

THE HOUGHTON STAR



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THE HOUGHTON STAR

Speaking Meat Instead of Milk

(get out of that Jell-o and eat some cows)

A friend of mine once told me that he had too much intellectual potential to spend his life in missions or Christian service. I didn't laugh in his face. I should have.

We all remember the story of Paul after his experience on the road to Damascus when he looked (aimed his blinded face) heavenward and said, "Here am I, Lord, but I've decided that I have too many smarts to be working for you." And some people say deities don't chuckle.

What do we hope to do with our education that is so much more useful than bringing the example and knowledge of Christ to others. Of course God doesn't call every one of us into full time vocational Christian service, but the decision to call us or not is God's and not ours.

Perhaps it is just this attitude of self-selection that has weakened the church's potency in modern society. Perhaps all of the talented people have far too much to offer and certainly wouldn't waste their gifts in a service that goes largely without recognition or appreciation on earth. We don't hear the angel choirs rejoice at the repentance of men, and to be sure, Christian service has never been on the upper end of the pay scale except for a few. So as a result we end up with a vacuum in areas of worship leadership.

If more intelligent, considered people developed worship and praise songs for Christians we wouldn't have to put up with the slushy, adolescent warblings of Amy Grant or the mindless bombast of Stryper on the other end of the musical imbalance beam.

And it is not only our music that suffers from a lack of intelligent recruits in Christian service. Why do we have to put up with the presumptuous apocalyptic visions of Hal Lindsey or Helen Steiner Rice's sweetened oatmeal poetry in our popular Christian literature?

I probably should back up a little and define the intelligence that I'm talking about. I'm not saying that we should only respect Christian Mensa members or categorize our songwriters by their GPA's. I am simply saying that we need people in full-time Christian service that can assess the world with a Christ-like mind and give the church a language to speak that will be honoring to the whole message of the gospel and effective in worshipping the whole being of God. (I speak in ideals and goals, not foolish belief that before entering heaven we will be capable of worshipping God wholly.) I do believe, though, that some methods and modes of worship and expression about our faith are more worthy than others. That which limits our conception of God is unworthy.

We are either freed or shackled by the language—the mode of response and communication that we develop for our worship. The relationship between the language and its users is a reciprocal one, and we always have to keep in mind that we are formed by our mode of worship at least as much as it is formed by us. The level of expression in our spiritual language will often affect the depth and complexity of the ideas we would like to express. So when we spend our time singing only the songs of "Jesus is my boyfriend, and I am glad, glad, glad," and use only the words of those who haven't come close to the secular world's measures of literary expression, we establish a shoddy language for ourselves. How can such a stunted expression of what we believe encourage growth in worship among our own people? And how can we ever expect it to encourage growth in those who don't know Christ? When we linger at weak art, weak rhetoric, and weak conceptions of Christianity and of God we can't expect to be anything more than mediocre Christians. This is not to say that Christ cannot be made real in our lives in spite of the weaknesses in our language, or that we somehow lose the ability to live selfless lives. The power of emoting our convictions and broadening our minds to deal effectively with our world will, however, be stifled if our language is limited.

What happens to our growth when the favorite form of corporate worship on campus in our chapel services is the strum-song—the endless repetition of choruses that don't have much meat to offer the first time through, and substantially lose their charm by the fourth? Is it our immature Christianity that gives credence to this worship or is our immature worship affecting our Christianity? It's often hard to tell, but either way the results are negative.

Just because a particular song makes us feel good and "uplifted" doesn't mean that it glorifies God the way he should be glorified. The idea of feeling uplifted in our worship is right and good. But what ever happened to entering the presence of God with a genuine fear of the Lord? Our weak language will certainly hold us at a Junior High level of Christian understanding if it hasn't already.

Not only intending to put in a plug for the humanities, I must admit that a liberal arts ideal is suited well for the expansion of our spiritual vocabulary. To waste the possibilities, both curricular and extra-curricular, would be a crime resulting in personal imprisonment. Learning to appreciate the depth of expression offered us should be one of the prime objectives of our educational experience.

So what does this have to do with Christian service (which is the subject that I vaguely remember opening with)? I am saying that there is a need for people in positions of leadership and creativity that can fashion a language for the Christian church and for the world that will be truly honoring to God. Perhaps I view the situation too pessimistically and may never be satisfied, but I wish we wouldn't waste the time we have here on confectionary imitations of God's reality. Nobody knows that reality completely except God himself, but a few of our leaders in expression have quite a jump on the ones who prefer to dawdle in cheaper wares. We don't have to put up with lousy art, or flimsy content for our worship. God has displayed himself in multi-layered ways in his creation and it is up to the minds of this and every generation to re-express those truths in artistic worship that strengthens us all and gives a truer understanding of our position in God's perfectly perceived world.

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

BEYOND CANEADEA

by Holly Winters

The official Sandinista newspaper *Barricada* reported Sunday, October 20, that security agents had broken "a vast network" of rebel sympathizers in the northern part of Nicaragua.

The government issued a decree this week restricting many civil liberties, saying "internal allies" of the United States were working to undermine Sandinista rule.

On Friday, October 18, 129 people described as peasants and itinerant peddlers were presented to reporters in the northern town of Matagalpa. *Barricada* said "they were only some of those arrested on charges of hiding rebel soldiers, watching government troop movements, delivering messages, and otherwise aiding the rebel cause."

In Managua, the authorities displayed packages of TNT and C4 plastic explosives that they say were to have been used in terrorist bombings.

The government said the plot was directed by the United States backed Nicaraguan Democratic Force, but a spokesman for that group has denied its involvement.

The Reagan administration made clear last week that it intends to continue with a program to investigate the feasibility of a space-based antimissile defense as the program is "currently structured," but to keep open the option of speeding development and testing of antimissile devices in the future.

In essence, the White House reaffirmed on Thursday a statement by Secretary of State George P. Schultz that the program popularly known as "Star Wars" would be conducted within what the Administration describes as a restrictive interpretation of the 1972 Antiballistic Missile Treaty with the Soviet Union. That accord was intended to limit the size and quality of nuclear defense.

A series of recent statements made by officials in the Administration seem to mean that there is no intention in the near future to exploit a broader interpretation of the treaty by trying to conduct nearly unlimited field testing and development of "exotic beam weapons" and other devices.

The Administration's firm position on the continued development and testing of the "Star Wars" defensive weapons system comes on the eve of the summit meetings planned next month. President Reagan and Mikhail S. Gorbachev will meet in Geneva, Switzerland, to discuss arms control and tension in the world resulting from the arms race between the two Superpowers.

President Ferdinand E. Marcos denied Sunday, October 20, that he had rejected an American plea for changes in his policies in the Philippines.

He said on American television that reports of a deteriorating situation were exaggerated, and added, "We are not another South Vietnam."

Speaking after a visit to Manila by Senator Paul Laxalt, Republican of Nevada, a personal envoy of President Reagan, Mr. Marcos said: "There were no definite proposals. Senator Laxalt wanted to know if I had any information I could convey to the U.S. on these matters, and I did."

American officials in Washington said Friday that Mr. Marcos had rejected a plea by Mr. Laxalt that he introduce changes in his policies (especially human rights) to avert further turmoil. The sources said the United States viewed the situation in the Philippines as "serious."

State Finds Defaults

The New York State Higher Education Services Corporation (HESC) has identified and reported to the US Department of Education the names of 55,000 borrowers who are currently in default on their student loans. These defaulters will have their 1985 income tax refunds withheld to offset what they owe. Approximately \$120 million is owed by these borrowers.

Dr. Dolores Cross, President of HESC, signed an agreement with the US Department of Education on October 4, to forward to the Education Department the names of borrowers who are in default on loans guaranteed by HESC. The Education Department can then submit these names to the Internal Revenue Service for the tax offset.

This new collection tool was made possible by the Federal Deficit Act of 1984. The Higher Education Services Corporation will send notices to all borrowers who face the income tax refund offsets, informing them that their names have been reported to the Education Department. If they do not contact the Services Corporation and begin as

soon as possible, the Education Department will forward their names to the US Internal Revenue Service and if they have refunds coming, they will be applied to their student loans.

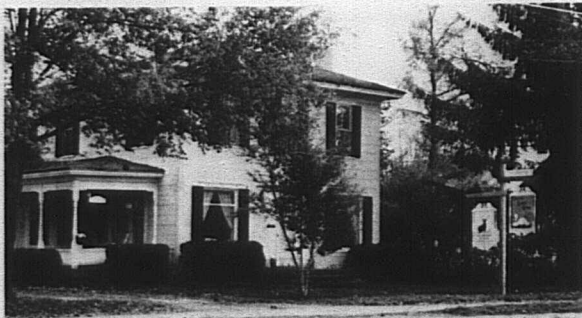
"In notifying the borrowers," says Dr. Cross, "we are doing everything we can to make taking their refunds unnecessary. It is now up to these borrowers to take steps to establish a regular repayment schedule and begin making payments on their defaulted loans." If the borrowers who have been contacted do not respond to HESC, their refunds will be taken.

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



All art is quite useless.

Oscar Wilde



New Country Shop Opens

by Jacqueline Anselm

The Country Living Store, a new gift shop, has opened on Rt. 19 diagonally across the street from the main entrance to the college. The store, owned and run by Dolores Brownlie, started business in September.

The country store sells all sorts of gift items and craftwork such as scented candles, dried flowers, potpourri, ceramic figurines, pottery, china, mugs, many kinds of baskets, needlework, teddy bears, spices, and other handmade goods such as afghans, quilts, dolls, and wall hangings.

Brownlie obtains these items from craftworkers in various parts of the country like Kentucky, West Virginia, Massachusetts, and Ohio.

When asked why she chose to open her store in Houghton, Brownlie replied, "Houghton seemed like a nice community. There didn't appear to be a lot of business so I thought it would be a good opportunity to start a business."

Currently, the store is open only on weekends: Friday 11-6, Saturday 11-6 and Sunday 1-6. Starting sometime in November, Brownlie would like to have the store opened from 12-6 on Thursdays.

ACO Gets New Wheels

by Denise Yourth

Allegany County Outreach will soon have a new vehicle, according to Sarah Howard, president of ACO.

College treasurer Ken Neilson has announced that ACO will be given use of the van formerly used by the "Son Touched" musical group. The van will still officially belong to the College, but ACO will be granted exclusive rights to its use.

The present ACO vehicle, a 1978 Suburban donated to ACO in 1982, has close to 250,000 miles on it and is in desperate need of replacement, according to Howard. "It's just a

matter of parts wearing out," she explained. The Suburban is used daily by ACO members who travel to nine area towns to visit with their "little brothers and sisters."

Howard estimates that approximately 120 Houghton students are members of ACO, and 60 area families are involved in the visitation program. The van is also used to deliver food baskets and to transport clothes to an ACO-sponsored thrift shop.

ACO expects to have use of its new van within two weeks.

Free Enterprise Lauded

by James Randall

On October 29, a business conference will be held in Buffalo for interested Houghton alumni, businessmen, faculty, and interns. The conference is being supported by a grant from the William B. Cockcroft Forum for Free Enterprise, Inc. The purpose of the Forum is to bring "corporate and business leaders to college campuses to discuss the merits of the American free enterprise system." Houghton College is one of the first colleges in the northeast to receive such a grant.

As a prelude to this, William S. Kanaga, chairman of New York City's Arthur Young & Company certified public accountancy firm for the last eight years, will be visiting the Houghton College campus. Mr. Kanaga's credentials include membership on the boards of the Presbyterian Hospital in New York, Babson College, UCLA Graduate School of Management, and the Christian College Consortium. He also serves on the Board of Directors of the

Chamber of Commerce of the United States, the Business Council for the United Nations, and is a member of the National Commission on Management Fraud.

On October 28, Mr. Kanaga will attend breakfast with a group of department heads and students in an open forum arrangement. Following this, he will be attending an Administration of Organization class. Mr. Kanaga will also speak to various other groups throughout the day, including the regular chapel assembly.

The conference, which will be held at the Hyatt Regency Hotel in Buffalo on October 29, is entitled "Freedom to Soar." Its purpose, according to Professor Arnold Cook, the head of the college's business and economics department, is to gain "useful interaction that would be beneficial to both the students in understanding the businesses, and also for the businesses in finding out what the students and faculty are thinking." Professor Cook also said that he was "well-impressed" with Mr. Kanaga when he heard him speak on North-South relations.

A second forum of this type is planned for March of 1986. Amory Houghton, Jr., who has been the head of Corning Glass as well as ambassador to Great Britain, is expected to be the featured speaker.

Chamberlain to Get New Chambers

by James Randall

In their meeting in September, the Board of Trustees approved proposals for construction of a new home for the president of Houghton College.

The problem of providing sufficient housing for the President of Houghton College and his family is not a new one; interest in this area goes back at least 20 years.

The President at that time, Dr. Paine, had his own home, and retained it when he retired. The house of Dr. Willard Smith, who retired at the same time, was purchased by the college. It has been used as the home for the President and his family since then.

Realizing that this arrangement was not adequate for all the private and public functions which the President performs, the Chairman of the Board appointed a committee in 1982. The purpose of this committee, in the words of current President Daniel Chamberlain, was "to make

something happen." As it turned out, nothing did happen, and a second committee was appointed. An architect was hired to design the building, but his plans were disapproved by the committee. Finally, a third committee and a second architect were brought in, and a new set of designs was drawn up. These sketches were refined, and the committee should have two bids on the project ready by January, 1986.

The most seriously considered site for the house is a two-acre lot on the corner of Centerville Road and Hillside Avenue.

Construction of a new home is not a priority for President Chamberlain; he finds the present facility to be "pleasant and adequate." He does, however, realize that the President's home has institutional functions to serve, as well as providing privacy for the President and his family. As an example, he cites the lack of a formal dining room, which "makes entertaining difficult."

Memorial Sculpture Planned

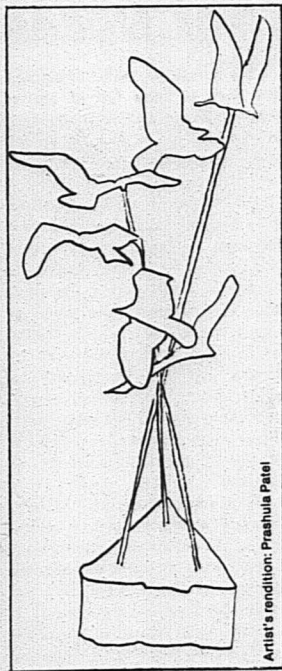
A sculpture commissioned by Dr. Chamberlain and the trustees is due for completion and installation in front of the campus center this spring. The 20 foot high concrete, steel, and bronze work will be erected in the plot where the memorial benches are located.

The sculpture will be in honor of the six Houghton seniors who lost their lives in a tragic auto accident in October, 1981. At that time classmates of the six students wanted a sculpture as a memorial. They looked over many model sculptures with their advisors but came up with nothing satisfying. "They (the six seniors) were ideal Houghton students," said President Chamberlain, "and we needed a bright reminder of their hope and life, not just a grim reminder of their death."

Until two years ago nothing conclusive grew out of the search for a suitable sculpture. It was at that point that David Caccia, a sculptor from Sewall, NJ whose son was enrolled at Houghton suggested to Dr. Chamberlain that he would be interested in working on a sculpture for the college. Dr. Chamberlain told Caccia about the kind of sculpture that was needed—"...one that will capture the hope that we have"—and began to review photos and models of Caccia's work.

After reaching a tentative decision about the piece desired, Chamberlain consulted Peter Mollenkoff, professor at that time in Houghton's art department. Mollenkoff said that although tastes may differ, nobody can say that the chosen work shows a lack of talent.

The sculpture is based on Isaiah 40 and depicts six eagles. The eagles, sculpted out of bronze, will be mounted on three stainless steel rods in a concrete base. The base will be circular and about bench height. Chamberlain said that this concrete curbing that can be used for seating will make the sculpture functional and inviting.



In order to give clearance and visibility for the sculpture, two of the trees in the area just in front of the campus center will have to be removed. Chamberlain commented that a leading landscape artist gave the recommendations for the sight that will lead to the removal of the trees.

Chamberlain expressed enthusiasm for the project as it is the first of its kind in Houghton. "I've always been of the perception that it is the whole milieu of the college that educates, and we haven't had much of this kind of work on campus to date," said Chamberlain. Dr. Chamberlain is also expectant about the project and interested in seeing reactions that will give indication of how the community will react to the public art work—indications that may affect the initiation of future projects.

The board of trustees for Houghton College made the final decision on the expenditure involved in the missioning of the work. Chamberlain did not want to disclose the amount that the piece will cost. "This kind of work is very expensive," commented Chamberlain, "and I'm afraid that if people knew the cost they would worry more about the price than the piece."

***The Devil whispered behind the leaves,
"It's pretty, but is it Art?"***

Rudyard Kipling

Skinner Coordinates Fund

by Jonathan Robards Lightfoot

The Office of Annual Fund quietly opened this summer in the basement of Luckey Building under the directorship of Thom D. Skinner, formerly Director of Church Relations at Houghton College.

The Office of Annual Fund falls under Dr. G. Blair Dowden, Vice-President of Development. There are two other offices under the Vice-President of Development: the Office of Corporations that solicits funds from corporations and foundations, and the Office of Planned Giving that handles annuities and wills. The Office of Annual Fund handles small to mid-ranged gifts that do not fit in the other two categories. In other words, it handles unrestricted giving.

The Office of Annual Fund adds no new functions to Houghton College. The main difference is that now the functions it performs are "coordinated and managed under one office," creating a more intentional and purposeful program. It is the Office of Annual Fund's goal to raise the \$700,000 needed to offset this year's difference between the college budget and the funds from other sources that cover the budget.

There are three basic ways the office uses to contact the roughly 13,000 alumni and other donors: contact by mail, personal visitation, and the Phonathon. Skinner feels least comfortable with contact by mail as it is the least personal method. He enjoys personal visitation and the Phonathon immensely because of what he has to share with people. "We have something unique to offer—Christ-centered education," Skinner said. He sees this helping the donors, "friends who share our values," by giving them a way to help perpetuate their values.

The \$700,000 being raised for the Annual Fund this year will go toward utilities, salaries, library acquisi-

tions, and plant maintenance. Only 80% of the budget is covered by student payments—the rest is made up by the Annual Fund and other forms of gifts.

People who give to Houghton College through the Annual Fund are considered part of the "Inner Circle." Those giving \$1000 or more in a year are part of the Founders' Fellowship, supporting the vision of Houghton's founders. The Leaders' Fellowship is those who give \$500-\$999 a year, supporting future Houghton leaders. Those who give \$100-\$499 a year are part of the Scholars' Fellowship, supporting future Houghton scholars.

"The Annual Fund is the difference between Houghton being a good college and a great one, between being cautious and innovative," said Skinner. As a case in point Skinner referred to the micro-wave link, which he called very innovative, and emphasized that Houghton was able to go ahead on it because of the support of a constituency.

Skinner said that the workers in his office "are not mercenary here, the staff is very professional and committed to Houghton College." He is always looking for volunteers to assist. "We really welcome student involvement... what we do directly impacts student life," said Skinner. In the interview he gave an invitation to any interested student to come to his office in the basement of Luckey building for an interview. He did stress that the type of work involved requires certain types of personalities capable of dealing with people.

The next big event is the Phonathon, February 17-20 and 24-27, with a goal of \$240,000 for student scholarships. Callers will be needed then, and right now a committee for the Phonathon is being formed which could use a few students.

Rugg Rates Religion

by Hilary Hashagen

Houghton College's religion department has been ranked in the "very selective" section of the 1984-1985 edition of Rugg's Recommendations on the Colleges.

The guide book surveys the undergraduate programs of 300 colleges throughout the country. The out-

standing departments were, for the most part, pointed out by the students themselves as well as faculty.

The author, Frederick Rugg, stresses that it is wiser for the student who is looking for a college to find one that is strong overall and not just strong in his particular field of interest.



Editorial eye coverings have been added to protect the anonymity of the guilty.

ESA Organizes CID: A Study of Apartheid

by Jeff Crocker

On Tuesday, September 12, Student Senate voted unanimously in favor of allowing Evangelicals for Social Action (ESA) to produce and organize this year's Current Issues Day. ESA's topic, "Christian Responses to Apartheid in South Africa" was the only topic proposal offered to Student Senate.

Since that time, ESA has been actively coordinating the preliminary stages of organizing CID. ESA has begun researching in-depth the situation in South Africa, and has also begun contacting potential speakers for CID. ESA would like to line up representatives of the US State Department, the South African government, the African National Congress, and various Christian authorities as possible speakers.

In producing Current Issues Day this year, ESA wants to emphasize that they do not want to look for one specific Christian response to the situation in South Africa; but rather develop a better understanding of the issues, and a greater compassion for all the groups involved—be it the Afrikaners, the South African government, the Coloreds, or the Indians.

To organize CID this year, ESA has formed an ad-hoc sub-committee consisting of Mary Beekley, Debra Siegrist, Jane Miller, Sandy Huey, and Sarah Howard to orchestrate production. Any comments, questions, suggestions, or input should be directed to these individuals.

Along with coordinating Current Issues Day this year, ESA is also organizing a year-long, weekly study on the nuclear arms issue, led by Bob Miller. Miller stated, "I really

felt the need to study this topic in-depth here at Houghton. The nuclear arms debate is often perceived as the most pressing social issue of our generation."

Miller hopes to develop a year-long, weekly, informal study and discussion group on the nuclear arms issue. "I want to study this topic for at least a year, for it is such a complex issue. I want to do justice to the topic."

To enhance the study, Miller hopes to bring in speakers, films and literature. Specific books to be studied include, "Nuclear War: What's In It For You?" by the Ground Zero group, along with a broad range of other literature and recourses.

By conducting this study, Miller hopes to help inform the Houghton community on the nuclear arms issue, and sharpen people's ideas, convictions, and conclusions on the topic. Miller hopes to begin the discussion group within the next few weeks.

Along with Bob Miller's nuclear arms study, ESA is also planning to attend the ESA National Leadership Conference in Washington DC on October 24-27. Twelve students and two faculty have signed up to attend the four day conference in Washington. Conference activities include attending the White House, the US Congress, and the US State Department, as well as attending various seminars and listening to national leaders.

ESA will drive down to Washington Thursday morning, October 24, and will return to Houghton Sunday night.

Bear Necessities Stolen

Nine Houghton males kidnapped five garbage bags full of stuffed animals from East Hall residents during open house last Friday, October 18. The raid took place between 8 and 10 pm.

The perpetrators entered East Hall wearing overcoats and hats and began the raid on 1st floor, New. After gathering as many animals as possible in Gillette wing, the group regathered to deposit the victims in a black van that was waiting behind the building. "We ignored the fusing and wiggling of the fuzzballs and just stuffed them in the bags," commented one of the kidnappers. "Some of them made a lot of noise... I'm talking about the animals, not the girls."

There were reports of "Dukes of Hazzard" style boardings of the van as it pulled out and kidnappers tried to jump in. The van was followed, however, by Elizabeth Forsberg and a few other East Hall residents.

A car chase ensued that took the two vehicles up to Shenewana where the kidnappers eluded Fors-

berg by escaping across the grass while Forsberg was stuck behind another vehicle. During the chase, the van's alternator gave out and the kidnappers had to outrun their pursuers with no headlights.

After losing Forsberg, the kidnappers parked the van behind the maintenance building down in town and two of the remaining crew went back to campus to find a new vehicle. They drove the kidnapped animals to a professor's safe house outside of Houghton, where the animals remained until their return early this week.

According to East Hall RD June Sumakis, the problem created by the loss of so many stuffed animals was serious enough to take to Dean Danner unless corrected quickly. Some East Hall women were reportedly having trouble sleeping and studying, and many had called home about the loss of their stuffed animals. Dean Danner advised the kidnappers to return the animals and his advice was followed within a few hours.

Plus/Minus Established

The Academic Affairs Council gave final approval of a plus/minus system of grading this fall. According to Kevin Schmidt, one of the student senate representatives on the Council, the new grading system was developed to add more flexibility to our present seven point system. "Especially in the lower and middle of the spectrum," Schmidt said. "People wanted credit for their high C's and B's." Under the former system, no provision was made for subtler gradations within each grading category.

The approved plan uses the same seven point span for each letter grade, and contrary to popular misconception, gives no guidelines for the numerical value of a plus or minus. The exact cut-off points are now left to the discretion of each individual teacher.

Academic Affairs also assigned a grade point value to each plus and minus. A's will still be a 4.0, A-'s a 3.667, B+'s a 3.33, B's a 3.0, etc.

Under the former system, a C- would not provide the 2.0 grade point needed for passing in most major requirements, so the requirements have been revised. Students must now uphold a 2.0 average in courses in their major, but deviation to a 1.667 (C-) is allowable, provided it is balanced by a 2.33 (C+). Individual C's will count towards a major as long as they are also counterbalanced.

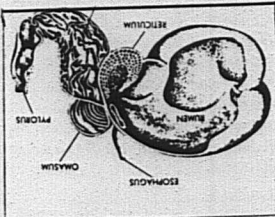
When questioned about the affect that a more graduated grading system will have on GPA's, Schmidt said that when the change to plus and minus was made at The King's College, the average GPA dropped only slightly.



About our cover issue No. 3:

it was a six-fol lily pad.

The lily pad is a very noble plant.



THE COW'S STOMACH. In cross section, showing the four parts: rumen, reticulum, omasum, and abomasum. The rumen is the largest and is divided into four compartments. The reticulum is the second largest and is divided into four compartments. The omasum is the third largest and is divided into four compartments. The abomasum is the smallest and is divided into four compartments.



Cindy Antisal reaches for the ball during the game against Roberts Wesleyan.

We "Meade" More Men Like You

by Prashula Patel
and Ioan Robertsen

On Saturday, October 19, the men's varsity soccer team defeated St. John Fisher College 4-0, giving the Highlanders their seventh shut-out for the season.

Within the first six minutes of play, freshman Dan Meade scored Houghton's first goal which was assisted by Greg Gidman and Jamie Mullen. Only ten minutes passed before Meade scored his second goal, setting the overall tone of the game. The men were determined to win and their tough aggressive playing showed just that.

During the second half, Mark Ashley added to the score when he rammed the ball into the net, distressing the Fisher team. Two minutes later, Meade, destined to score his third goal, brought the Highlanders a 4-0 victory. Houghton had a total of 21 shots at the goal.

On a windy Wednesday, October 25, the Houghton Highlanders played against Elmira College coming out with a win of 3-0. The first half-hour was filled with many fine efforts to

score. Greg Gidman succeeded in making Houghton's first goal on a penalty shot.

Only eight minutes into the second half, Gidman scored again, assisted by Tom Patton. With no rebuttal from the opponents, the Highlanders scored their final goal, which was made by Dan Meade.

Elmira had only two shots on goal compared to Houghton's 23 shots.

Tomorrow, Saturday, October 26, at 2 pm the team plays Messiah College. Houghton has never lost to Messiah yet. They also face a challenging game on Monday, October 28, against Hobart College. The team will miss keeper Tim Kangas' fine playing since he cannot get out of lab.

Meade has scored six goals in the past fourteen games he has played. This record is followed closely by Gidman's four goals in eleven games. Kangas has a total of 73 saves in the twelve games he has played. Other keeper, Jon Retz, has played in four games and has a total of fourteen saves. At the moment, the men's record is 7-5-2.

Women Set to Spike

by Amy Brooks

The women's volleyball team hosted a tri-match last Monday, October 14, against D'youville College and Pitt Bradford College. The team started out slow, losing the first game in the match against D'Youville, 10-15. However, the woman came back strong in the last two games, to pull out the match, 15-6, 15-4. Michelle Taylor had three deciding spikes for the Highlanders, and freshman, Chris Neideck served 10 points in the last game. Co-captain Laura Trasher led the team in hits and served the match point.

Despite Virna Vidaurri's three great spikes and two defensive blocks, the team lost a tough first game against Pitt Bradford, 13-15. Houghton soon recovered and easily overtook the Panthers in the last two games, 15-3, 15-8. Virna also served the last six points in the second game, and played an excellent match overall.

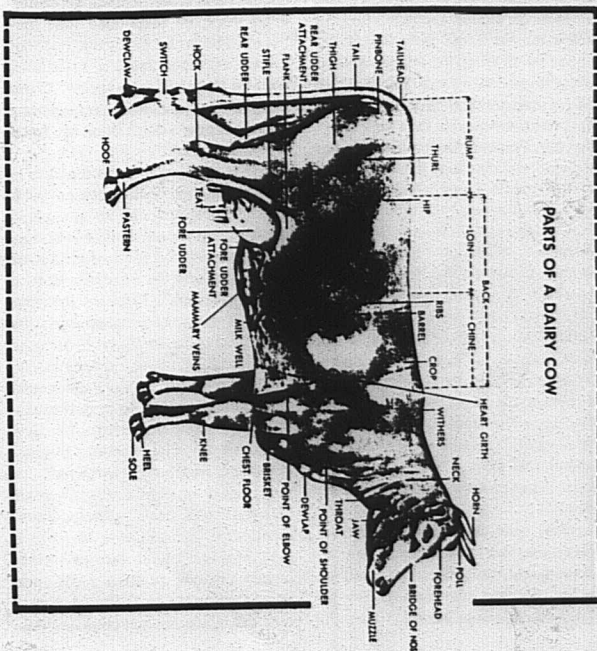
Two days later, the Houghton

Highlanders hosted Roberts Wesleyan. The woman started strong in the first game; however, Robert's tough comeback brought the score to 13-12 before Houghton finally took the game, 15-12.

The team came out spiking in the second game. Virna Vidaaurri had three deciding spikes, while Beth Markell, Laura Trasher, Michelle Taylor, and Cindy Antisdell each had two. Setter Crystal Climenhaga had the only defensive block of the game. Laura Trasher had seven points serving, to aid in the 15-4 victory.

Trasher was also strong in the last game with three critical spikes. However, Vidaurri clinched the match with her tremendous game-ending spike. Markell contributed six points to the team's 15-6 victory.

Last Saturday, the Highlanders travelled to Elmira College and suffered a disappointing loss, 5-15, 5-15, and 7-15. The team record stands at an impressive 19-7 record.



You Can Enjoy This Comedy

by Christine van den Hogen

One of the two plays offered this semester by the English Expression Club is the comedy, *You Can't Take It With You*.

The play will be performed at 8:15 pm on Friday, November 8 and 2 pm and 8:15 pm on Saturday, November 9 in Fancher Auditorium. After having directed the play in Fillmore, director Bruce Brenneman decided he would enjoy working on it with college students.

The story is about a family living in New York City. The title captures the grandfather's "philosophy of life," namely that one must enjoy life because "you can't take it with you." This idea influences the whole life-

style of the family: Penny, the daughter, writes plays and invites strange characters into the house; her husband, Paul, creates fireworks in the basement while their daughter, Essie, is taking ballet lessons from a Russian professor. The plot, however, centers around the elder daughter, Alice, who has fallen in love with her boss's son, Terry Kirby. The meeting of the two families triggers a whole series of events.

Next semester there will be auditions for Arthur Miller's play, *The Crucible*, which centers around the Salem witch hunt. The dates of the performance are Wednesday and Thursday, March 19 and 20.

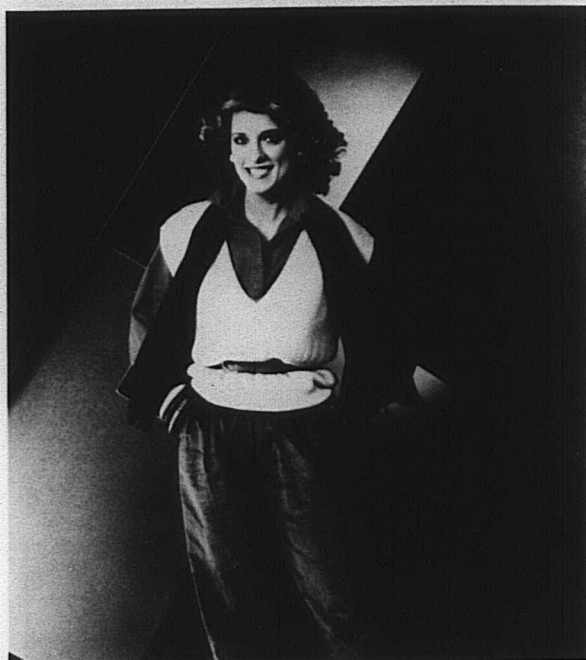
teenagers from around the world applied to study at the Boston Symphony's summer home in the Berkshires, but only nineteen pianists were accepted.

Some of his peers from Tanglewood are now at such prestigious music schools such as Juilliard and Eastman. When asked why he didn't choose on of these schools for undergrad work, he responded that they "tend to be music factories. I needed to develop other areas of my life as well as the musical aspects. Those places also push solo performance and right now I don't think my heart is in solo work."

Bob is thinking about a masters in piano pedagogy or in accompanying, and "I'll probably end up as a piano teacher!" At the moment he is accompanying the United Methodist Church in Wiscoy and St. Patrick's Roman Catholic Church in Fillmore. Previous to these posts, he accompanied the Fillmore Wesleyan Church for over ten years.

His repertoire is very advanced and quite varied. "I've played everything between Scarlatti and Szymanowski but for the recital I'm playing mostly standard repertoire."

Included on Monday's program are Bach's *Italian Concerto*, Rachmaninoff's *Piano Sonata No. 2 in E flat minor*, Samuel Barber's *Nocturne: Homage to John Field*, and Haydn's *Sonata in E flat*. A reception will follow the recital.



"There's a voice here that just won't quit. Stephanie owns what have to be some of the most spirited vocal cords in Jesus music!"

—Campus Life Magazine

Stephanie Sings Saturday

by Phil Silvey

Being concert coordinator at Houghton College is no easy job. There's no way to please the vast spectrum of musical tastes represented on campus without offending or excluding someone, and presently, finances for concerts are restricted due to a recently acquired CAB budget deficit. In view of this, I think Stephanie Boosahda is a perfect solution to this concert dilemma.

Stephanie Boosahda displays versatility matched with consistent quality in her music, and is the kind of performer who is bound to catch you by surprise with something in your favorite musical style. If you're a Sandi Patti fan, you'll love Stephanie's powerful, well-trained voice and her richly orchestrated accompaniments. If you happen to enjoy the rhythm of Leon Patillo, you'll love the "soul" that Stephanie brings to so many of her songs. (In reference to her skin color, she says that the Lord "dipped her in the wrong batter.") If you're tired of trite, padded messages from Christian artists, she'll penetrate your heart with a dynamic message.

If you're bored by a rigid, formal approach to ministry, you'll love the way Stephanie can keep you laughing!

Stephanie has released four successful albums in the past six years, and still found time to perform the duties of mother and pastor's wife in Tulsa, Oklahoma. She's a regular co-host on *The 700 Club*, a Christian television talk show, and musically she has 20 years of keyboard experience and 15 years of guitar under her belt. Her concert will last approximately 90 minutes, and for half of that time she will serve as her own accompanist at the piano.

If you've never heard of her, or don't know what her music's like, don't rule this concert out. (Remember, there once was a time when no one had heard of Amy Grant!) Be sure to linger at the ticket sales table at the bottom of the stairs exiting the dining hall, if you want to catch a glimpse of her fantastic musical style. After listening only briefly, you won't be able to deny her talent, and you'll have to come see this amazing songstress for yourself!

Speicher Performs Monday

This Monday night, October 28, at 8 pm, pianist Robert Speicher will perform in Junior recital. Many of you may not know Bob simply because he is a music major, and he lives in a practice room. The fact that he's a commuting student also means that you don't see his face very often. But move outside the confines of our college, and you may find that quite a few people know about Bob and his piano playing.

A resident of Hume, NY, Bob attended Fillmore High School where he was "the token accompanist, I played for choruses, musicals, plays, and several soloists."

Bob began piano lessons under Kate Palmer, an Eastman graduate, in 1973. In just six short years, he was studying with Houghton College professor Gary Rownd. He reflects, "I've always wanted to play, I can remember hearing music in church and dreaming about playing the piano."

After passing through rigorous auditions, Bob was selected in 1981 to be one of the lucky high-schoolers to be admitted into the Tanglewood Festival Summer School. Over 245

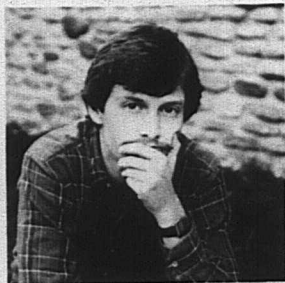
Some Say...

Christine van den Hogen

What do you think about modern art?

Todd Carr—Junior (Art major)

As an art major who has always tended toward the more realistic side of Art Representation, I find myself constantly battling, trying to grapple and understand the concepts and ideas behind Modern Art. Can I use Modern Art as a tool to bring people closer or even win them to Christ or would my efforts and ideas become misconstrued by the common man due to the complexity of Modern Art? How do I create art that is simple enough to get across the point yet complex enough not to insult the viewer's intelligence? For me, Modern Art has become a plague of questions that surround me and beg for an answer with an urgency that a missionary feels when he is preaching to all the people he possibly can and yet still too few.



Lucy Figueroa—Senior (Sociology major)

Modern art is reaching out to the essence of humanity—the pain, the joy, the passion—through an unrestrained use of color, texture, and pattern. It is for those, like me, who have ever had a deeply felt experience and known that there are no words, no theories, no thoughts big enough for it. It needs more than that. It needs the freeing of the senses and of the spirit. Martha Graham, one of the founders of modern dance said about the purpose of modern dance: "to make apparent once again the inner hidden realities behind the accepted symbols." The accepted symbol does not challenge us; we take it for granted. Perhaps that's why modern art disgusts so many.

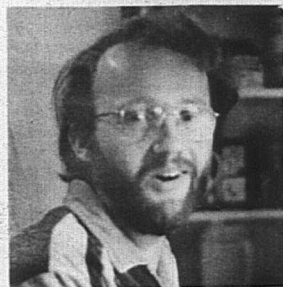


Jody Suda—Sophomore

I really don't know a great deal about modern art concepts or outlooks. I know I don't like Picasso's work and I do like Monet. I much prefer romantic and a wholistic view. Modern art is a poor excuse for true artistic talent. If I created a pile of soda cans and put it out on the quad I'm not sure I couldn't call it my own version of modern art. It's a twisted view of society. What ever happened to simple artists as Norman Rockwell?

Alvin C. Bacon—Junior (Premed)

I feel that modern art can only be appreciated by those who truly understand art. Modern art is a form of expression for the artist just as science is an expression of the scientist. As such, it is very important. I, personally, don't understand many of the newer styles such as pattern painting. The fact that it expresses someone's innermost feelings in a medium I don't understand in no way makes it less important. I am motivated to learn about art, but my love for science is my favorite art form to date.



Cathy Stoner—Freshman (undecided but interested in a writing major)

Modern art is an institution which I neither understand nor really want to understand that much. I'm not very acquainted with any great pieces of modern art, but I view anything I classify as such with a certain amount of skepticism—the same amount of skepticism with which I view top 40 music. I'm just like anybody else when it comes to the "sour-grapes" criticism that goes like this: "what's that supposed to be? I could have done that blindfolded!" All those bold slashing colors—the blobby smears that are supposed to be so meaningful... I don't enjoy modern art exactly for the same reason people say: "speak in English, you're in America." I'm intimidated by what I don't know. It's the same as people who don't like Michelob because they can't understand what they're supposed to like about it. I prefer Rockwell's comfortable realism myself.



Good News

Dear Craig and Gerry:

I would like to compliment Holly on her consistency in reporting on current world issues in your column *Beyond Caneadea*. It's nice to know that at the end of the week, I can look into your paper and catch up on news that I miss when newspapers in the library are not to be found. Thanks for not letting us ignore the world.

Yuri Hreshchyshyn

Pond Problems

Dear Craig and Gerry:

A large portion of last week's *Star* was devoted to the community at Island Pond, Vermont. I suspect that very few of the students here at Houghton have heard anything about this group prior to last Friday. As a former Vermont resident (my family moved to Maine in January) I have read and heard much press on this group.

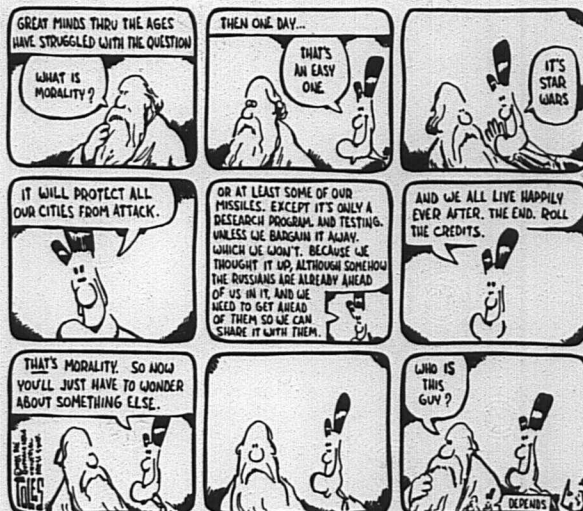
The picture painted of this sect (as they consider themselves) in the *Star* was rather passive in nature. The article was well written and apparently unbiased, and I applaud that. I must say, however, that all the "unbiased" press (that is another matter

of debate, and I will refrain from comment on it here) given to this group that I have read has been much the opposite. As Mark alluded to in his article, the group has been accused several times of practicing disciplinary techniques that border on child abuse. Charges were brought against one of the community's leaders after a family that left the group reported that this leader had beaten their daughter for something like 13 hours for some infraction. The charges were later dropped after the family fled the state and refused to testify. It was about this time that the state unconstitutionally raided the community, as Mark mentioned, and the press did harshly criticize the state for its action. But even then, the group members admitted that they use corporal punishment as a didactic tool. Now don't get me wrong, I do believe that some corporal punishment may be needed occasionally as a form of discipline, but the reports out of Island Pond indicate that they go far beyond that.

I do not claim an abundance of knowledge about this group, but I feel compelled to respond given the controversy over this group in surrounding areas. I hope that perhaps more discussion will be generated by this letter. After all, there have been sects in the past that have made similar claims and have appeared rosy on the surface, but later have been proven otherwise.

Sincerely,

W. John G. Monroe



Samoza: [sic] Friend?

Dear Star editors:

Prof. Harrop's rejection of the analogy of Nicaragua under "Samoza" (his spelling) as "a subservient child to the United States" weakens alongside the plaintive boast of the last of The Samozas (their spelling) that "Nicaragua was the only member of the United Nations to have a 100% record of voting for the position of the United States." While Harrop's assertion may indeed be true that "as early as 1974 the US [sought] to disengage itself from the Samoza [sic] government," we should note that this was a scant five years before the conclusion of a popular insurrection provoked by the abuses of a dynasty of dictators placed in power through direct US intervention. What transpired in Nicaragua between 1911 and 1974 can hardly be termed

"lack of US influence."

Again, Prof. Harrop accurately notes that in its first years the Sandinista government responded coolly to US overtures. Perhaps we should ask why, and perhaps we should look beyond the simplistic, popular "communist influence" cliché. Most North Americans see our role in Latin America exclusively through US eyes, blind to our own abuses of power which led Carlos Fuentes, Mexican diplomat and literarian, to state: "United States foreign policy seems to be based on the question, 'What can we do to create another ally for the Soviet Union fast?'" Failure to consider Latin Americans' perception of the USA as the hemispheric bully runs counter to our own best interests as well as those of our neighbors. Such failure certainly stands larger in the current situation in Nicaragua than any meddling by Cuba and/or the Soviet Union.

Ray E. Horst

Associate Professor of Spanish



Kiss till the cow comes home.
Francis Beaumont 1584-1616

Bryan Bites Back

Dear Craig and Gerry:

I would like to respond to Mr. Harrop's letter which appeared in the October 18 *Star*. Through the two following examples I would like to show that the United States Government found the three Somoza dictators more than willing to help the US pursue its national interests in Central America. Also these examples show that Mr. Huntington is not so close "to the mark" in saying that the "lack of US influence and attention allowed Latin autocrats such as Somoza to consolidate their harsh control."

The first example of the abundance of attention to Somoza was during "Operation Success" or better known as the 1954 US coup in Guatemala. Schlesinger's and Kinzer's book *Bitter Fruit: The Untold Story of the American Coup in Guatemala*, shows how the CIA, the US State Department and the Executive Branch conspired on behalf of the United Fruit Company to overthrow the Arbenz government of Guatemala. In this well-documented book, Somoza's name appears a number of times. For example, Mr. Albert Haney, the field commander for Operation Success, "hoped to use Nicaragua as a supply and training base, but he needed the full cooperation of Nicaraguan dictator Anastasio Somoza Garcia to do this. Somoza enthusiastically agreed to the CIA plans. With Somoza's blessing, Haney set up training camps in Nicaragua. One was on Somoza's plantation, *El Tamarindo*, which was used to instruct about 150 men in sabotage and demolition" (pp. 113-114).

On June 18, 1954, the United States-supported army started its invasion into Guatemala from neighboring Honduras. But all did not go as well

as planned. CIA Director Allen Dulles did not expect such a strong response from Arbenz, and he was strongly in need of replacement fighter-bombers. After different failing attempts to support his men, this is what Dulles settled on: "Richard Bissell, Dulles' aide at the CIA, quickly arranged for delivery of the two replacement planes to the rebel forces. A 'cover' transaction was made in which the planes were sold to Nicaragua after the CIA had provided President Somoza with the \$150,000 purchase price. The intermediary was Somoza's son-in-law and ambassador to Washington, Guillermo Sevilla Sacasa. The planes were flown to Managua and then to the clandestine airstrips from which they began to launch their raids against Guatemala" (p. 178).

The second example of the United States' abundance of attention to Somoza to further its national interests was during the planning and operation of the Bay of Pigs invasion. Originally, the base for the anti-Castro operation had been in Guatemala. But CIA operatives needed a new, more secret invasion site, and after asking they were "surprised at the willingness of the Somozas to cooperate" (Diederich, p. 64). The Somozas handed over the old airfield in Puerto Cabezas, along with members of their National Guard, "to do odd jobs and to arm some of the troop-carrying vessels of the little invasion fleet" (Diederich, p. 66). Even with the Somozas' help the invasion force did not win.

I would now like to return to Mr. Harrop's letter. He stated that, "As early as 1974, the US consciously endeavored to disengage itself from the Somoza [sic] government." I strongly disagree with this statement. Even though in September 1978 the Organization of American States' human rights investigating team recorded the atrocities of Somoza's Guard, we still supported them. "Between 1975 and 1978 the United States alone provided \$14 million of

arms for the 8000-man Guard" (LaFeber: *Inevitable Revolutions*, p. 237). This \$14 million of arms from 1975-78 is about one-third of the total \$37 million of arms given to the Somozas since 1950. Also as late as May 1979, two months before Somoza fled, the United States supported Somoza's request for a \$66 million loan from the International Monetary Fund. (LaFeber, p. 233).

I disagree with Mr. Harrop's interpretation of the "standard view" concerning Nicaragua. The viewpoint is not that the US pushed, but that they are now pushing Nicaragua further down the road toward a Cuba-style bastion of Soviet influence. As John Cort stated, there is still a slim chance that Nicaragua may stop short on the Cuba road. Unlike Cuba, where almost total nationalization of productive land and property prevails and where there is a dictatorship and only one party, 60 percent of Nicaraguan land remains in pri-

vate hands, 75 percent of the basic crops and industrial goods are produced by the private sector, opposition parties exist, an opposition press exists, independent unions exist—all under increasing difficulties and restrictions, true. But what do we expect when every day more Nicaraguans die at the hands of US-supported contras and our government makes more and more threatening noises?

Mr. Harrop's account of Fiallos leaving the Sandinista government reminded me of another man who did the same. Arturo Jose Cruz resigned from his position as Nicaraguan ambassador to the US and now works as an opposition leader to the Sandinistas. On January 3, 1985, Mr. Cruz, far from being a "Sandinista spokesman," said, "The contras have committed atrocities... the US has some responsibility for their behavior."

Bryan Vosseler
Average College Student

System Could Be A +

Dear Craig and Gerry:

The general assessment of William Bentley about the new grading system seems to be on target—except that he overplayed the difficulty of getting an above-average GPA.

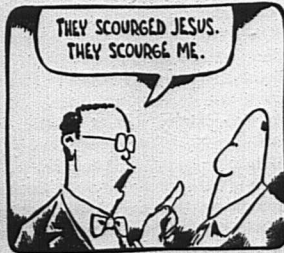
Unless one consistently scores in the 94-96 region, I would say that it is fair to assume that the new grading system will be a more appropriate way of assigning a grade on the overall performance to a student's work. Whether or not pluses or minuses are used, grades are inexplicably subjective, but, with the plus and minus system, at least, there is not too much difference between a 93% and a 94% on the record books, at least not as much as before.

How many of us have not experienced the frustration of missing an A or a B by this much? Just because

one blew the essay question on the final exam or, overslept on the day the paper was due (because one had to stay up till three the previous night—morning?—to complete the first draft), one's dreams of glory and aces flew away as quickly as Superman flew home to Krypton. For that, we get a flat 3.0 instead of the yearned for, solid 4.0. At least now, there is a 3.3 to hope for... or perhaps, the Prof will slide, and let me have a 3.6???

As they say, it will all come out in the wash, and after the dust has settled, and the grades are in, I am sure that quite a number of us will see that our GPA's have actually been slightly boosted... except, perhaps, for the 94-96% average guys.

Sincerely,
Richard Phan



A Letter to the Mission Board

by Richard Phan

Dear Mission Board:

Please stop sending us your missionaries. We ask this not because we have no need of them. We humbly ask you not to send us any more missionaries, because many of the missionaries that you have heretofore sent us have grieved our hearts.

We cry when we see missionaries who when they come to our land, give thanks to God that He has blessed their country in the West with so much goodness, wealth, peace and prosperity. We cry when we see them heave a great sigh of relief when they head home on furlough, "having fought a good fight in the Devil's territory to return to the Land of God's Blessings." We cry when we hear them speak of us as the "fruit of their labor," as a manufacturer would his products. We cry, but not for ourselves. We cry for these poor deluded souls, who think they are "adding stars on their crown" because they have chosen to leave "the blessed land of God" to labor in our poor, destitute "God-forsaken" lands. We cry for them, because they have not been able to see that God has many children. We weep, for they have not learned to appreciate that being different does not necessarily mean being wrong. That just because there are people who do things in a different way from the West, it does not mean that they are inferior. That they are themselves to be pitied for not being able to appreciate the beauty of the diversity of God's world.

Many of these same missionaries look upon themselves as people whom the Lord has sent to set us free from ourselves. We appreciate that we need to hear the Gospel. We appreciate them and yes, we are very thankful that they are willing to come to give us this message of salvation. Without them, we probably would never have come to know the Truth. Yet, we mourn now, for instead of just telling us the Gospel, our beloved brothers and sisters—your missionaries—came to us with the same frame of mind as their imperialistic, colonial counterparts, the seekers of power and fortune, did. They came not only to expose us to the message of the cross, but also, perhaps more so, to "Christianize" us.

"... many of the missionaries that you have heretofore sent us have grieved our hearts."

We are referring to the "we-are-up-here-and-you-are-down-there-and-boy-are-you-lucky-to-have-us-rescue-you-from-your-foolhardiness" attitude. So, we have our "sahibs," "tuans," (master) and "Sirs" in the colonial governor's office, and our "Reverends," "Sirs," and "Ma'ams" in the church. And, just as we had to subserviently bow to the "sahibs" who run our country, we also have to look towards our white "Reverends" and "Sirs" and "Ma'ams" for guidance in the affairs of our souls and lives.

We had not only to give up our ancestral gods, but also to deny our ancestry. For our missionary friend taught us that we were now members of a new family. So, we had to shed away our "old clothes," and put on our "new clothes." Sounds biblical, until you check the label of the clothes: for they are mere Western garb—from basic, fundamental things like changing names, to matters of graver consequences, like education and a whole new way of life and thought. We no longer could live as the people whom our parents brought into the world; we had to become Christian, and, in so doing, Western. Christian, by the way, in the minds of most of our countrymen, was synonymous with Western. That, because our missionary could not imagine Christianity as being anything else.

To illustrate, let us just mention a few examples. A simple one would be how the church is run. The architecture and the format were transported directly from Hometown, America, or England, as the case may be. So, we had to construct our edifice with steeples and stained glass windows, designs as foreign to our land as Coke and Levi's jeans. So, we had to buy those expensive organs and place them in a conspicuous place in our sanctuaries. We had to sing sixteenth and seventeenth century hymns written by "great men of God" with names that we could not even remember how to spell, let alone pronounce. We had to give up our forefathers' way of making music

for that would be "pagan." We had to sit on pews, because this was the house of God—and the Lord would not have us sit on anything else, of course!

No wonder our countrymen branded our faith as "Western." No wonder that even an appeal to history and geography did not convince them that Christianity, with its roots in the Middle East, should be classified as an oriental faith, and therefore, definitely non-Western. In fact, such arguments only bring about mockery and accusations of hypocrisy. We were all so offensively and blatantly Western, yet oblivious to ourselves!

We now have had some time to think over the issues. We have tried to discover the reason why our Church was so strong when the early missionaries were around. We thought at first that perhaps it was a lack of education on the part of our present national leadership. Yet, we have now men from the finest schools, East and West. Yet, we are still not penetrating the unreached of the population, especially the older generation of our kinsmen. We are

"... we had to become Christian, and, in doing so, Western."

rather successful with most of the young people, only because they are more susceptible to Western ideas, having had their exposure through the secular system like education and the media, and through the ubiquitous McDonald's and breakdancing. But, not with those who lived through the colonial period—they would have nothing to do with any reminder of the imperialistic past. We have come to conclude that the reason we have not been able to reach out to these people is because our message has lacked authenticity. Although we were using the Lord's Word, we were packaging it with Western wrappings. We have to stop doing that, and have to rethink the ramifications of our faith in a God that we say is the Lord of the whole world.

We came to the conclusion that if we are to have integrity in our faith, and be honest with ourselves, we have to face up to our own mistakes in the past. For we had, in our zeal in becoming more Christian, rejected anything that has to do with our former lives. We thought that by becoming more like our missionaries, we would then be more Christian. How wrong we were! For our missionaries came from a background that is totally different from ours. We only succeeded partly in our goal to become more Christ-like, but we were very successful in becoming more Western. Trouble is, our missionaries seemed to encourage us in that general direction. The standards of spirituality that they imparted to us were definitely rooted in one of the many Western sub-cultures from where they came.

God made the world, the whole world. He did not choose one nation over another, showering it with blessings, and approving its ways, while the rest of mankind is condemned to eternal doom unless they bow down to the system of that one nation. Your missionaries however, had led us to believe, by their actions and unspoken attitude, that unless we forsake our way of life and adopt the Western man's ways, we will not please God. Our pastors

"He did not chose one nation over another..."

were taught to quote from the Scriptures to support this view. They were also taught to quote from Plato, Cicero, and their lot. These so-called fathers of the Western world were adopted into our heavenly family, and given honor, while our traditional values and cultural and historical leaders were shunned because they come from a heathen culture. We were not taught how to think theologically, to integrate the Gospel and its implications within our own cultural context. Instead, we had to accept the teachings of the "mother church," swallowing like a hungry fledgling worms from its mother, all the idiosyncracies of that church, along with the cultural and local standards of behavior and lifestyle. Doctrinal dogmas which grew out of cultural factors were transported and taught rigidly to us, breeding copies of faithful followers to Calvin, Luther and Wesley who never knew the significance of the nuances of belief.

Then, when your missionaries leave us, they left a group of half-baked Westerners—and perhaps growing Christians—full of faith and Westernisms, and commanded us to go to our kinsmen, who do not yet know the Truth. We were given a task of evangelizing our world with a gospel of Truth mixed with a message of delusion. Our kinsmen, blinded by our Western ways, did not see the point of our gospel. They accuse us of blindly following the colonial imperialistic West. No wonder we failed. Your missionaries blame it on our immaturity. Our lack of sophistry. They want to come back to hold the reins of our churches, and our seminaries. They think that by their presence, the work will be done.

"We need partners, not masters."

We ask them to think again. Perhaps, they could also see that not only has the Church missed the mark in the non-Western world, but that increasingly, in the Western and other post-modern societies of the free world, the church is becoming more and more obsolete because of the direction she is taking. As for us, we are still struggling with this realization: we are God's children too, and we can worship Him in the way that is most appropriate to our culture and background. We ask you, in the spirit of love, to join us in this struggle, so that the Church in the World—the Body of our Lord—can advance on to the road of maturity in Him.

So, we plead with you, if you must send us missionaries, then send us people who are willing to serve God and His children. Send us people who will work alongside us, not over us. We need partners, not masters. We want your missionaries to come, but only if they are willing to be our brothers and sisters, and are willing to struggle with us to make the Gospel a message for all peoples. Come, if you will not impose on us what is counter to our indigenous culture. Come, but only if you are willing to learn to appreciate that diversity means God's world is a big world.

Sincerely,
The Third World Church



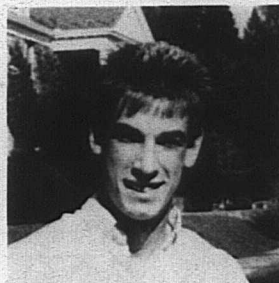
Credit: H. Diller, WWF

This kouprey is a wild cow found only in Cambodia—and there only in very small numbers.

Man on the Street

Jeff Crocker

In three sentences or less, how do you feel about unilateral nuclear disarmament, apartheid, continental drift, killer bees from South America, and the nuking of unborn, gay, communist whales? Please say something conclusive.



Neil MacBride Junior

"In response Jeff, I would first mention that your question lulls your audience into a false sense of intellectual paralysis, and that the resulting pernicious efficacy produces detestable results at best. However, I'm all for the forced annihilation of all homosexual sea mammals."

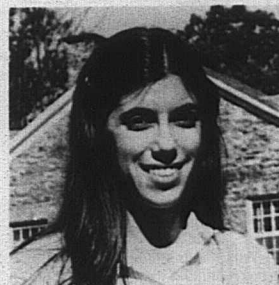
Paul Allen (Goat) Junior

"As Christians, we must actively participate in resolving all world problems, no matter how (seemingly) trivial they are to us. If everyone were genuinely concerned with other people's well-being, nuclear war, apartheid, even poverty, would be unheard of."



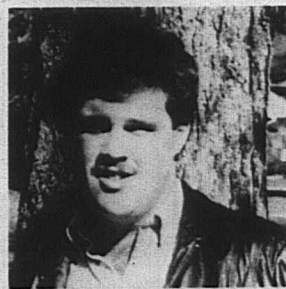
Barbara Carini Senior

"42. (That's the answer to life, the universe, and everything.)"



Dave Mee Senior

"How do you expect me to answer these important questions when I have no idea what has happened in the world in the last four years?"



BLOOM COUNTY

by Berke Breathed



It's Your Life That's On The Line

by Lou Ann Merkle
Central Committee for Conscientious Objectors

If you put your hand in a fire once and you get burned . . . you don't do it again. That kind of learning works for individuals because hands and brains are connected to the same body.

In society, though, it's different. One group (the brain) decides to send another group (the hand) into the fire—into war. But the brain never feels what the hand feels. Because the brain and the hand are different, the brain will send another hand—a new generation of people—into the fire. And because that new hand has not been burned, it will go.

Right now, the US is preparing to fight wars in a number of places. And it is not some ambiguous US who might go into the fire. It is *you*—if you need money for college and enlist in ROTC or the reserves, or need a job, training or experience or have registered for the draft or are desperate for adventure, discipline, or financial security. The moment you sign up, whether to register for the draft or to enlist, you are putting your life on the line.

Today the United States is spending more than a million dollars a day to wage a war against the Salvadoran people. Since January of 1984, over 3,000 tons of bombs—more than ever before in the Western Hemisphere—have been dropped. US soldiers fly reconnaissance missions for the Salvadoran military. Those US soldiers were in high school classrooms only a year or two ago.

I'm not saying that people in the military are bad. Some of the finest people are in the military. What I'm saying is, don't fool yourself. If you're faced with registration for the draft, don't take it lightly. The purpose of registration, according to the Supreme Court, is: "To develop a pool of potential combat troops." You will pay the price. You—not your parents, not your teachers, not your government leaders—will be under fire. It is your life on the line. It is your choice to make. But it is up to you to find out.

If you're thinking about enlisting, be careful. The military is not a vocational training school or university. Its business is to wage war. And it needs hands to operate the instruments of death and destruction. Whether you are on the front lines driving a blade into somebody's heart or sitting in front of a computer, you are helping to hurt people. Bombs, bullets and missiles cause suffering and death. If you haven't really given that much thought or haven't really thought about who you are going to kill and why . . . then take some time to find out.

57,000 Vietnam veterans died in Vietnam. 13,000 were left 100% disabled, and over 60,000 have committed suicide since they returned. Why did so many vets take their own lives? That could be the most important thing for you to find out before you find yourself a member of our armed forces.

So talk to Vietnam veterans. Go find Salvadoran refugees. Ask them what it feels like to live in a country at war. There may be other ways for the "brain" to solve problems besides sending young hands into the fire. You can become a part of the brain and not just a hand only by finding out for yourself what the problem is and what solution seems best to you.

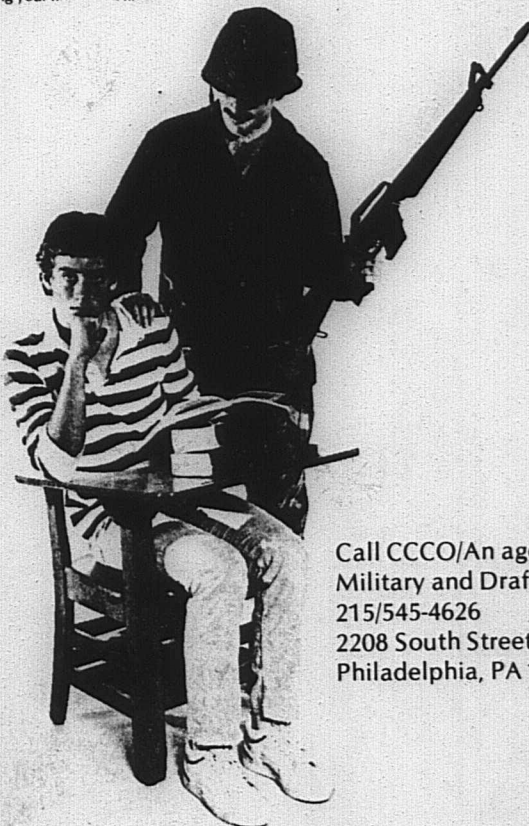
That's what democracy is all about—citizen participation. It just so happens that your life depends on this one.

Sure you need a job.
And a way to pay for school.
A challenge.
An adventure.
Pay and benefits.

But are you willing
to risk your life
or take somebody else's
in order to get it?

After the invasion of Granada,
Lt. Col. Taylor said:
"Our job is to kill people
and to destroy things."
Is that the kind of job
you're really looking for?

Now's the time to find out
what you're getting into.



Call CCCO/An agency for
Military and Draft Counseling
215/545-4626
2208 South Street
Philadelphia, PA 19146

ads and personals

Who says Young Administrators Organization doesn't have fun? Well we do, and to prove it we're sponsoring a rollerskating party at Wellsville, November 8, from 11 pm to 1 am. The cost is only \$1.50 for members, \$2.00 for non-members. The more people, the more fun. It's the closest thing to "dancing" that Houghton allows. Plan to be there. YAO isn't just for business majors anymore.

Rich,

She is your friend
until the bitter end.
She is your friend
until the ocean breaks.
And when you dream, dream
in the dream with me.

J. Kerr

Liz J.

sealy of approval.

rad



Catch the Wave!

This Saturday 10-11 pm
Including music from **Simple Minds, U2, 77's, Vector, and The Alarm.**

On 90.3 WJSL with Liz Greenlee and Rich Rose.

A sincere heartfelt thank-you to those of you who have shown your love and support to me. You are appreciated and will not be forgotten.

Rose Hotchkiss

October 26, 1985
First annual Heterosexual Halloween party at Ortlip House.
Costume required
10:30 pm or after concert
Theme: Stop Making Sense.

The Men of Havenwood House have procrastinated too long and are finally proud to announce the engagement of
Kent "The Flagrant" Smith
to

Dawn "Where are you?" Dale
May someone bless you both.

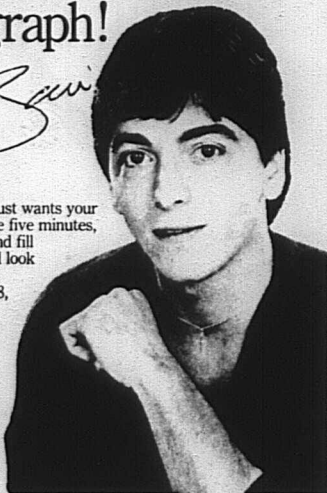
Lovingly,
MKT Brothers

I Gave Selective Service My Autograph!

Scott Savin

Selective Service just wants your name, that's all. So take five minutes, go to the Post Office and fill out the card. I did...and look what happened to me.

If you're turning 18, register with Selective Service. It's quick. It's easy. And it's the law.



After 2000 years,

the world still
needs to know Him.

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