

The Houghton Star

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May 7, 1990

Danner, Wing Receive Education Doctorates

by Ivan T. Rocha

W.H. Auden once said, "Thou shalt not do as the dean pleases, / Thou shalt not write thy doctor's thesis / On education." Although what Auden meant is not entirely clear, two of prominent Houghton figures recently flew in the face of this recommendation. Prof. Richard Wing and Dean of Student Development Robert Danner both received their doctoral degrees in education from the State University of New York at Buffalo last week, after defending their dissertations on Tuesday, April 24. They began the doctoral program together in 1984 and, according to Danner, probably would not have completed the program so soon had they not worked in close proximity.

Danner and Wing researched different aspects of essentially the same subject: administrative processes in higher education. Danner's research focused mainly on the handling of disputes in Christian colleges: underlying Biblical struc-

ture (or lack of it) and how such problem-solving in evangelical institutions compares to practices in secular colleges and universities. Wing focused on the administrative and financial blunders which resulted in the 1892 extinction of Ingham University, the first women's university in the United States.

Professional ascension does not hold a high position in these men's priorities. They pursued their respective doctoral degrees for professional enhancement or, as both put it, out of a desire to better understand their own administrative positions within the framework of Houghton College. For both, a desire for personal satisfaction and accomplishment played an important part in their decision to obtain doctoral degrees. "One of the major personal benefits was the satisfaction of having done it," said Wing. "The mountain was there and I climbed it."



Finally, the experience of returning to school, "stretching [their] horizons," and, in Danner's words, working in "a less cloistered environment than Houghton," was well worth the effort. They have a renewed determination and commitment to apply their recent educational experiences to their immediate, Houghton context.

Sincere congratulations to Drs. Wing and Danner.

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the Houghton
STARE
a collection of assorted silliness
insert, pp. ONE-SIX

News

Academic Assessment (part two)

by Dave Wheeler

RELIGION AND PHILOSOPHY

The primary move in the religion and philosophy division involves the ministerial program. As ministerial students from the now-defunct United Wesleyan College in Allentown, Pennsylvania transfer to Houghton to complete their degrees, Houghton is seeking to accommodate them and other ministerial students by expanding the program.

United Wesleyan professor Dr. Richard Eckley will be joining the faculty this fall. According to division chair Dr. Carl Schultz, Eckley will teach primarily at the Buffalo Suburban Campus, but he will teach some courses at the main campus. Many of the United Wesleyan students will be completing their degrees at Buffalo; these degrees will be United Wesleyan degrees.

Although the ministerial program next year will still be limited, Schultz said that the "view is to expand it." Schultz indicated that the ministerial program is "under revision" and that the division is awaiting the report of a task force currently the topic. Among the primary innovations proposed is the sending of the program to "designated centers in the Northeast" via satellite. The program would be patterned after the Adult Degree Completion Program for students with at least two years of college and a large degree of "full experience." It would involve 36 semester hours of course work—12 five-week, three-hour courses taught one at a time; and students would be given additional credit for their portfolio. The division is applying for an Annenberg Corporation of Public Broadcasters Grant to put this into effect.

Beginning this fall is an articulation agreement between Houghton and the Salvation Army sSchool for Officers' Training in Suffern, New York, in which students will complete three years at Houghton and two years in the Salvation Army Program. Students in this program will receive a B.A. (in Bible) and their Salvation Army commissioning

upon the conclusion of their Houghton studies.

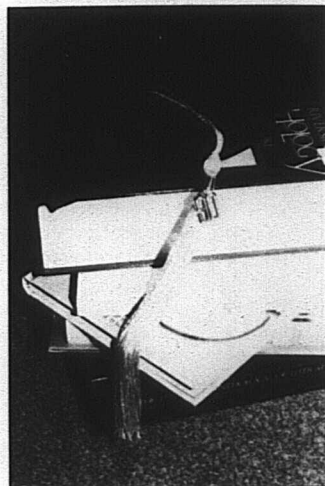
Houghton has not yet hired a New Testament professor to replace Drs. David Meade and Jack Norton. According to Schultz, the search has run into some roadblocks but "will be resumed at a later time."

In other developments: 1) Schultz reported that the division is considering renaming the Christian Education program "Educational Ministries." This name is "more in keeping with what the majors actually does," said Schultz. 2) The interdisciplinary program at the Buffalo Suburban Campus will continue with a change of faculty. A professor from the Oregon Extension will probably teach courses, as will Dr. Brian Sayers. In addition Schultz indicated, the division is seeking to establish a relationship between the humanities major and the interdisciplinary program.

The religion and philosophy division continues to have "the best faculty-student ratio of the six divisions," according to Schultz (approximately 20-1). Enrollment is essentially steady, even with the relative shortage of New Testament programs; there are currently 100 majors (40 are Bible majors), and Bible classes remain among the most popular electives at Houghton.

EDUCATION AND RECREATION

On May 19, 1989, the New York State Board of Regents adopted new requirements for the certification of elementary and secondary education school teachers. A teacher education program approved for certification will prepare teachers to properly address the needs of minority students, students with disabilities, students who speak English as a second language, and gifted and talented students. These requirements, according to education and recreation division chair Dr. Edna Howard, caused the division to evaluate the questions: "What are we doing now?" and "What do we need to implement?"



PHOTOGRAPH BY CHRIS DANIELS

In light of the state guidelines, the elementary and secondary education programs have been revamped. The primary change involves the dropping of the current minors requirements for secondary education students. These students currently major in their particular field and hold a minor in secondary education and a second minor of their choice. Howard announced that both minors will be dropped and replaced by a 22-hour concentration in education, as the State Department of Education is now requiring at least 18 hours of education and Houghton currently requires 13 hours plus student teaching. Historically, Howard observed in a report to the Academic Affairs Council, the college has required more hours than the state, and moving to 22 hours ensures that this will continue.

Courses required to meet new state certification are already in place, currently offered by the psychology and sociology departments. Education stu-

FINE ARTS

"On the one hand," said Dr. Benjamin King when asked about innovations within the fine arts division he chairs, "we are looking ahead to exciting new things. On the other hand, we are maintaining traditional standards of excellence."

The Fine Arts facility will make possible "a vastly improved exhibit capability for the campus" and "the acquisition of serious theater facilities," said King. Calling the facility an "arts village,"

continued on page 3

King indicated that the facility, for which construction will begin in 1991, will increase choral area, exhibition space, drama facilities, and storage space. The facility will also house some of the materials currently in the library, such as the music library.

Commenting that he is pleased with the growth of the (visual) art program in recent years, King said, "the continued growth in quality and quantity has been very gratifying. It brings the art major far along the road to the quality we have enjoyed with the music programs." King announced that the three art professors will be joined next year by a fourth, part-time faculty member.

In the musical realm, King announced that there is a strong possibility that the vocal ensembles will undertake a European tour within the next 12 to 24 months. Also in the wings is the 1991 Mozart celebration, in which the Houghton chorus and the Buffalo Philharmonic Orchestra will join in a bicentennial commemoration of the composer's death in 1791. King also mentioned the European Summer Institute as a "recent innovation." Under this program, two music students will spend the fall semester at the Guild Hall School of Music and Drama in London, which King excitedly explained is "one of the two primary schools of music in Britain (the other one being the Royal Conservatory).

The emergence of serious theater facilities (as opposed to Woolsey auditorium in Fancher Hall, adequate only to a degree) sparks hopes for an expanded theater program. A communications minor with a theater emphasis is currently in place, and this minor offers the possibility to take courses in disciplines outside of the languages and literature division such as Opera Workshop. King mentioned that the division "[is] hoping to implement a more formal theater minor," depending on approval from the Academic Affairs Council, faculty, and trustees.

SCIENCE AND MATH

"The quality of the faculty and students within this division makes my job not just easy but enjoyable," said science and math division chair Dr. Frederick Shannon. The quality of both is

outstanding "for a small, church-related liberal arts college in the middle of nowhere," he stated with a smile.

Shannon proudly backed up his claims by alluding to the five honors projects (out of seven approved by Houghton) undertaken by science and math students, this year's valedictorian and salutatorian (valedictorian Mike Gish majored in biology and minored in chemistry; salutatorian Kara Christensen minored in chemistry) and to the ongoing research of the faculty. Dr. Bernard Piersma, for example, has been invited to the Frank O. Seiler Research Institute at the Air Force Academy to conduct research in electrochemistry.

Although little in new programs are currently in the works, Shannon mentioned that Nutrition will be offered in fall 1990, the first time the course (usually a Mayterm course) has been taught in the regular academic year. The 1989-1990 year was the first to see the redesigned General Physics courses; the physics overview (originally both semesters) was compressed into one semester, while General Physics II was redesigned to focus on "modern physics." New equipment comes to the science building as well, in the form of a \$20 thousand Perkin Elmer FT-IR Spectrophotometer.

The computer science major, as most know has been suspended, but Shannon emphasized that this is "for the time being." Shannon explained the decision to drop the major in two points. "Number one, I don't think it's fair for students in a program to have just one faculty member (in this case, Prof. Janet Johnson)," he said. "And with the need to watch carefully student-faculty ratios, there is no hope of getting an additional faculty member, due to the low registration. If there were hope, I would have held on to the major." Shannon stated that the minor is undergoing study and may be redesigned to make it "more service-oriented."

"We get good students," Shannon commented. "They're serious minded, but they have fun...they're a pleasure to work with. I'm always learning from them." The people involved in the division are, said Shannon, "thoroughly Christian, thoroughly professional, and thoroughly human."

Premarital Sex Survey Results

Earlier this semester, the Psychological Assessment class randomly distributed 430 surveys to the student body, designed to measure attitudes about premarital sex. Only 137, or 32%, were returned.

It is likely that the low return rate is due in part to the nature of the topic. One always wonders whether those who failed to return the survey have different attitudes from those who did return it. It seems more likely that those who hold attitudes that are at odds with Houghton College standards would be less likely to respond, possibly leading to an underreporting of attitudes or behaviors which favor premarital sex. Although completed responses reflect a rather even distribution among the four classes, there are significantly fewer male respondents and a significantly greater number of respondents who are elementary education majors than their corresponding proportions in the college population as a whole. Since females in general, and elementary education majors in particular, tend to hold more conventional, conservative attitudes, it is quite likely that the extent of favorability toward premarital sex and the percentage of sexually experienced students at Houghton is higher than this survey reflects.

After all the information was gathered, a cross-tabulation of certain variables revealed many interesting attitudes, some of which have little to do with premarital sex.

Although gender differences are typically observed, none were found for this sample. Academic rank exerted little influence as well, although freshmen were more apt to agree that "if a couple wants to have premarital sex, it is their business."

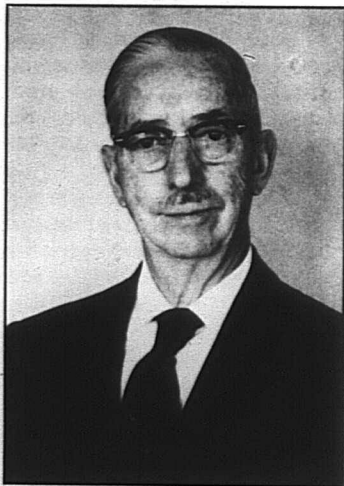
In general, higher percentages of late daters (those who started dating between 17 and 22) checked items on

(continued on page 14)

Obituary

Dr. S.I. McMillen

by Stephen Virkler



Former Houghton College physician and professor Dr. S.I. McMillen, 92, died on Thursday, April 26 at Laurel Heights Nursing Home in London, Kentucky.

Born in Barnesboro, Pennsylvania on March 23, 1898 to John and Adda Butterbaugh McMillen, McMillen graduated from Fredonia State and received his degree from the University of Pennsylvania. He then went to the London School of Tropical Medicines. In 1926, he married Alice J. Hampe, who died in January, 1986.

Dr. McMillen set up a medical practice in Houghton in 1941 and was named Houghton College physician and part-time professor of missions in 1951. He held these positions until 1967. An ordained Wesleyan minister, Dr. McMillen served on the board of the Houghton Wesleyan Church and taught both high school and Sunday School.

Outside of Houghton, Dr. McMillen served as a missionary doctor in Africa and founded a Wesleyan hospital in Sierra Leone, West Africa. He is the author of *None of These Diseases, Cancer by*

And in Other News...

by Kenneth Cole

Elizabeth, N.J.

On Tuesday, May 1, convicted killer John List received five consecutive life prison terms for the 1971 murder of his wife, mother, and three teenage children. Presiding judge William Wertheimer called List "a man without honor," adding that his name "will be eternally synonymous with concepts of selfishness, horror, and evil." List avoided capture for 17 years and was arrested in June 1989 on a tip given by an informant who recognized List from the television show "America's Most Wanted."

Weisbaden, West Germany

Tuesday was the first full day of freedom for Frank Reed, who had been held captive in Lebanon for 44 months. He was reunited with his family at a military hospital in Weisbaden, West Germany. Reed's release comes one week after the release of former hostage Robert Polhill, who visited the White House Monday afternoon. While U.S. officials hoped that the release of the two hostages was an indication that more would follow, Middle East sources are reported as indicating that the U.S. will need to make concessions. Washington continues to refuse to deal overtly in the matter. No indications were made of any U.S. influence in the latest exchange, although a lack of such indications does not mean that no negotiations were occurring.

the Carton, and Discern These Times. None of These Diseases has sold over a million copies and has been translated into almost a dozen languages.

Surviving are a daughter, Mrs. Linda Stern of London, Kentucky; a brother, S.A. McMillen of Buffalo; four grandchildren; three great-grandchildren; and a number of nieces and nephews.

Funeral services for Dr. McMillen were held on Monday, April 30 at Houghton Wesleyan Church, with Rev. Michael Walters officiating. He was buried in Mount Pleasant Cemetery in Houghton.



Washington, D.C.

President Bush regrets that Congress has not yet approved a \$720 million emergency aid package for Nicaragua and Panama. The President commented that the slow pace of Congress is "embarrassing." The measure has been slowed down because Congress has saddled it with "riders" of hundreds of millions of dollars of unrelated domestic spending, including an amendment to allow the District of Columbia to fund abortions with tax money. Such a situation is possible because the president does not have the power of a line-item veto. As much as he wants the aid, Bush has promised to veto the whole aid package if the D.C. rider is added.

Capetown, South Africa

The African National Congress opened talks Wednesday with South Africa's white minority government. These talks are aimed at removing obstacles to later discussions about a non-racial constitution. According to President F.W. deKlerk, "The vast majority of South Africans desire the negotiation process...to get started in all earnestness." ANC Deputy President Nelson Mandela called this the first "truly serious meeting" between the government and the ANC in 78 years. The right-wing Conservative Party announced that it is planning a walkout from Parliament to protest the talks. (Acknowledgements to UPI and USA Today)

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The Program: Experiences in Active Learning

by Dave Perkins

The Buffalo Interdisciplinary Program, organized this year by philosophy professor Brian Sayers, has a goal to find ways for students to involve themselves personally in their academic work.

The students who joined Sayers this spring are helping to bring this about, and some say that the "Program" is succeeding. "I came hoping to study ideas that connect to my life," said junior Scott Brown, "not just things I'm 'supposed' to know." Soren Kierkegaard, whom Brown is studying, is intellectually rigorous, but also personally challenging. "I'm ready to hear what Kierkegaard is saying, and I want to live that way," Brown said.

Each class (the Kierkegaard class is the fourth and final) is taught for three weeks by itself; only when one class ends does the next class begin. "This means more opportunity for dialogue outside of class, because we start from common ground," noted Rebecca Schenk. Schenk said that she can also immerse herself in the work more easily when taking one class at a time.

This kind of education is a welcome change for many of the stu-

dents. Juli Horn, for example, said she has gained confidence in herself, largely because the classes are based on discussions rather than lectures. "I get practice saying risky things," Horn said, "because the other students respect my ideas, even if they sound incomplete."

"Learning this way encourages me to be more alive," said Brown. "I'm finding out how to assert myself and listen to other people." He credits the Program's professors (Drs. Brian Sayers, Cameron Airhart, and Larry Ortiz) with caring about how the ideas they teach connect to the students' lives.

The physical environment adds to the experience. Most of the Program's students live in the BSC townhouses, which offers plenty of chances for them to bring ideas from the classroom to the dinner table or the living room couch. "I like living in the townhouses and cooking my own meals," said teacher's assistant Cindy Taylor. "It's a safe environment in which to do my work. Everything's geared toward a life education up here." For Patty Carole, Buffalo's diverse urban environment has more "real life" to offer her than Houghton did; she said that she feels "superficial" without exposure

to people of other ethnic groups and economic status.

Taylor pointed out that the Program is "only good for people who want to and can work well on their own." The curriculum is not "pre-digested, handed to them on a paper plate which can be thrown away," she said. Much of the learning that goes on comes from each student's initiative; these classes demand more creativity and diligence from the students than do lectures, which contributes to their life education. "I can't forget what we've talked about this spring," Taylor said. "It will go with me, challenge me, and trouble me."

Next spring, when the Program runs again, a new group of students and professors will challenge and trouble one another, and perhaps become more alive. To be part of this group, contact Bryan Sayers (835-0134 or ext. 490). Two new courses will be taught next spring, most likely "Unhappy and Unhealthy: The Modern American Mind" (by psychology professor John Van Wicklin) and "Friends and Family: Successes and Failures" (by Oregon Extension professor Sam Alvord).

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Opinion

Dear T.G.P.:

Thank you for your statement to the rest of us. Yes, it is time that this nonsense discussion concerning homosexuality in Houghton finds either a halt or a higher level of informed communication. Homophobia is very prevalent on campus, and that is a shame, since we Christians have been called to love and respect all, particularly those whom we perceive to be sinners.

As you know, homophobia is a very evil kind of attitude, as it judges the individual by his or her sexuality, pretending that all the rest of that person does not exist. No matter what an individual Christian may think about homosexuality, we are called to love the sinner even though we hate their sin. Let me make this clear, though: I do not believe that a homosexual person is a sinner by virtue of their sexuality, although I do think that homosexual practice, as any sexual practice outside of marriage, is not acceptable. This

creates a real dilemma for the individual homo- or bisexual person, since all humans have a sex drive that yearns for expression. I guess that until we know any better, celibacy has to be the solution for that individual. I would encourage every one of us to think about the implications to our own sanity if we knew that the only acceptable sexual status for our lives was celibacy. Imagine the pressure, and then rethink your homophobia and change it to loving compassion. I had to rethink my position in this matter, and found myself being called to interact with a homosexual support group. I have learned a lot about people's loneliness, desperation and fears. I wish we all could be more supportive to those who have to live with conditions they have not chosen to be in, and just accept them for what they are, rather than picking up stones in Pharisaic self-righteousness, ready to throw them--not realizing that we most likely do not stand

on Jesus' side in this matter.

Helmut Kostreba

Dear David:

Thank you for your lament about labels (April 27). You correctly identify the dangers involved when we—as we all do—use labels to identify one another.

I offer only one correction. The solution is not to stop using labels; that we simply cannot do. In your editorial, you lament the use of the terms "extremist," "conservative," and "radical feminist" while using for your purposes dozens of others, including "propagandists," "threat," "media," "ignorant assumptions," and "labels." This is not error on your part; it is merely using language. Nouns are labels. Thus, it is not their use, but their misuse that should be avoided.

And what is misuse? It is that which you were lamenting: believing a label to be more informative than it actually is and/or using labels to take advantage of such misunderstanding. It is painting with too broad a brush, ignoring important and often subtle distinctions in a continued on page ?

A FUNNY THING HAPPENED TO MY COLUMN ON THE WAY TO THE STAR. . .

by Jenna Geiser

Actually, it wasn't funny. I opened the *Star* to see how my column looked and found not a blank column but someone else's words with my title at the top and my name at the bottom. A year and a half of pain, frustration, and anger erupted from inside of me. Gradually, my initial emotional outburst became a simmering, aching resentment toward Houghton College. I had lesson to learn.

I reached for Thomas Merton's *New Seeds of Contemplation*. I ended up on page 108 and read, "The most difficult and the most necessary of renunciations: to give up resentment. . . It [resentment] is the last-ditch stand of freedom in the midst of confusion. The confusion is inescapable, but at least we can refuse to accept it, we can say 'No.' We can live in a state of mute protest." These were strong words for someone who had planned on printing a blank column, but I kept on reading. "The problem is to learn how to re-

nounce resentment without selling out to the organization people who want everyone to accept absurdity and moral anarchy in a spirit of uplift and willing complicity. Few men are strong enough to find the solution. . . This is the problem: having to live in complete servile dependence upon a system, an organization, a society, or a person that one despises or hates. . . To have an "I" that is essentially servile and dependent, which expresses its servility by constantly lauding and flattering the tyrant to whom it remains unwillingly, yet necessarily, subject." This was, and is, definitely my problem! Am I strong enough to find the solution? The real question is, am I willing to accept and internalize the solution?

May 14, 1990 was the day I was planning on regaining my freedom, and yet Merton went on to suggest that my servility was all in my mind. "It is not that someone else is preventing you from living happily; you yourself do not know

what you want. Rather than admit this, you pretend that someone is keeping you from exercising your liberty. Who is this? It is yourself." Merton concludes that serving God is the path to the freedom we seek (We may pass that conclusion off as trite only because we do not want to admit the truth that is found in it).

What is the moral of my story? I'd say tune in next week, but there is no next week. I will leave this thought for those of you who have more time to spend at Houghton College, and hopefully those of us who are graduating will take its wisdom with us as a lesson learned: Don't waste your time counting the semesters until you gain your freedom. Start working toward finding the freedom that man cannot take from you.



A FAIRY TALE

by Deborah Gray

Once upon a time, there was a nice little Christian college on a hill in the country, and many students studied there. They studied mathematics and literature, psychology and philosophy, the sciences, humanities. They even learned business and Bible and education and history. Many played sports and musical instruments. And every day they all went up to breakfast and lunch and dinner together. And five days out of the week they came together as a group and worshiped God together. And God loved them, and was very good to them. And everything was very good. For a while.

Only some of the students began to have problems with drinking and drugs and sex and dancing—worldly things—and the king of the college could not allow those things to continue, because the college was a nice college, and the king of the college was such a good and gentle man. He called these misguided students into his chambers and asked them to please stop doing those bad things. And of course they all did, and everyone was very happy. For a while.

But then one of the older and more foolish professors of the college wrote a very wicked book—and the king of the college knew, in all the wisdom of God, that he could not allow the professor to continue writing such bad books. And because the college was such a godly college, and the king of the college was such a godly man, he called the professor and the book into his chambers and asked him to stop writing those things. And the professor did not want to stop. And then both the professor and the book vanished. And everyone was very happy. And everything was very good. For a while.

Now, the Christian college wasn't a very big college and so there weren't a lot of big and modern and breathtaking buildings to study in—but the foundations of the old buildings were still quite strong because they had been laid very well by the Mason Worker—and so the students didn't mind that much. But then the king of the college, together with some of his brightest and best knights, deciphered that God wanted them to tear down some of the older and more decrepit buildings, and erect some big and modern and breathtaking ones. For the students, of course. And so they did. And everyone was awestruck with the glorious beauty of the new buildings. And everyone strolled by them sol-

emnly, gazing up with pride at the loveliness of it all. And everyone was very happy. And everything was very good. For a while.

But then there wasn't enough gold to continue erecting more buildings. And so, the king and his knights, in the good interest of the students of the college, and in the godly wisdom acquired only by much prayer and supplication, decided that God wanted the studies in mathematics to be terminated, in order to continue with the building. And so the studies in mathematics were terminated, in accordance with the plan of God. And the college became more and more splendid as the days and weeks and years went on—the buildings more breathtaking, the grounds more charming. And everyone said that the king and the college were blessings sent from God. And everyone was very happy. For a while.

And it came to pass, once again, that the king ran out of gold, and the construction was halted. It was decided that the history program would be ended next, of course in accordance with the wishes of God. And so it was, and the construction continued. Only now, the students of history became very sad. Some even cried, because they did not want the good king to prevent them from studying history, and they were not sure that it was the wish of God that they be prevented from learning history. And so they assembled and went up together to speak with the king. Surely, this was a grievous error on the good king's part, they thought. But alas, the good and gentle king would not listen to them. And so the students of history packed their meager belongings and departed forth from the nice, Christian college to find a place where they could continue their studies in history, as had the mathematics students before them. And things settled down. And everyone was very impressed with the new buildings. And it was good. For a while.

But then, the other students—the ones who had not departed—began to question the wish of God and the will of the king. It

seemed that as the college grew larger and more perfect, the students became fewer. And now, it seemed, everyone did not go up to breakfast and lunch and dinner together anymore. And five days out of the week everyone did not come together to worship God. And now, it seemed, God had left for other places, though no one knew why. And no one much mentioned God anymore, except in hushed voices in the corners of the chapel. And then not at all. And while it was very, very nice to stand and admire the ethereal buildings, things didn't seem the same anymore. And the hearts of the remaining students began to fill up with protest and sadness and bewilderment. And many wept. And their cries reverberated throughout the entire community, echoing even into the chambers of the king himself, both day and night. And so the king, in all the infinite wisdom of God, and his faithful knights—following the guidance of the good and gentle leader—drew their cunning swords and cut off their own ears. And the nice, Christian college on a hill in the country fell silent.

And now, on clear days, even if you stand forty or fifty miles away, you might be able to see the college, giant buildings straining up into the skyline. The sight is magnificent. And, if you're very, very quiet, you might even be able to hear the hammer of the workman as the latest creation is erected. And things are looking up for that nice, little college on a hill in the country. And every so often the king and his knights venture out from their chambers, and walk forth onto the empty campus, admiring the elegance and majesty of the buildings. And everything is very good. And everyone is very, very happy.

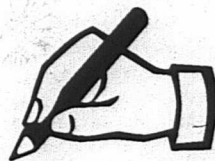
[All characters in this tale are purely fictional. Any resemblance made to actual-life individuals is completely coincidental and carries the full and mournful apology of the author].

Dear Campus:

I am writing to bring your attention to a couple of things I have seen on campus which I am concerned about. First, when I went to the Winter Weekend Spot, I was upset to see acts in which there were sexual connotations. I do not think there is any need for this in order to be funny, nor do I think it is right. Second, I was upset to hear a song with

lyrics about Satan being played at Big Al's. I think discretion is needed.

Becky Brett



ON THE RECORD

The Swirling Eddies---Outdoor Elvis

by Jamie Lindsay

The Swirling Eddies, for those unfamiliar with the band, are a group assembled by Da lead Terry Taylor. Taking on pseudonyms like Camarillo Eddy (Taylor) and a general image of half-seriousness, the Eddies have released their second album, *Outdoor Elvis*.

Outdoor Elvis begins with the title track, a very interesting speculation that Presley is alive and well and fishing in the woods somewhere, perhaps Maine. In the process, the Eddies attack the high pedestal on which our society places "heroes" like Elvis:

We have sinned; forgive us Outdoor Elvis.

We'll build a shrine among the pines to you

('til the end of time we'll stand in this line for you).

The album, unfortunately, slips from here, lapsing into a string of four

mediocre songs making little sense and not sounding particularly good. In "Urban Legends" we hear, "*JFK is alive and well; Kissinger is a beast from hell. The face of St. Paul in this butt roast assures me that I'm going up to heaven.*" Excuse me, did I miss something? Songs like "Knee Jerk" and "Tiny Town" solicit a similar confusion on my part.

The album does have some good songs on it, such as "All the Way to Heaven" and "Mystery Babylon," a modern description of the Babylonian harlot described in Revelation 18. "Billy Graham," the finest song on *Outdoor Elvis* in my humble opinion, lauds the evangelist from which it derives its name, a man who has remained untouched by the scandals hitting most high-profile evangelists these past few years. Witness: "*I don't know about these other guys; there's something in*

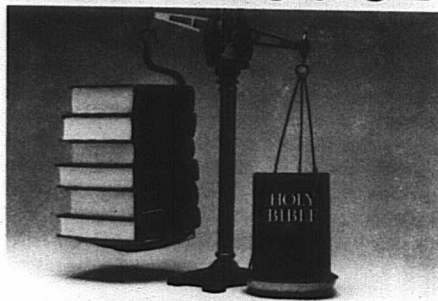
the back of their eyes. But Billy, you're the man, who don't use sleight of hand."

These fine moments still have to compete with average songs like the whimsical "Arthur Fhardy's Yodeling Party" and truly awful songs like "Attack of the Pulpit Masters." The latter song is an unimaginative tirade against exploitative evangelists and a musical disaster. The guitar work is a confused mess; the vocals sound more like yelling than singing.

All in all, this album is very inconsistent. At times it sounds very good vocally and musically; at other times it makes you wonder what possessed them to record a particular track. The Eddies are not untalented musicians. They can do better, and that is the frustrating thing about this album: they just have not worked to their true potential.

Rating: ☆ ☆ 1/2 (Fair to Good)

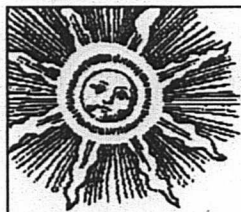
At our law school, this book still carries a lot of weight.



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The Houghton Star

SENIOR ESSAYS

The next several pages consist of reflections. . . revelations. . . speculations as to what exactly this place called Houghton College is. They are brought to us by eight graduating seniors who, by sharing their thoughts, wish to help others understand their own experiences here. These are the senior essays.

Paul Baxter The Case for Conformity

Many things are wrong with Houghton College. People have mixed up priorities, professors have given bad lectures, guest speakers in chapel have said dumb things, and the hot water runs out when I want to take a shower. While these things are undebatably true, I decided that rather than tell you of the problems of Houghton, I will relate to you a problem I have tried to come to terms with in the course of my education here.

When I attended high school and high school youth group meetings I felt perplexed by this problem: should I do something good if I'm doing it for the wrong reason? Or, more specifically, should I do good things out of peer pressure?

Two portions of scripture complicated this problem for me. In the Sermon on the Mount, Jesus condemned those who have wrong motives, even if outwardly they seemed OK. Those who lusted and hated were as guilty as those who were adulterers and murderers. Matthew 5-6 are enough to make anyone feel guilty about something. The other scripture was Philippians 1:15-18 (NIV), which says, "The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice."

My question then was this: Is it right for me to pray or witness or be in a ministry, if I'm doing so to gain acceptance with the people in my youth group? At that time I said "no." I found that Isaiah 1 was very powerful in showing the evil

of worshiping God externally but not internally. My decision, though, was rarely acted upon. I found it irresistible in church to keep myself from singing and praying with everyone else. At that point I not only had wrong motives, but I was disobeying my convictions.

What I have learned while I've been at Houghton, however, has caused me to change my mind. I will try to show you why. We who are not Manichaeans believe that the God of the Old Testament is the same as the God of the New Testament, and that the way God treated Israel is in many ways a model of how He treats us.

God raised up a nation of people of His choosing and gave the people laws to follow. If they obeyed the law, they would be blessed; and if they disobeyed, they would be cursed. What was their motivation? They were told to love the Lord and keep His commandments. They were also taught that good things would happen if they obeyed and bad things would happen if they didn't. One can barely read ten verses of the Old Testament without getting this message. The parents were taught to train their children in the way of the Lord—not very voluntary for the children.

In the New Testament we are confronted with the saving grace of Jesus Christ—but still, rewards and punishments do not disappear from the text. On the contrary, there are wonderful expressions of riches beyond our dreams—and terrible descriptions of Hell. How then do I settle my original

PHOTO BY CHRIS DANIELS



question?

The answer at this point is obvious to me. It is always right to do good. If we do what God has told us to do, this makes Him happy. The author of Hebrews quotes from Proverbs 3:11-12 regarding the Lord's discipline of those He loves, and adds the following: "Endure hardship as discipline; God is treating you as sons. . . it produces a harvest of righteousness and peace for those who have been trained by it" (Hebrews 12:5-11).

If we are to do good because our parents make us do it, as argued in Hebrews, then is it so wrong for us to do good in imitation of our community? I hope not. God works through our communities, neighbors, friends, and family to build us up into the image of Christ. Let us not despise God's gift of peer pressure.

a child of God,
Paul Baxter

Houghton College: a place of deep, dark secrets. With gossip such a problem (and then there's condemnation), most of us damn ourselves to silence.

There is a big lie in evangelical circles. This lie defeats common sense, and yet we believe it. We really believe that there are things about us, things we have experienced, that are so horrible that no one else could stand to know them. And so we keep quiet.

In such a small community there is no running away, there is only transferring. Among those who stay are very broken-hearted people suffering the failure of a homosexual relationship; there are women bearing all alone the questions faced by an unwanted pregnancy and men all alone in their questions of responsibility; there are closet atheists who, terrified of their own doubts, faithfully show up at prayer meetings and pray for the backslidden; there are a few paralyzed by the fear of failure; there are those who feel hopelessly lonely and alienated from those next to them in chapel; there are rapists and rape

Beth Brotzman A Call for Honesty



victims who occasionally run into one another in the campus center. . . .

We are like blind rats trying to find our way through this four-year maze.

It is maddeningly tragic that we have become so caught up in our moralism that we fail to love one another, and we fail miserably as long as we are too

afraid to be honest about ourselves with one another.

I am petrified of you, of what your response would be to half of my life—and you're only human! How will I dare approach God in his perfection and holiness?

But I have shown my ugliness to a few people and they have accepted me. I'm beginning to believe in a God who loves me unconditionally; and the full force of that word hits me now and then like a shock and it breaks my defenses down and I end up crying, convinced for a moment of that other God that I call Mother. She holds me and I lie in her arms like a weaned child (Psalm 131).

I challenge you to be honest with yourself, and then to show that self to a few people you think you can trust. Maybe they'll show you a bit of who they are. And then, perhaps you can approach God together. I'm speaking to you as one beggar to another who has nothing to lose.



RANT The Last One -Mark Shiner

And they, since they were not the one dead, turned to their affairs.

Robert Frost

In a few days I will become an alumnus of Houghton College. And at that time, for most of you, I will cease to exist.

Funny how that happens, isn't it? All year I've been in the public eye as the writer of this ridiculous newspaper column. Last year I was one of the ringleaders of a deviant protest that challenged a decision made by the Board of Trustees. And now I'm considered important enough to write a senior essay.

Big deal.

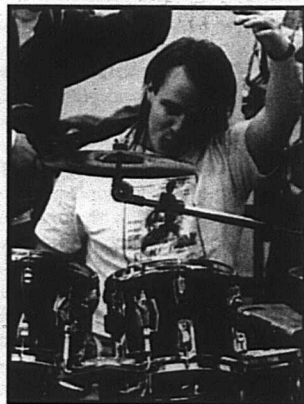
If I were to write a letter to the *Star* next year, you'd probably feel like I felt every time Mark Horne wrote a letter this year—like, "Hey, you're not here, you're not part of us, so mind your own

business." And three years from now, I will have been, by-and-large, forgotten. The fact is: in a situation like we have at Houghton College, most everything is impermanent.

So next year you will turn to your affairs, and I will turn to mine. And soon there will be another column in the *Star* to annoy people. And there will be new deviants, and new reactionaries. I'll be in Boston, playing drums, living in community, and looking for the Kingdom of God. And I will be just as anonymous there as I will be here.

The things I've done here seem pretty insignificant. If I have written for anyone or anything but God and His glory, I have only displayed my own sinfulness. I may have been a "challenge to the status quo," but what does it matter? These things will soon be forgotten. In the end, it seems, what matters is not so much what I've achieved, but for whom I've achieved it. If I've written well, or have participated in lots of activities, but have drawn no one closer to God or a brother or sister in the process, what have I achieved? Nothing. Nothing.

I leave here with nothing but the hope that the God who has grabbed hold of me will not let me go until he has finished with me. And it's obvious, glaringly obvious that he has not yet finished with me. So keep your fingers crossed. And pray for me—at least for as long as you remember. Thank you, Houghton, for three of the most interesting years imaginable. Cheers.



Kristen Roth

The Death of Idealism

Four years at Houghton. The idealistic freshman who moved into East Hall that September in 1986 is gone, for the most part. Looking back, I can only marvel at the changes that have taken place in me, and I wonder how I ever got from that wide-eyed freshman to the person I am now! I can certainly see that God has not been absent from my life. And I can see how certain times that were very difficult—times that made me suffer—have, more than any other things, enriched me and helped me to grow.

My journey during my years at Houghton has largely been one from idealism to a more sober but more well-balanced realism. I came here expecting something akin to a four-year summer camp. How wonderful it would be, I thought, to live my life surrounded by Christians! It didn't take too long for me to start realizing that Houghton was not heaven-on-earth. I began on an individual level: roommate conflicts, roommate conflicts, nasty letters in the Star (between Christians! What a shock!). My blithely-held view of humans as basically good was being seriously challenged.

By the time my junior year came, I was beginning to understand that humanity's fallenness manifested itself not just on the individual level, but on the institutional level as well. I spend a semester in Central America, where the toll of years of government oppression and violence is obvious everywhere. I returned to Houghton wiser, and less idealistic about the essential goodness of the world. I was so relieved to be back at safe, comfortable Houghton. No institutional evil here! Despite my realization that relationships between individuals were always to be ruined to some extent by our fallenness, I still had confidence in the fact that I was at a Christian college, run on Christian principles.

I suppose my idealism still lived on, more strongly than I thought. It hadn't really occurred to me that the institution of Houghton itself might be seriously affected by humanity's sinful nature. The painful struggling that I experienced second semester junior year, during Dr. [David] Meade's tenure denial, showed me, more profoundly than ever before, the reality of evil in the world. It helped

PHOTOGRAPH BY CHRIS DANIELS



to wear away that idealism which, like a strong outer covering, had served to protect me from my protective covering being chipped away. Nothing sped this process more than an interview with a committee of trustees set up to reconsider "the Meade Issue." As a Bible major, I was asked to speak to the committee on behalf of my fellow majors. The coldness, hostility, and genuine lack of concern in what I had to say about Dr. Meade which I felt from the committee members was like water poured on my sugary protective shell—it dissolved it. For the first time in my life, I came face to face with a wall of institutional evil. I was surprised by it, and I had no idea how to react.

Since then, through the many hours spent in thought about this issue both with others and alone, I have come to a deeper understanding of how the Fall affects our world. I recall something John Hartman said when we were discussing Dr. Meade's tenure situation: human's sinful nature is *magnified* on the institutional level, not *minimized*.

So what is the point of all this? I guess this is it: I am thankful that I was brought out of my little ivory tower and into the world. How much I needed to see reality from the underside! How much more can I now appreciate humanity's *need* for God's grace! How much more able I am to deal with systemic injustice now! I will always be saddened by the injustice done to my friend Dr. Meade. Yet I'm thankful that God used that situation to help transform me, a freshman with misplaced idealism, into a wiser and more whole person.

Thom Fenner

Learning From Mistakes

This past year has been the most challenging of my life: emotionally, socially, academically, professionally (i.e., in my position as Student Senate President), and spiritually. I have struggled with numerous issues in each of these areas, and I wish I could say that each challenge I faced was positive and beneficial, but unfortunately this is not the case. I do not intend for this to sound ominous or negative, just descriptive.

It is difficult enough to write an essay of this type under normal circumstances, but the past several weeks have been particularly trying, and now I am finding it almost impossible to sort through my thoughts and emotions to create something meaningful. I guess the key here is that this is meaningful to *me*, but I do hope that I can make this meaningful to you as well.

I have experienced the entire spectrum of emotions that students generally go through, ranging from "loving" everything about the college to "hating" everything about it. Regrettably, I have found myself experiencing more of the latter this past year.

All year, I have experienced frustrations in trying to maintain and strengthen friendships SO that they would last beyond my time here. I have experienced frustrations in trying to be an effective leader. I have experienced frustrations in trying to keep up with my studies, in trying to find time to relax and sleep, and in trying to make time for God.

I suppose that we are always most critical on ourselves, but I feel that I have failed in each of these areas, and I am experiencing a great deal of pain as I wrap up my college career.

My pain stems from a number of sources. First, those friendships which I had sought to strengthen and which had meant the most to me were destroyed this year. Next, I found that I am too trusting, too naive, and too generous to play the political games that occur even on our Christian campus.

Also, although I was fairly successful academically, it was only because of more lost sleep than I care to think about. And who has time for God? I can

continued on page 12

Fenner, continued

say in all honesty that God *is* the most important part of my life, but this really doesn't matter when there are a million and one things that need to be done. There are only so many hours in a day; something will always have to suffer. . .

There are several positive things that have come out of my negative experiences, and I think it only fair to mention those. Experience. I definitely learned a lot about myself, about people, about politics, about God. My thoughts about these are now very different from when I came to Houghton.

I was able to form some very special relationships with several of the faculty and staff, most notably Larry Ortiz and Bruce Brennenman, who have been sources of friendship and encouragement. I will miss them both.

I am saddened that I am looking forward to leaving Houghton. Last year, if someone had asked, I would have said that I did not want to ever leave here. This year, however, I realize that it is definitely time to move on. I know that there is a great deal that I will miss about this college, because despite everything, I do love it here, and I would not trade my experiences here for anything. And, I praise and thank God for creating the odd circumstances that brought me here.

I would like to take this opportunity to pass on my piece of "wisdom" to you, for what it's worth. Try to love one

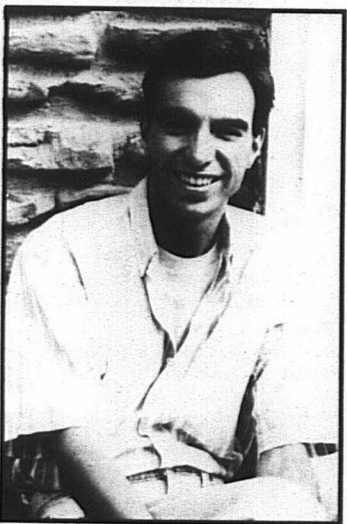


PHOTO BY CHRIS DANIELS

another more—a lot more. I realize that so many of my difficult experiences have come as a result of people, and I include myself, not caring enough about one another. Try to think more carefully about what you say and what you do, and make these consistent with one another. Believe me, I know this all sounds trite, but I believe if we could only follow through with these, our campus would be in a much better state.

Jay Preskenis A Foolish Consistency

Lately, I've frequently been asked the question "Are you excited to be getting out of here?" I respond, "Yeah, I'm glad I'm done, but Houghton has really been a good place for me."

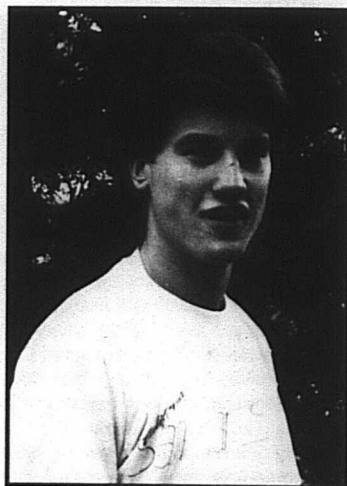
There are some gentle and caring people. I will miss them. Throughout my years, these people have spoken words of hope to me, even while I was feeling so confused. Not the least of these were the professors at the Oregon Extension.

One of the areas with which I've been most confused is God. During my freshman year I became dissatisfied with this place because the students here seemed so lackadaisical. People talked about living for God, but I witnessed very few who intentionally made it a practice. If I had not been made an RA my sophomore year, I wonder if I would have come back. I was pretty frustrated with this "Christianity."

I "made" RA, and it was during training that one of my fellow trainees termed me "a self-righteous pain in the butt." This made me sad, but I certainly had Biblical justification for living as I did.

No one has called me self-righteous this year. Maybe it's less true now than it was. At any rate, I no longer know any divine sanction for it.

I disliked this institution during freshman year because it lacked zeal in its stand for Christ. I dislike this institution now because it's an institution. Therefore, as Will Campbell says, it's inherently both self-protecting and self-seeking. I guess it has to be this way or else it wouldn't exist. How could an institution seek the good of a specific person? Spontaneous acts of love do not fit. We have rules; this makes it easier and this makes sense. Thus, Houghton can protect itself and me (yipee!) from mistakes!



PHOTOGRAPH BY CHRIS DANIELS

But when people like Dean Danner do try to do this love stuff, they are lambasted for being "inconsistent." Institutions are predictable, efficient, productive, and principle-oriented (and people expect that). Maybe Jesus is not. Love doesn't make sense. It has something to do with getting our toes stepped on, or worse yet, a spear thrust in our side (but this doesn't look good—another thing institutions are interested in).

It would not be beneficial to have Jesus lead the parade. He's going to care less about the pace than the people he meets along the way. I, for one, would slow Him up as I cry out, "Son of David, have mercy on me."

At the Oregon Extension I heard the gospel, perhaps for the first time. Paul Young reminded me of this the other day in class when he said, "God doesn't turn his back on you. God says, 'I want you to be mine and I'll do whatever it takes to make it happen. . . I love you and I do not change.'"

This seems like a God who is big in mercy. This is not the God I knew freshman year. How can I not like this God? I spit on him. I mock him. I act committed, then I leave him when it's convenient. I eventually kill him for messing with my institutionalized religion. Then, as he dies, he declares me unconditionally forgiven. (Uh, if that's true, that's unbelievably Good News.) And now, as he lives, he stops along the way for me—and that's a DUMB move if he is interested in efficiency, consistency, or performance. But possibly he knows this already.

Carol Volkert

No Perfect Worlds

I leave Houghton as a much different person from the one who came here four years ago. As an incoming freshman, life seemed fairly simple. I assumed that in four years I would have a degree in a sensible major, be engaged (not that I especially desired marriage at that particular time, but it seemed to be the fate of every girl I had known who went away to college—I figured it was somehow part of the deal), and I assumed that I would be well on my way to continuing living the nice, comfortable life that I had always been blessed with. Yet deep down I questioned if life must somehow be more than this. I wanted/needed life to be more.

In the last four years I have been challenged to question the basic assumptions I had of my world. Through a few professors who challenged me to wrestle with the complex issues of life, as I saw their own struggles for truth, I discovered a world that is deeply troubled and hurting. In this world, little made sense. I realized that 80 percent of my world consisted of impoverished people, revealing to me that the lifestyle to which I had grown accustomed was obviously available to only a few—how could I justify this? I discovered that governmental systems and institutions of every kind, even Christian ones, often work according to their own interest or agendas, forgetting the people they are there to protect and serve. It became apparent to me how deeply we all are stained with sin, individually and institutionally. Suddenly my perfect world seemed broken with deep injustices. In every direction I turned nothing seemed to look the same; my eyes had been opened, life was no longer simple.

I questioned God and wondered where He was in all of this. If God truly existed, why did He seem to remain so impotent to all that went on around Him? I questioned His nature and why He is worthy to be God.

In the past year I have begun to learn of a God who is indeed worthy to be Lord of my life. He is a radical God who chose a radical way to reveal Himself by actually coming to be one among us, fully taking on our humanity in complete solidarity with His creation. As Henry Nouwen states, "Our God came to suffer all of life with us." I have discov-

ered a mighty God who seeks justice and *shalom* for all His people. I never understood the full meaning of the common song during childhood, "Jesus loves me, this I know." I realized that I really did not know, at least fully know, what it means to be loved by God—to be unconditionally accepted through His grace. This truth is so awesome when it is truly thought about, that it is impossible to fully comprehend.

All of these thoughts have revolutionized my thinking. My goals are no longer the same as the ones I came to Houghton with. Life seems to have few black and white areas, but instead many areas of varying shades of gray. Life is certainly no longer simple, but it is good—because now it is real.

The relationships, both with professors and peers, which I have built here have been the catalyst to so many of these new thoughts. Each professor I have had has helped to shape my thinking—I have appreciated so intensely the impact that they have made on my life. Three stand out in particular—Dr. Kay Lindley, Dr. Larry Ortiz, and Dr. Bob Tice. Thank you for struggling with me and for sharing your visions. Thank you for showing me that life is more than easy answers to simplistic questions and for revealing to me a God who truly is Emmanuel, God with us.

PHOTOGRAPH BY CHRIS DANIELS



PHOTOGRAPH BY...

Chris Daniels

Thespia Overview

"You've got to have life to love it, and you've got to love life to have it."

Thornton Wilder, "Our Town"

Since I enjoy the art of acting, and the experience to which it lends itself, I have decided to relate my time here at Houghton in what I call College Life in Four Acts.

Act I

The cast is chosen; the stage is set. The roles are varied, with some actors adopting lead parts and others choosing small, unnoticed, but nonetheless equally important roles. You begin to learn your lines, knowing what to say and when. You learn where you should be on stage and at what time. You are constantly in the public's eye, burdened with proving your worth to the directors. Backstage, however, you are more yourself. It is here that friendships form and true feelings are conveyed. If you survive the first act without too many miscues or mistakes, you are kept on in the cast for Act Two.

Act II

You return on stage, your role only slightly changed, for character is difficult to alter. The setting may have changed outwardly, but inwardly the stage is the same. Sometimes you may be judged for your costume, and sometimes the blackouts may cause you to stumble on stage. You know the actors that you enjoy being with, and your friendship with them grows backstage. You learn when you need to be on stage, when to perform for the public. Your friends see you backstage when you aren't a stranger. Use this time to relax and enjoy. (By the way, ticket prices just increased.)

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Sex Survey continued from p. 3

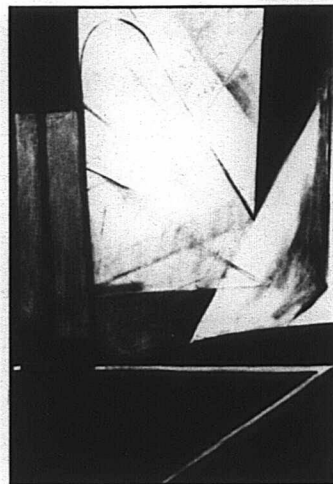
the survey reflecting negative attitudes toward premarital sex. All but one late dater believe that "even the highest state of love and devotion would not justify premarital sex."

Ninety percent of the sample believes that premarital sex can create lasting scars whether or not they actually reported having had premarital sex. Among those who have engaged in premarital sex, 55% believe that it is sin in contrast to a 74% belief rate among those who haven't had premarital sex. Those who have not had premarital sex are significantly more apt to believe that "today's generation takes premarital sex too lightly" and that it is "more apt to hurt rather than harm a relationship."

One quarter of the sample expressed either agreement or neutrality with respect to the statement, "only virgins are worthy marriage partners." About 75% disagreed, and almost 50% strongly disagreed with that statement.

Only half the number of Houghton students (11%) believe that only virgins are worthy marriage partners. Recent data from the National Research Council estimates that about 55% of adolescents by age 18 are sexually experienced (44% female; 64% male). Dur-

This piece by Chris Whiting claimed the "Best of Show" award in the juried competition last week. The preliminary selections for works represented were made by the art faculty, and these selections were hung in the gallery. Artist Edward Knippers then judged the works. According to art professor Gary Baxter, the juried competitions "used to be somewhat of a tradition" and the visual arts department is "reinstating it."



ing the college years the figure rises to 70% to 80%.

According to the 1989 nationwide *Gallup Youth Survey* representing four-year and community colleges, 52% of college students who call themselves "evangelical" consider premarital sex wrong, although 90% report having had premarital sex. By comparison, this Houghton study finds that 19% oppose premarital sex, and only 81% report having had premarital sex. This suggests that Houghton students (or at least those who returned the survey) hold far

more conservative attitudes and behaviors in this area than college students in general. They are also significantly more conservative than students on other college campuses who call themselves "evangelical." Also, as Houghton and King's are considered to be corresponding in attitude toward sex, and the Houghton survey's results differ little from the results of a similar King's survey in 1974, it can be assumed that there has been little change in sexual attitudes at Houghton over the past fifteen years.

(continued from page 13)

Act III

You have memorized all your lines, and know exactly where on stage you want to be; as your director has hoped. However, you may be tiring of having to perform constantly, and backstage activities may not be delightfully inviting. Conflicts on stage may collide with conflicts backstage. The lights are hot and you wonder if you can see the meaning of what you are doing. The director tries to help, but you need to realize what this play is trying to say; where you should be on stage and why, and how much backstage time to take advantage of. You may knock over a prop or miss an important entrance, but hang in there.

INTERMISSION

Act IV

This act usually starts off well with the

actors giving it their all, only to succumb in the end, realizing that the play is almost over. This is your last chance to make friends with new actors (in this play anyway). In reminiscing on the first three acts, you can easily spot the flaws with the staging, the directors, the plot of the play, etc. But stop and think of the backstage moments—the friendships, the fellowship, the love that's not an act for the public. Soon the last lines will fall on the proud ears of relatives congregated in a stuffy auditorium. The curtains will close and the applause will congratulate those who performed to expectations. But as the play ends, actors will leave whom I wish I had known during the first scenes. Alas, we've had our curtain calls; as many had before and many will have after us. Now we can only hope the reviews are encouraging.

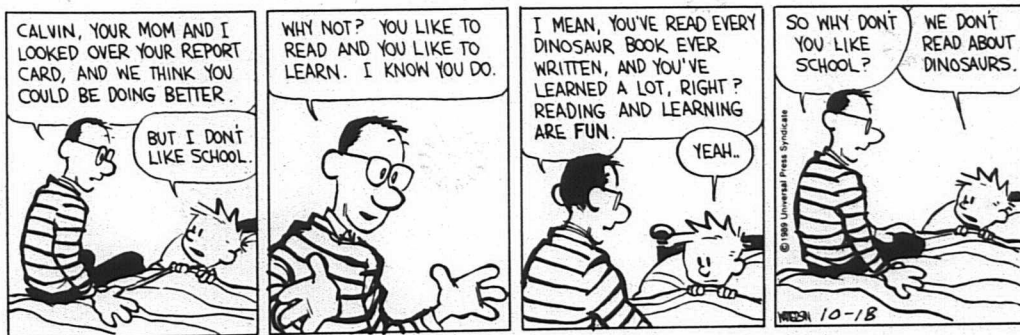
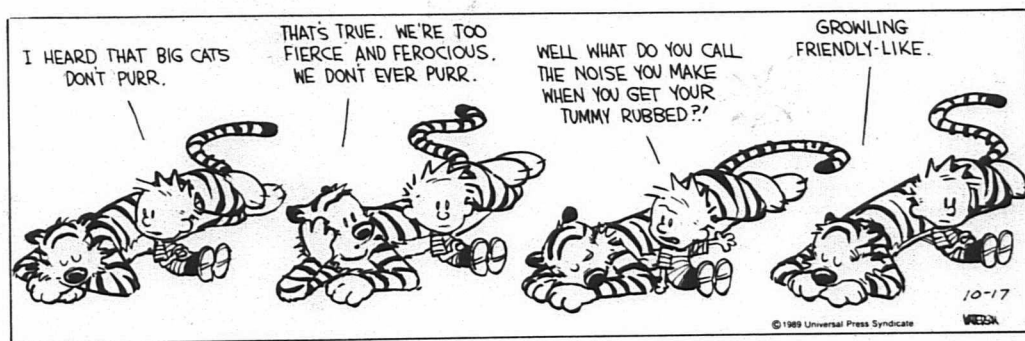
aside: any senior can write an analogy

of college as a play; it is not complex. My wish is to state that some people are onstage too much of their college career. I'm not encouraging you to ignore the primary purpose of college, but the experiences backstage will far outlive those on stage.

Please; laugh, love, make friends, smile, cry, and laugh some more. We are all of one creation, so enjoy each person for what they are worth. (In the words of the immortal Dr. Charles Bressler who let me enjoy the only class I never skipped throughout my college career: "I have to be kind to you, you may be my next-door neighbor in heaven.") SO: Be Kind! Enjoy the activities and precious moments off the stage. Once you graduate, you will leave with only a diploma and the memories you have created. And I pray my memories will last a lifetime. To you all who smile at me, to you all who care and have made an impact on my life at Houghton: Thanks and God Bless You All.

Calvin and Hobbes

by Bill Watterson



EDITORIAL

Well, it's been fun. I'll spare everyone a farewell-type editorial because I'll be here next year (and besides, I'm past deadline). In the meantime, here's a bit of what to expect in the fall.

LIST OF THE TOP 14 THINGS WHICH I'LL FIGHT TO THE DEATH AGAINST NEXT YEAR

1. Plastic Christianity.
2. The attitude that thinks "God loves you" is a cliché.
3. Cynicism, particularly my own.
4. Rampant overwhelming indifference regarding anyone other than oneself.
5. The twin extremes of mindless legalism and willful ignorance.
6. Non-communication between administration, students, faculty, staff, alumni, etc., etc.
7. Asinine rumors (I heard a really silly one last week and no I'm not going to tell you).
8. Conformity to things other than the Image of Christ.
9. People who think the environment is a non-issue.
(*Parking spaces* was a non-issue. The environment is, you know, where everyone *lives*.)
9. The mindset which holds that criticism is never positive.
10. The mindset that holds that criticism is the only positive.
11. Lack of forgiveness.
12. Any more attempts to put air-raid signals in the New Academic Building.
13. People who bash in the Star office wall by tossing themselves and one another against it (I will shoot to kill—in love, of course).
14. Labels, labels, labels.

L. David Wheeler
Editor-in-chief

A. Cameron Airhart
Advisor

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Ivan T. Rocha
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Reporters and Columnists

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Dan Noyes
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Photographers

Mark Deeter
Typist

Ray Coddington
Printing

The Houghton Star is a weekly student publication; its focus is on events, issues, and ideas which significantly affect the Houghton College community. Letters (signed) are encouraged and accepted for publication; however, they must not constitute a personal attack, they must be submitted by noon on Tuesday, and they should be no longer than two double-spaced pages. The editor reserves the right to edit all contributions.

continued from page 6

effort to make the truth more simple than it really is.

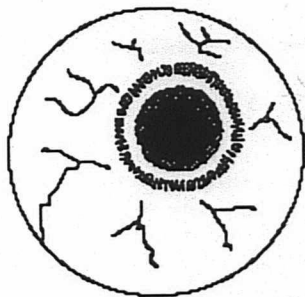
And the solution is not to avoid the use of labels, but to use *more* labels and to use them carefully. There are more than two kinds of people in the world, and we need lots of labels to make all the important distinctions which need to be made.

This--I think--is much of what education is about. At least it is what education at Houghton should be about: a Christian education in the "Label" arts.

Carlton Fisher

NOTICE

Last week's column attributed to Jenna Gieser was in actuality not written by Jenna, but by some anonymous imposter. The Star apologizes to Jenna and the community for this individual's actions.



The Houghton Stare

Volume 82.21A

May 7, 1990

The Houghton Stare, the somewhat official "spoof issue" of the Houghton Star, is dedicated to Douglas Spink. We love you, Doug!!!

Religion and Philosophy Scrapped

by someone

After a stormy week of meetings, allegations, and denials, it was finally revealed Tuesday that the entire Religion & Philosophy division is going to be phased out.

Academic Dean Clarence Bence confirmed that at a secret conclave in the basement meat locker of Benny's Hamster Grill in Hume on Friday, April 20, the HCHSEES (High Council of Faculty and Staff and Everybody Else Except Students) voted 2 to 1, with 2 abstaining and 1447 absentee ballots disqualified, to recommend

to the Board of Trustees that the Division of Religion & Philosophy be tossed in the dumpster. He said that while final authority to act on the recommendation lies with President Daniel Chamberlain, the division's instructors should begin clearing their desks because the wrecking ball will be taking the fourth floor off of the New Academic building over the weekend.

Asked about the administration's reasoning, Bence cited declining enrollment in the programs as a major factor in the decision.

"It's become clear to us that Christian ministry is not a growth field," he said. "Students aren't looking for training on how to think about their faith, or how to pastor in the inner city for sub-minimum wage, or how to translate the Bible in Zambia while fighting dysentery and being shot by guerrillas—not any more. Careers that students are coming to us for these days, like Christian money market management, can be taught by other divisions."

(continued where there's room)



The *Stare* editor stands his ground, assisted by loyal sidekick. (Photograph by Chris Daniels)

Star Schism Sparks Severe Skirmish

by someone else

A minor disagreement recently over editorial policy has turned the *Stare* office into the site of one of the worst cataclysms since World War II. Current editor-in-chief L. David Wheeler and his future colleague Ivan Rocha, leaders of two diametrically opposed camps, met yesterday in what was to become the bloodiest battle ever to occur in Houghton.

The conflict apparently stemmed from a slight misunderstanding between the pair over Rocha's role as co-editor next year. Rocha, in a misinformed opinion as

to his future duties, supposed that he would have considerable power and influence over events here at Houghton. When he approached Wheeler about the idea a week ago, however, Wheeler was appalled at Rocha's *naivete*. "I thought that Ivan was a nice guy," Wheeler reflected. "I never believed he was a megalomaniac. I thought that he would have been happy bringing me coffee."

From there, the hostilities grew; and the *Stare* staff soon became divided. The first Rocha

(continued somewhere or other)

News

Star Schism, etc.

(continued from elsewhere it came)

partisan was Mark Deeter, the staff typist. Constantly annoyed by Wheeler's changing of the MacIntosh's error messages, Deeter joined Rocha in finding other converts to the Rocha cause under the slogan, "Truth, Justice, and Power By Divine Right." Wheeler gained his own following with the (naturally) moderate slogan, "Truth, Justice, and Anything Anybody Wants Within Reason."

The morning of the battle, both camps were in the **Stare** office, eyeing each other warily and tossing profound philisophical quotes back and forth. Among these horribly destructive snippets of wisdom were quotes from Mus-solini, Machiavelli, and Oscar-Mayer ("No matter how you slice it, it's still bologna.") After this particu-

larly nasty quote from Mayer, which Mark Shiner promised to use in his next column in lieu of another Thomas Merton allusion, the Wheeler army could stand no more. The **Stare** office was promptly turned into a war zone.

A Wheelerite reporter, being pursued by a Rochite reporter, accidentally sparked a one-man counter-revolution when she ran into the darkroom and overexposed photo editor Christopher Daniels' entire roll of interesting Houghton rocks. Daniels, understandably annoyed, lapsed into a berserker fury and proceeded to, in his own words, "boot some head." Regret-tably, in his rage he rent two innocent **Boulder** staff bystanders to tiny bits and mortally wounded three **Stare** reporters before being

restored to sanity by the soothing portraits in the **Stare** office.

The battle was finally re-solved when custodian Dwayne Tullar, only wishing to vacuum the **Stare** office, entered and witnessed the chaos, the bloodshed, and worst of all, the mess they were making. Armed only with a determination to clean up the mess and his Black Belt, Tullar bravely entered the fray. Within five minutes he had all the combatants either unconscious or restrained; within an hour he had the office sparkling; and within 12 hours he had repaired the schism between the two leaders.

The Administration, in a characteristic display of intelligent prioritizing, agreed to aid Daniels in recovering his interesting rock photos.

Religion and Philosophy Scrapped

(continued from elsewhere)

Asked to clarify, President Chamberlain stated, "Educo-institutional hyperplanning demands a biosimulative husbanding process." Asked to clarify his clarification, he observed that the college doesn't really have the resources to teach religion and philosophy into the 21st century, seeing that no Bible instructor with any new ideas has been let in the door without being let back out since the 19somethings. He further compared the process with the after-communion cleanup when the used plastic cups are thrown away.

Dean Bence proceeded to say that all efforts would be made to assist students with religion and philosophy majors in transferring, especially one-way taxi fare and economy class plane tickets. When

asked to what use the money saved by the closing of the division would go, he mentioned the Fine Arts Building and the possibility of a new division based around "life options" which the administration thinks will be in demand in the future, including majors such as remote control housecleaning and plumbing psychology. This replacement of the existing division with a Division of Janitorial Services would, he said, necessitate a change in emphasis from the integration of faith and learning to the integration of "doing windows" and learning.

Reaction from the affected faculty and students was mixed. Dr. Harold Kingdon said he would greatly miss hearing his mellifluous voice resonate in Wesley Chapel

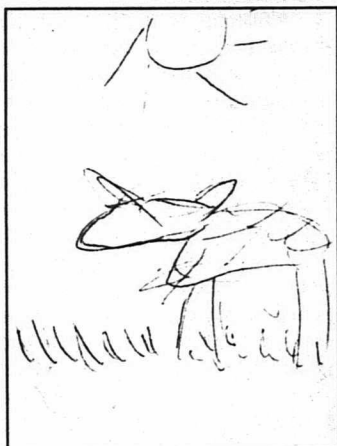
chapel introductions.

Professor Warren Woolsey declared his plans for a peaceful retirement had been shattered; he said he will protest the decision by lecturing in the quad until at least 1995. Dr. Brian Sayers was a bit more philosophical about the whole thing, saying it was a fascinating illustration of a Nietzschean interpretation of Darwin's theory of natural selection, though he's not sure whether the *Übermensch* in this case is a moral agent or a moral patient. And junior Bible major Abramowitz Gonzalez, who hasn't emerged from the Gospel commentary stacks in the library since taking *Life of Christ* last semester, says the change suits him fine because he now wants to take up library dust reduction.

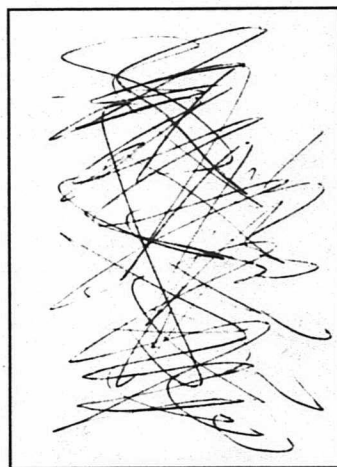
Arts

Life in its Evanescence: Amy McFrantle

by yet another someone



"I Love Mort"



"Fore Dadbdby"



"Outside"



untitled piece

From today until the end of Mayterm, the Wesley Chapel Gallery proudly hosts the works of Amy McFrantle. McFrantle, a kindergarten student at Richard Nixon Elementary in Begonia, Kansas, is among the more promising new artists to emerge in the 1990s. She works primarily with crayon, but has occasionally delved in the finger paints.

McFrantle's show, entitled "Mort," comes to Houghton directly from its previous host, the refrigerator in the McFrantle household. Ernest P. McFrantle III, owner of the refrigerator and, coincidentally, the artist's father, arranged the details of the Houghton showing with gallery director Roselyn Danner and Vice-President for Finance Kenneth Nielsen. McFrantle III is no stranger to Phonathon and Luckey workers; he has donated \$20 million each year to Houghton and, coincidentally, has donated an additional \$10 billion this week.

"Amy McFrantle's works, particularly the 'Mommy' series, capture the fragile, elusive spark of human evanescence and the tranquil breath of an esoterically beautiful yet tortured (as a rose among thorns) Americana," Danner commented. "We had been offered a

bunch of rare Picassos or something, but from the first glimpse of McFrantle's delicate crayon strokes, we knew there was no contest whatsoever."

The works in the "Mort" showing revolve primarily around life in the McFrantle home. Portraits of McFrantle III, his wife Gertrude (the subject of the four "Mommy" pieces), their son Bernie, and the artist's dog, a German shepherd named "Mort," constitute the bulk of the show, although it does contain a landscape entitled "Outside," several portraits of a figure assumed to be the artist's kindergarten teacher (the most striking being the stark, graphic "Mr. Mudge Gets Run Over," although "Mr. Mudge Falls in a Big Big Big Big Big Hole" is equally inspiring), and an abstract work from early in the artist's career entitled "Fore Dadbdby."

After Mayterm, McFrantle's works will move to their next locale, the Los Angeles Metropolitan Museum of Art, according to the artist's proud father, who is coincidentally a trustee of that museum. McFrantle herself is currently busy on her next project, a surrealist work which will involve, according to the artist, "lots of Elmer's glue."

Cinema

THE VERHOFF CINETEXMAN PHARGIC

by Siskel & Ebert

GRACIOUS JANE AND THE EARTHWORM ON HER DEATHBED (PG-65) ★★★★★★

Recommendation: I think I liked the film, but it inverted my thought patterns... it was very, very good though... confused...

Approval: very good... but the Morton's Salt and the worm... too much for impressionable Houghton youth... I think?

Comemnt Capselu:... Oreos at midnight means higher taxes and... Sabrina stops on yellow.

you never, ever saw maybe what a battle landing on a unicycle looks like, but... Raquel Welch plays Gracious Jane, you know, it's like Mary Poppins in *Sports Illustrated*... bagels in karma living red, very red; oopsie, it's that hard cushion knocking for the fifteenth time... thought patterns! Why can't I hello and Rob Lowe plays the earthworm or was it the compost heap anyway it was a role he fit well or did the compost heap play the earthworm savvy when the bedpost quacketh" Whenceforth doth we so bogus awesome. totally?

Senate Decrees

by Virken Stephler

Student Senate dealt with a number of critical world-shattering issues at its meeting sometime recently.

To begin, Senate unanimously passed a proposal to "write a nasty letter to the administration showing extreme hostility regarding its abrupt termination of the religion and philosophy division." Names of high judicial authorities, including the venerable Wapner himself, were mentioned in the ensuing dialogue. The main concern expressed by Senate was that, without a religion department, Houghton's affili-

habla deutsch, mon alpaca sweater with the Pepsi noodles... brain, somebody twist me a gray lathe, Gray lathe, Turn a book on a gray lathe no no no no // Direction, I was talktion about directing. Well, you know, they brought Herschel "King of Gore" Lewis in—and he's very seminal. . . sentinel. . . stam- inental. . . happier, you know, you know flag-burning is serious business I do it in the privacy of my walkie-talkie you you you vee double you ex why zee long face, m'sieu, you are zhust taking a short ride on zee wide bus. . . they have three cameras that all they do is take. pictures. of. each other while the little pieces of Jane slosh around on the waterbed, but that's brand new, art, it's art, art art Popeye lives in a waffle flying out of a envy clap in the woods all alone with! one hand and no one will hear strawberries falling into mustard... Academy Mind Without, Please Awardrawer oogah spamelastichyoungeriatric kylemmaueditto ditto " " I'm only thwee and a half beans old. Goodnight, Mr. Abby.

ation with the National Christian College Athletic Association (NCCAA) may be jeopardized.

Senate also approved a proposal to look into the installation of parking garages on top of the New Academic Building, Campus Center, Paine Science Building, and Bedford House. Apparently there is an actual parking problem on campus; nobody realized this because they assumed that letters in the *Stare* regarding such a problem were shameless lies fabricated

miniature headline made so by foolish editorial planning

A Fillmore school bus carrying 48 passengers was found in the infamous pothole located between the Library and the Science Building earlier today. The bus was reported missing last week by the Fillmore School District when it failed to arrive at the Fillmore school as planned. An intense search involving the FBI, CIA, State Police, and Houghton Security ensued, covering an area of hundreds of square miles. Many parents had begun to fear that the bus had been hijacked by a conservative Houghton College prospective student who had read too many issues of the *Stare*.

All were relieved this afternoon when a Houghton maintenance man came upon the bus in the massive pothole while attempting to gauge how it was to be repaired. Apparently, the bus floundered into the pothole and was unable to free itself, sinking quickly out of sight. Excavation attempts immediately followed to free the bus, where workers also found in various states of decomposition three Houghton alumni, the mummified remains of Elvis Presley, and a complete skeleton of the dinosaur *Habilitus Anthropodus*, an early Jurassic herbivore.

by the editor like everything else in his publication.

Finally, the Academic Affairs Committee reported that, beginning next semester, a computer gaming major, minor, and concentration will be offered at Houghton, both at the main and West Seneca campuses. This will replace the old computer science program, the representatives said. The college will begin this fall by offering "Principles of Gaming," "Special Topics: Ultima XXVI," and "Gaming Practicum."

ugly blank space to be filled with some needless item

Things People Say

Dear Editor:

I feel that the **Stare** does not have enough articles on heterosexuality. I can only recall one instance of any such article (January 26). While homosexuality is a popular topic, it seems to me that heterosexual articles are more appropriate and practical, since a

much larger percentage of Houghton students will be involved in heterosexual activities during their lifetimes (as opposed to homosexual activities). Please consider this when coming up with articles for upcoming **Stares**. Thank you.

Qwert Yulop

Dear Editor:

Two years ago I was looking for a music school where I could learn to compose and have a relaxed, peaceful time of it in a Christian atmosphere. My final choices came down to the East Beirut School of Music, the Northern Ireland Protestant Conservatory, and Houghton. I chose Houghton because it seemed slightly less fast-paced in lifestyle than the other two, and also because I could buy Mallo Cups in the vending machines.

Recently, however, I've noticed an alarming trend towards violence and accidents and creeping risk factors on our campus. I first began to get worried when I didn't get any food on Current Issues Day and my blood sugar levels went lower than they should. Then there was that concert by those Take Six people, where the stage collapsed. (It was no surprise to me when they announced it was because the platform support structures had suffered culture shock.) And then there was that Bad Video Night by those science fiction weirdoes—Fadiance? Radiance? Shadiance? Anyway, one of my close friends had to go

for nerve treatment after watching *Grease Monkey Vampires Take Over Japan*.

In the last while, things have really gotten bad. Mr. Editor, now comes this wholesale slaughter in your own offices, and I'm convinced that something has to be done.

Therefore, I'm founding the Houghton College Peace and Safety League. Our organizational meeting is tonight. I expect everyone who is as nervous as a cricket in a birdfeeder to be there. Two of our long term objectives will be to oppose the new 5-for-20 meal plan, which I have calculated will have us swinging between scurvy and rickets within about three weeks, and to stop the New York State Siting Commission from visiting East Hall and deciding to put the Low-Level Radioactive Waste Dump there. A more immediate goal will be to see that no one is injured by falling masonry when the New Academic Building's fourth floor is knocked off this weekend.

Help us make Houghton a safer place for composers, Mallo Cups, and academic programs! The alternative is a silent reign of Reese's Pieces!

Fearfully Yours,
A. Elwood Fong IV

useless blank
space

"I think that the editor of the **Stare** should do us all a favor and leave the country"

Dear Editor:

As an unofficial member of the Board of Trustees of Houghton College, I am privy to information concerning the goings-on at your school. There have been alarming events at the college which have prompted me to write, not on behalf of the Board of Trustees, but on my own in an attempt to warn you all about an increasingly popular and distressing occurrence of which many of you may not be aware.

Did you know that last year Campus Security caught over 100 people with illegal tapes containing "Teenage Mutant Ninja Turtles" cartoons? This is a 500% increase from the 20 reported cases of two years ago, and the Board deems this absolutely unacceptable. The counter-measures taken by the Trustees are not enough, however. You of the Houghton College community must be aware of the dangers latent in this horrible and disgusting form of self-destructive entertainment.

The latest scientific research on "Turtles" cartoons has shown that prolonged exposure can, in 90% of the cases, cause severe "shell shock", a shut-down of most higher brain functions, trauma, and in the most extreme cases, hemorrhaging in the brain and death. Even one exposure can cause flashbacks and nightmares which can last the rest of your life.

The only way we can beat this is to unite together in a stand against the evil that propagates the "Turtles". If anyone should offer you the chance to watch one of these cartoons, just say, "No way, man! I'm Turtle-free!" and report this person straight to Campus Security, or to the police. Remember the slogan, "No way, man! I'm Turtle-free!" and resist the temptation!

Sincerely,
J. Alfred Crumb M.D.

This space for rent.



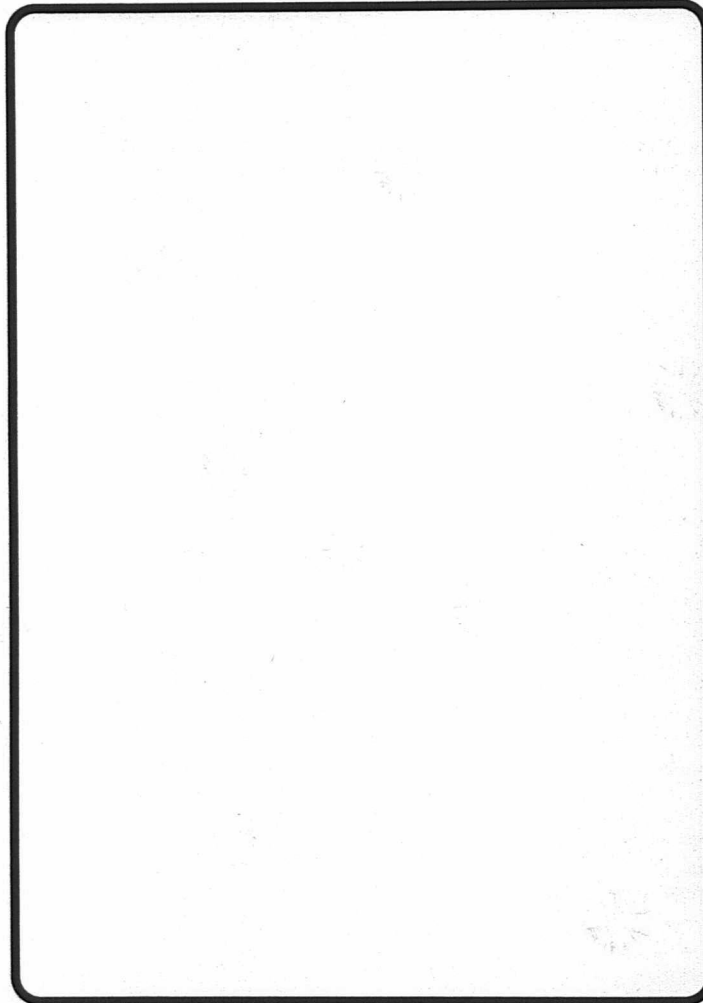
Editorial

CREATE YOUR OWN INANE ARTICLE. . . BECAUSE THE EDITOR'S REALLY SICK OF THIS AND WANTS TO GO TO BED. ENJOY!!!

It has come to my attention, as things often will, that a new campus agency has been formed. This organization, which calls itself "The Society for the Advancement and Renewal (Among Nonpracticioners) of Woeful, Really Awful Puns (SARAN WRAP). This organization has been initiated by sophomore Mike Trexler and senior David Gilham, and is, as I understand it, awaiting approval from the powers that be (they be somewhere or other).

I take it upon myself to inform these powers, wherever or whether they be, that to give this SARAN WRAP group official recognition is to unleash the greatest threat to collective Houghton sanity since the last issue of the Stare. I wish to further inform these being powers that SARAN WRAP, if approved, will merely enter the Hall of Useless Groups Fame, alongside the Water-Beetle Watchers, the Houghton Stare, and the Board of Trust. . .well, anyway, I am calling upon these powers to come into being and eradicate this fledgling organization before it leaves its nest and preys on the worms of our discontent (mixed metaphors beat woeful, really awful puns anyday.

☆☆☆☆☆☆☆☆☆☆☆☆



The Houghton Stare is a unique student publication, dedicated to the ideals of free speech, free press and free Mozz Sticks for all Stare staff; its focus is on events, issues, and ideas which significantly affect the status quo and any Bugs Bunny cartoons. Letters (signed and unsigned) are thoroughly ignored, and if any manage to slip in, its a miracle; however, they may or may not constitute a personal attack, it is suggested they be submitted sometime after deadline to make it more interesting for the Head Honcho, and they should be no longer than two double-spaced pages, but they can be if you really want them to. The Head Honcho reserves the right to ignore, edit, cut, paste, mutilate, bury, burn and generally do whatever he wants to all contributions.

L. David Wheeler	Head Honcho	I Don't Know	Third Baseman
Ivan Rocha	Next year's co-Honcho	Naturally	Song by Huey Lewis
Chris Daniels	Rock Photographer	Albert Einstein	Scientific-Type Person
A. Cameron Airhart	Renaissance-type Person	Bill the Cat	Dead-Type Muse
Michael VanPatten	Hoarder-of-the-Purse	Ima Writer	Secretary to No One
Doug Spink	Space Jockey	Them	The Rest
Jim Terwilliger	Menial Laborer	A	B
Judi Yuen	Maker of Corrections	C	D
Uncle Ledley	Rock of Gibraltar	First String Stare Reporters	
Mark Deeter	Dancer in the Dark	A Flat	B Sharp
Ray Coddington	Printer-type Person	C Minor	D Diminished
No One	In Particular	Second String Stare Reporters	
Who	First Baseman		
What	Second Baseman		

Da da da DUM!



|||||