BMI. It also has reciprocal agreements with 38 foreign performing rights licensing organizations around the world, making its music available there and representing foreign music in this country. Each year BMI sponsors a variety of workshops and seminars designed to encourage participation in all areas of music.

Official rules and entry blanks for the 1985-86 competition are available from the Director, BMI Awards to Student Composers, 320 West 57th Street, New York, NY 10019.



Conservationists Seek Volunteers

The Student Conservation Association is seeking approximately 200 volunteers to participate in educational work experiences this winter and spring at more than 75 national parks, national forests, and other conservation areas throughout the United States.

Volunteers 18 years of age and older are needed to serve for 12 weeks in professional resource management positions at such locations as Denali National Park in Alaska; the Bob Marshall Wilderness Area in the Flathead National Forest, Montana; the San Juan Resource area of the Bureau of Land Management near Moab, Utah; the Chincoteague National Wildlife Refuge in Virginia; and the Everglades National Park in Florida.

Selected Volunteers will assist conservation professionals with such tasks as wildlife survey, natural history interpretation, backcountry patrol, and archaeological research. In return for their efforts, volunteers will develop skills and gain experience that often translates into future paid employment with resource management agencies. Past participants also have found their volunteer service to be personally rewarding, whether or not they are considering a conservation career.

While they are carrying out their assignments, volunteers will also receive an allowance to cover living

expenses and travel expenses to and from the area in which they serve. Additionally, free housing will be provided at their work location.

Positions are filled on a competitive basis. Although some positions require volunteers with specialized training in forestry, natural sciences or recreation management, many others are open to all students with an interest in participating.

Positions are now available with starting dates between November 1, 1985 and April 30, 1986. The deadline for receipt of application for positions beginning in January and February is November 15. Later deadlines apply for positions starting in March and April and are explained in the application materials. An additional 700 to 800 positions for the 1986 summer and fall seasons will be announced in December.

Interested people should send a postcard requesting the "1986 PFRA Program List" and an application to the Student Conservation Association, PO Box 550C, Charlestown, NH, 03603 or call us at 603/826-5741 for these same materials.

The Student Conservation Association is a non-profit, tax-exempt, educational organization and is an equal opportunity program. All qualified applicants will be considered for placement without regard to race, creed, color, sex, or national origin.

Wheaton Hosts Writers

by Timothy Curry

Last week several Houghton College students and professors travelled to Wheaton College in Wheaton, Illinois to attend a writing and literature conference that dealt with the unique problems of being a Christian and a writer.

On Wednesday morning, October 2, students Phil Toner, Barb Baker, Peter Steiner, Jim Spiropoulos, and Tom Satterlee left Houghton with professors John Leax and James Zoller to attend the three-day conference, "Faith and Fiction." Phil Toner commented, "The conference was helpful in furthering my own understanding of how writing can

merge with Christianity."

Frederick Beuchner, keynote speaker and candidate for the 1981 Pulitzer Prize in Literature, spoke about the importance of fiction and the dangers of hackneyed evangelical jargon. Beuchner also stressed the importance of expressing one's faith through writing.

Clent Brooks, a co-founder with Robert Penn Warren of "New Criticism," spoke about Christianity and William Faulkner and Christianity and poetry. Peter Steiner said about Brooks, "It was a privilege to hear Clent Brooks; his presentation was both clear and thought-provoking."



Houghton Celebrates Leax

by Timothy Curry

Thursday night, September 26, at 8:00 pm over 75 friends, colleagues, relatives, and students gathered to honor John Robert Leax and Roselyn Danner for their recent accomplishments. Roselyn Danner created the illustrations for John Leax's two latest books, *In Season and Out* and *The Task of Adam*.

Professor Charles E. Bressler, chairman of the English division, opened the reading with a prayer of thanks to God for John Leax and Roselyn Danner and for the gifts and abilities that express their love for and glorification of God. Roselyn Danner, a graduate of Houghton in 1984, spoke about her craft as an artist and thanked all who had supported her, and in some cases, had offered helpful criticism.

Jack Leax, a graduate of Houghton (1967) and Houghton College's poet in Residence, spoke briefly before and between reading excerpts from his book *In Season and Out* (Zondervan), a series of journal

entries that follow the activities, thoughts, and feelings of a poet throughout the seasons of a year. Leax views life in both a concrete physical sense, and a deeper, metaphorical sense, thus his poetry is a sort of spiritual allegory.

During his introduction, Leax recalled a thought from his book, *In Season and Out*: "I know all of this has come to me by grace, that someday I might become a man worthy of what I have been given."

The Task of Adam (Zondervan) contains poetry that as Lionel Basney explains in his Foreword to the book is "a source of hope for poetry itself; and also for Christian culture." By this Basney means that Leax's poetry is an attempt to bridge the gap between the material and spiritual worlds. He skillfully describes the material world with sensuous detail and weaves into his images a Christian understanding of reality and man's relation to the world before and after the fall of Adam.

"I know all of this has come to me by grace, that someday I might become a man worthy of what I have been given."

—John Leax

Senior Students Teach

by Jonathon Robards Lightfoot

Fifty Houghton College seniors are student teaching in area schools this semester. Twenty-four are in elementary education, sixteen in secondary education, and ten in music education.

The seniors are spread throughout 23 school districts in areas such as Rochester, Buffalo, Arcade, Olean, and Wellsville. Those teaching close enough to Houghton live on campus and commute, many driving more than an hour to their teaching assignments. Those who cannot commute find housing for themselves near where they teach.

Student teaching is the culmination of the teaching program—the requirement for state teacher's certification. The term of student teaching varies with the area of concentration: twelve weeks for elementary teachers, ten weeks for secondary teachers, and eight weeks for music teachers. All student teachers return to the campus in December for an intense three week course.

Each student teacher is supervised by a teacher from the school at which he teaches and by a member of

Houghton's Education Department. In addition, secondary education and music students are supervised by the department of their area of concentration.

Student teachers from Houghton College on the whole receive good reports from the schools at which they teach. Many of the schools at which this year's seniors are teaching are repeats from previous years. The school districts welcome more student teachers from Houghton College. Barbara Vogt recounted that one of the teachers at Cuba told her that Houghton student teachers are well-liked by the school's faculty.

Kathy Karle is student teaching at Wellsville Senior High School. Every school day she gets up early from her room in East Hall and commutes 45 minutes to Wellsville. "At first I was scared, but now it is fun," she said when asked to explain how she felt about teaching. Currently she is teaching six classes: three senior English electives, two 11th grade Non-Regents English sections, and a 10th grade Regents English class. In talking about her cooperating teacher, Karle said,

"She never criticizes me. If I am doing something wrong, she tells me how to correct it." Getting along with her cooperating teacher is a plus to Karle, as well as being able to set her own curriculum.

Vogt also commutes from Houghton driving 30 minutes to Cuba Central School where she is student teaching fifth grade. Her impression of teaching is that it is a giving process and can sometimes be very pressured and exhausting for the teacher. She was scared at first, and knew the students were testing her, checking her out. Yet she was excited—this was real teaching, not the pretend teaching or peer teaching she had done in classes at college. Like Karle

she mentioned the importance of the cooperating teacher, and expressed satisfaction with hers. She observed the class a couple of days before starting by teaching one Social Studies lesson. Gradually she added subjects until she taught them all. After teaching these students for five weeks, she admits that "I am going to be attached to these kids." Vogt said that some days are frustrating, but other days "you can see their personalities developing. . . it is so special. . . it makes it all worth it." Vogt will spend seven weeks with the fifth grade, then go on to five weeks teaching Junior High Social Studies, completing her teaching requirements for her N-9 degree.

Houghton Names Alumna of the Year

by Denise Yourth

Judith Erick-Markham, editor at Zondervan Publishing House, and a member of Houghton's class of 1963, has been named Houghton College Alumna of the Year.

Markham was born in Niagara Falls, New York, on September 21, 1941 and is a 1959 graduate of Port Allegany Union High School. She entered Houghton College as an English major with a minor in Art. Though at the time Houghton offered no degree in writing, Markham took all of the writing courses she could fit into her schedule, and worked on all three student publications: *The Star*, *The Lanthorn*, and *The Boulder*.

Markham intended to put her degree to work as a high school English teacher, but discovered while student teaching in her senior year that she, "hated teaching and was terrible at it." Through the encouragement of Professor Campbell, one of her writing instructors, Markham began exploring the possibility of seeking an editorial position.

After Markham received rejections from magazines ranging from *National Geographic* to *Ladies Home Journal*, Mrs. Lynip of Houghton's placement office informed her of an opening in a curriculum house in Cleveland, Ohio. She applied and was hired to write and edit Sunday school materials. In this position and in a subsequent one with *Child Evangelism Magazine*, she was exposed to every aspect of the editorial process. Though she enjoyed these jobs, Markham says her "first love has always been books;" and thus when an editor's position opened at Zondervan Publishing House, she applied

for the job.

In 1968, Zondervan hired Markham as an Assistant Book Editor. In the next few years she held the positions of Project Editor, General Editor, and Editor at Large. In these positions Markham served as editor for such writers and authors as Eugenia Price, Philip Yancey, Charles Colson, Joni Eareckson, Johnny Cash, John Leax, and most recently, John DeLorean.

In October of 1982, Markham was given a distinctive honor when the Zondervan Corporation announced a new imprint in its general division, Judith Markham Books, "recognizing the editorial excellence achieved by Judith Markham during her years in religious publishing, particularly the fourteen years she has spent with Zondervan." This imprint is "noted for books of exceptional literary merit and which make a significant contribution to the world of religious literature and incorporate a unique expression of truth." It is noteworthy that this was the first time an editor had been so honored by the corporation, and in 1982 Markham was the only editor in religious publishing with her own imprint. Since that time, three writers associated with Houghton have been published in this imprint: John Leax, Elizabeth Gibson, and Dr. Richard Troutman.

Markham has also lent her talents to the Grand Rapids Symphonic Choir and the Women's National Book Association. She is currently an active member of the Presbyterian Church in America and serves as a deacon and member of her pastoral search committee.

Internationals Welcome You

by Richard Phan

Go fifty miles away, and people you meet want you to tell them exactly where Houghton College is. That "College that is out in the country," in Craig Henry's "not really a town. I mean it's a town, there's just. . . no town." Yet, every year, about ten new students from different parts of the world travel thousands of miles to come to school here.

But, how did you find out about Houghton?

It depends. Some of us found out through people who have gone to school here. *You mean you actually met a true to life flesh-and-blood Houghton alumnus?* Yes, some of us did. Others found out through students who are already here. Still others got to know about Houghton through friends in the States who live in the area. At least one found Houghton College through an advertisement in *Campus Life* magazine. *You mean you actually have Campus Life in Asia?* That's right. Presently, our students include more than forty from at least fifteen different countries, plus a host of MK's (Missionary Kids) from diverse backgrounds. Does that make Houghton international?

I hope so. Quite a number of College officials and professors whom I have spoken to believe that a Christian liberal arts education is not complete without a global awareness and an international understanding. That is why some of us (so called "foreigners," as well as full-blooded Americans) got together to form the International Students Association (ISA). It is a student organization dedicated to fostering an international climate on campus. It is a club for anyone who desires multi-cultural experiences to travel the world without risking one's life in an airplane. Well, it may not be like the real thing, but we are real people, so come and join us and let's learn something new!

Now and then, the International Students Association will be introducing to you some one or two students from another culture. We will do a profile, and tell you something about ourselves and share with you our observations and opinion. If you have a comment or suggestion, please drop us a note, c/o the editors.

Thumbing A Ride

Now, my supsicion is that the Universe is not only queerer than we suppose, but queerer than we can suppose.

—John Burd Haldane

In that collection of novels loosely titled *The Hitchhiker's Guide to the Galaxy*, a basic premise is stated. That premise, given amidst illogical adventures, quite a bit of nonsense, and an amazingly good time is this: There is a theory which states that if ever anyone discovers what the Universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarre and inexplicable.

There is a another theory which states that this has already happened. While this assumption is obviously based on faulty logic, it does bring up some interesting and age-old questions: what is man?, what is this place, this Universe we live in?, and why does it exist?

Perhaps I should define my use of "Universe." I mean all of creation that we perceive, from the farthest quasar to the tiniest subatomic particle. Buckminster Fuller, the late scientist and inventor of countless technological wonders such as the geodesic dome, preferred to call the place we inhabit simply "Universe." Not "the Universe," but a real place-name, like Chicago, Kalamazoo, or even Houghton. He felt it was impersonal to address our collective home with an article, while such lesser bodies such as the stars and planets go without. You wouldn't call Mars "the Mars," or Pluto "the Pluto."

In any case, our present Universe is big. The Guide describes it as "really amazingly immense," and "gigantic multiplied by colossal multiplied by staggeringly huge is the sort of concept we're trying to get across here." How can man in his finite mind comprehend such a thing, and try to get on with daily life?

Most of the time, he doesn't think about the whole of creation, or is ignorant of the entire matter. Perhaps that is just as well for the most part; thinking about our position in relation to Universe can be pretty mind-numbing and awe-ful.

To this problem, the Guide offers the Total Perspective Vortex, a machine capable of putting it all in proportion for you by a process known as "extrapolated matter analyses." Against the entire cosmos you find yourself to be an infinitesimal dot on an infinitesimal dot. That's pretty small.

As I said before, most of us can survive being unconcerned or naive about Universe; in fact the vast majority of the human race has lived relatively happy (or unhappy) lives without the faintest idea what an atom is or what the stars in the night sky are. So it is not physically necessary to be aware of Universe, but it may be an unanswered spiritual need.

Scientists, while exploring the "borders" of Universe, have come up with quite a few ideas about its size, shape, and beginnings but not too many "hows" or "whys." Astronomer Robert Jastrow has written that when scientists finally reach the peak of the mountain of the mysteries of Universe, they will find the theologians who have been on top, patiently waiting for them to arrive.

Are theologians the only ones that truly understand what's going on? And I, a member of the "priesthood of believers," can I understand the meaning of life, Universe and everything?

One of the things that makes the Bible so appealing and amazing to me is the matter-of-fact way in which it portrays divine intervention into our physical world. From God's first words, "Fiat lux," to John's fantastic Revelation, the Word is filled with instances of God working directly in our Universe, our history.

When Jesus Christ broke through the barrier between Heaven and Universe for his 33 year stay—angels and even God the Father had made only brief encounters until this point—some pretty amazing things happened. Celestial events, either visual or calendrical, fell into place, and people took notice that something was about to happen. Angelic beings in unheard of numbers announced, visited, and gave concerts in the night sky.

And the Word became flesh and dwelt among us. To all who came in contact with Him, it seemed that He had power unfathomable. He could move through space almost instantly if he wished. He spoke in glorious light with Moses and Elijah. He could control the weather; he could heal and raise the dead.

It is the account of the death and resurrection of Christ where Universe seems to go haywire. The Earth began to weep and quake, and bodies of the saints who were asleep were raised. The veil in the Temple was torn in two, symbolizing the end of the separation between God and man. The very fabric of the space-time continuum was ripped as Christ descended into Hades and conquered Death.

Yet, when I think of all these startling events in relation to Universe, Christ was here just a moment ago, and so very close by. What is a 2,000 year distance when compared to eons of history, or 5,000 miles next to billions of light-years? In my mind's own Total Perspective Vortex, I see myself at the crucifixion, right now, staring up at a dying man, finally realizing his true purpose, as well as my own.

Is Universe the same as it was before Christ came? Has a "bizarre and inexplicable" change taken place? I think so.

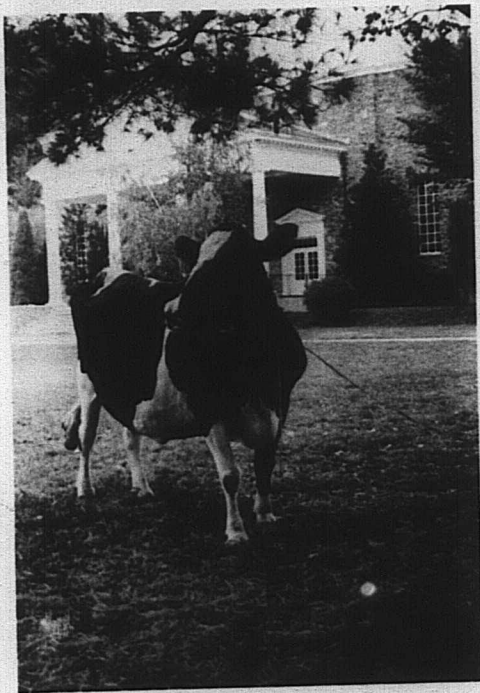
I imagine Christ in His Heaven, free from time and space, looking down on a tiny three-dimensional object. . . Universe. There, so small, inside, one wispy cloud of stars among billions, one star among trillions, one frail blue planet, one person, one heart—my own. He smiles and decides to stay.

The universe, which is not merely the stars and the moon and the planets, flowers, grass, and trees, but other people, has evolved no terms for your existence, has made no room for you, and if love will not swing wide the gates, no other power can.

—James Baldwin, *The Fire Next Time*

Gerald Anthony Szymanski





Not Always A Laughing Matter

Dear Craig and Gerry,

In response to much of the controversial banter found on the editorial pages of recent issues of the *Star*, here is another candidate for the forum of ideas tossed about on the volatile college campus.

My topic is humor. We love to laugh. When students have been burned out by Beowulf or Avagadro's number, they need a break. A break from study spent in laughing and in general silliness bordering on the irrational. Students do need a break from deep concentration, but not from thinking altogether (after all, you must think to be funny). It seems in the great quest for humor, just about anything that can be made light of is fair game. Is this true though? Before discussing the grey areas of humor, let's start

with the black and white.

God created humor, therefore it is good. But does God laugh at everything? God doesn't laugh sin, and He doesn't laugh at someone else's expense. By someone else's expense I'm referring to an occasion where that person would be hurt by the humor. Oftentimes we can be the brunt of a joke and laugh it off as well, this is called laughing at yourself and I think it is a healthy thing not to take yourself too seriously.

For a discussion of the "grey" areas please permit me a little poetic license. In the great football game of life, college is a time when we are realizing that life is more than a spectator sport; that we are players and must align ourselves with a team. In college many of us are finding and choosing which "team" we will be on, which ideas we will accept or reject. We are becoming familiar with various ideologies and are learning how to deal with them. At Houghton I would imagine that the majority of students here have chosen to associate themselves with Christ, that is, Christianity. There are other sub-categories/ideologies, i.e. Christian naturalist or Christian Republican (Please don't read into that.)

Regardless of what anyone says, everyone believes in something. Even a humanist believes absolutely that there are no moral absolutes. Bearing in mind that everyone has some beliefs with which they identify, are all topics of humor a legitimate option for an individual? No. Integrity tells him that he should not make light of the beliefs from which he draws his meaning for living. Obviously joking about your beliefs is a lot different than laughing at yourself. Dogmatism is unpopular but stability, what one bases his life on, is something that must be held on to tenaciously. To quote Nietzsche, "Human beings ought(sic) never to be reasonable or objective on matters of supreme importance."

This may sound like a plug for closedmindedness. It is not. To have a closed mind is to never evaluate new ideas. Open-mindedness is evaluating new ideas against your accepted system of beliefs. In the collegiate world, Open-mindedness is a virtue highly praised. A distinction however must be made between the type of open-mindedness I have just described and the kind that makes no assumptions and takes every idea that comes along and evaluates it on the basis of . . . of what? If you align yourself with no concrete beliefs, you have no basis for making judgements and are left blowing in the wind, or in the words of Steve Taylor, "you're so open-minded that your brains fell out."

What does all this have to do with humor? I like Berke Breathed's comic strip *Bloom County*. In that strip however Breathed finds anything and everything fair game for laughs. I enjoy his strip but occasionally when he slams one of my beliefs I want to be alert enough to notice it. I said, "notice it." Not get all bent out of shape about it. I guess that is the main point of my letter, to be alert enough to realize when the subject of jest is something important to you. As an example, I think child abuse is wrong. If someone tells a "child abuse" joke it may well be "funny", but to be true to my beliefs means I will not praise the one who told it, nor will I repeat it myself.

Unfortunately in my effort to avoid espousing any particular belief system as correct, I have focused on the individual, what he feels is right, and his own integrity. Personally I believe that the Bible is the ultimate source of truth for everyone. Beyond that I won't say much because parts of the Bible have different meanings to different people and the focus of this

letter is not hermeneutical study but rather, it is a commentary on the appropriateness of subjects of humor, and is by no means the last word on the subject.

Obviously humor is a subjective quality, but beyond that, evaluating what is funny and what is not doesn't have to be a huge thought process. The more you are familiar with what you believe, the more the appropriateness of a joke will become self evident.

For those of you who have been taking notes, you can sum it up like this:

Don't contradict your beliefs for the sake of being funny. You don't ditch your beliefs in hard times, don't abandon them in fun times either. Have a hilarious time but don't laugh in ignorance.

Thank you for your time.

Respectfully yours,
Brian Earl

Expecting Too Much

Dear Editors,

The *Star* certainly has been quite a topic for discussion lately. In reply to your letter in the 9/27 issue, I have to tell you we were a little disappointed. Your expectations are unreal in regards to the responses you expected. Your hopes that "a mature discussion" might result from Massey's letter and "a discussion of this casual but dangerous form of sexism would emerge" is sad. Granted discussing is helpful, but I think what you wanted to see and what others would like to see and should emphasize (sic) is action, not talk. It's changed attitudes and character that is going to solve these problems not discussions.

Love,
Cyndi Cornwell and Kelly Rich BSC





Relationships

Three years ago I first met my friend's thirty-five-year-old brother. I had never before seen one so controlled by his father. His dad manipulates him especially through economic means. For Example, his dad paid for his house, but it really isn't his because it is still in his dad's name. Also, his dad pays some of the medical bills for Thomas' handicapped seven-year-old daughter. Thomas could not change any part of the structure of his house independently for fear that his dad would then cut him off economically. Thomas had grown up, but yet he did not have any independence. His dad arrogantly thinks that whatever he wants Thomas to do is the best thing for him.

Two and one-half years ago Thomas desired to make more space in his house for his family. He decided to go against his father's demands and knock out a wall without permission. After thirty years, Thomas finally completed an independent act. Because of this act his father has barely spoken to him since, and has even decided not to help him with many of the bills for his handicapped daughter.

When my family (and other families I have talked to) heard about the relationship between Thomas and his dad, they were shocked and could hardly believe that the situation was allowed to continue. "Their family has always

been this way," I said, "and we need to do something about it." They agreed. Those families decided to pray for a reconciliation between Thomas and his dad.

A year-and-a-half ago I visited Nicaragua. I had never before seen a country that had been so controlled by another nation. I hopped off the battered yellow bus and as I walked into Managua, the capital of Nicaragua, I saw remnants of that control. As I walked through the center of the city I saw a basically empty place. Dirt Fields, newly planted trees, shells of old buildings, new basketball courts with kids playing on them, and some old buildings were all mixed together. What happened to this people's largest city? It did not take me long to find some answers. On December 32, 1972, an earthquake destroyed the center of Managua killing as many as fifteen thousand people. It produced a surge of international aid, but as much as fifty percent of this found its way into the pockets of Nicaragua's leader *tachito* Somoza, his relatives and business cronies, and the officers of his national guard. Somoza sold the land he owned surrounding Managua forming a U-shaped city with Lake Managua on one side, and hardly anything but destruction in the center. Somoza lifted twenty million dollars from that tragedy. What Roosevelt said about Somoza's father *tacho* could also be said about *tachito*: "Somoza is a s.o.b.—but he's ours."

The United States kept supporting Somoza throughout the 1970's, and the country's Gross National Product rose faster in this time than any other Central American country. More and more trucks loaded with arms all marked USA MADE IN USA were driven down Roosevelt Avenue in Managua. But the Nicaraguan people did not achieve independence.

Six years ago, the people of Nicaragua decided that they wanted to change the structure of their home, their country, in order to live more comfortably. Many people quoted a line similar to Patrick Henry's. Only this time it was in Spanish from a man named Sandino and directed towards the US: *Yo quiero una patria libre!* (I want a free land!). In May 1979, the Sandinistas, who were the vanguards of the revolution, consolidated its three politically diverse sections into a single fighting force. Faced with Sandinista military success, the United States abandoned Somoza just seven weeks later, and he fled the country on July 17. The Sandinistas took power on the nineteenth. After more than forty-five years of Somozas, Nicaragua finally completed an independent act. Because of this act, the United States stopped shipping greatly needed supplies of wheat to them, cut off talks with them numerous times, and continues to support the *Contras* who constantly terrorize the population. In a recent human rights report, it was said that only the terrorist Sendero Luminoso group of Peru could be considered in "the same league with the *Contras* when it comes to the systematic brutality of the civilian population."

When other countries heard about the relationship between the United States and Nicaragua, they were shocked. France gave the Sandinista government 12 million dollars for their protection against the *Contras*. Canada accepts Nicaraguan refugees who were victimized by *Contra* Violence. The World Court, holding that the situation cannot be allowed to continue, has the United States on trial. I only hope that people in these countries and organizations are praying as well.

by Bryan Vosseler

Dear Crabby Isn't Always...

Isn't Houghton great? The weather is so pleasant. The courses are so fascinating and the profs interesting. Everyone here is so friendly and exemplifies the strong Christian life just as I had expected. Do you hear these and other silly notions from the average fresh man? All we can do is wag our heads (Smile in a friendly way) and think, "Wait."

Wasn't each of us under the happy delusion that Houghton would be a sort of moral vacuum where temptations and depression would not reach us? Didn't we find out that Houghton could be tolerable, courses could be interesting, dull, or excruciating? Don't we generally find the professors kind and the sort of examples we need so desperately in an environment of ideals, disappointing actualities, and broken busts of former heroes (a category in which we had to include ourselves when we found we couldn't always live up to our newly synthesized values and ideals)? We found we couldn't expect

others to live up to our specialized and comfortable notions of what a person should be, and didn't we find that we live in a fallen world where people often disappoint? Haven't we learned not to be surprised when we see a selfish act and realize that the person was saying, "I'm more important than you?"

Still we know that we cannot harden ourselves to wrong and accept it without protest. We know others' imperfections cannot ease our burdens to examine ourselves perpetually and condemn our actions with at least the same vigor with which we condemn others. A man should be as self-critical as he is critical.

As C.S. Lewis invariably reminds us, Christ doesn't command us to love everyone (an impossible task), but to love everyone—a possible task that entails treating everyone with justice and fairness, regardless of whether we like his personality or views.

Timothy W. Curry

POETRY: by John Leax



Night Vision

Often the geese fly
at night. I watch them,
dark against dark sky,
beat northward.

Tonight, when I heard
their wild calling, one
darkness filled my eyes;
I saw nothing I could see.

Joyous in the music
of their flight, I cried
to all I saw, *Thanks be!*
for Vision Vision Vision.

The End of Labor

The end of labor will come
with the end of everything,
the earth spent,
a cinder circling
in the icy dark.

What good then
the daily order I make
laboring against
the decline of light?

And what good
the scribing of these poems,
local words
announcing faith
in worlds to come?

After the end,
what hope,
what renewal?

The end of labor.

Maple Weather

Four clear nights—
the woodsmoke rising blue
against the quarter-moon black,
the house cracking in the below
zero plunge into dark—
say *Winter holds*.

The Earth, however, dumb and slow,
turns, leans into the light
and day lengthens.

The ground, caught in the altercation
of freeze and thaw, heaves,
and in the maples the run
of sweetness augurs the water
baptism, the scouring melt,
and the planted seed.

Night: Snow

The drifting snow belies
the heat that dwells
beneath its weight.

Starless, the sky invokes
no fear. The fiery words
distance speaks in time
are trimmed by silence.

What hard earned ways
I sweated through the cold
are gone. By morning
nothing will remain

but light

and light burns darkly
in glowing ice.





Artist Series to Feature *Figaro*

The 1985-86 Houghton College Artists Series opens its season with a performance of Mozart's *The Marriage of Figaro*, performed by the Pittsburgh Opera Theater, Friday October 11, at 8:00 pm in Wesley Chapel.

The Pittsburgh Opera Theater presents approximately twenty performances in English per year of such masterworks as *Figaro*.

The company performs year round, usually in the Middle Atlantic States, although recent tours have taken the group to Spain and Germany.

The plot of Mozart's comic opera *The Marriage of Figaro*, revolves around two betrothed lovers and the complications of mistaken identities, all of which is untangled at the end.

Accompanying the singers will be the Pittsburgh Opera Theatre Orchestra.



Homecoming Schedule

Friday, October 11

8:00 pm Friday Night at the Met
Artist Series—

The Marriage of Figaro

10:15 pm Hawaiian Luau and
Bonfire

11:00 pm Movie—*Raiders of
the Lost Ark*—Russian
Tea Room (Coffee House)

Saturday, October 12

9:00 am Alumni Soccer vs.
Varsity
Alumni Field Hockey vs.
Varsity

9:15 am 10K Boston Marathon

10:00 am Parade Lineup

10:30 am Rose Bowl Parade

11:15 am Coronation at Palace
(Luckey Bldg. steps)

11:45 am Tavern on the Green
(Lunch on the Quad)

1:00 pm Olympic Games

2:00 pm Soccer: Houghton vs.
Alfred

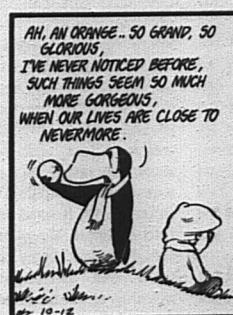
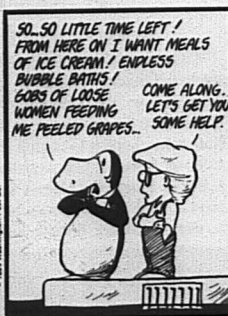
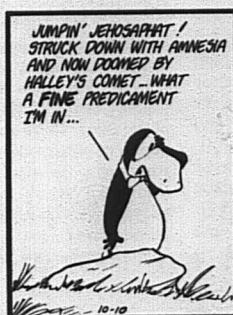
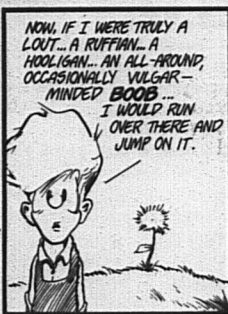
4:30 pm Banquet at the Roman
Forum

8:00 pm Hollywood
Spectacular Spot

10:00 pm Movie—*Singing in
the Rain*

BLOOM COUNTY

by Berke Breathed



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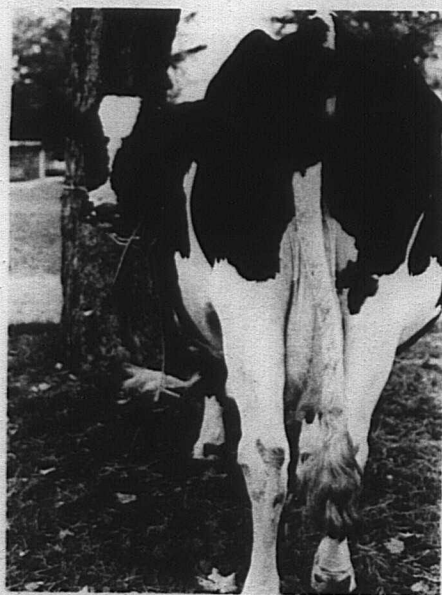
OPEN: FRIDAY 12-6
SAT. & SUN. 11-6



Welcome back Zaphod,
Buse.

Michael Vanek
and Dina Garnham
proudly announce the
engagement of
Mark Zedonek &
Jennifer Gilbert
(It's about time!!)

Hear
FLOCK ROCK
with solid Christian rock
Sunday 8-9pm—WGAO
Monday 9-10pm—WJSL
and ROCK with the FLOCK!



Congratulations Steve & Wendy!
from Amy, Dave and all of the crew
P.S. Remember the cake. D-Woman

To All Yoo Liberals,

What has happened to all the
Democrats? Are we still out here.
If Reagan has his way, we won't be
around much longer! Any moment
he could go senile and push the
panic button and "POOF!" Nu-
clear Winter. Let's get new blood
in the Presidency-vote Democrat!

See you at the polls!
"The Mad Theologian"

You'd never believe it
But once there was a time
when love was in my life
I sometimes wonder
what happened to that flame
The answer's still the same
It was you you it was you
Tonight you're still on my mind
Rich

War Poetess,
More than time to scrape a skin
and assemble the fragments on the
floor for a more peculiar truth.
H.R.

the
houghton
star

entered as
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mail at
houghton, n.y.
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