

April 28, 1989
Volume 81
Issue 18

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THE HOUGHTON STAR

THE TRUSTEES PAY A VISIT

On Friday, April 21, twenty-three of the twenty-six trustees convened for their spring meeting. During that day, they decided, by secret ballot, that they

would not reconsider their decision to deny tenure to Dr. David Meade.

During the previous day, a "fact-finding committee" made up of seven trustees met with

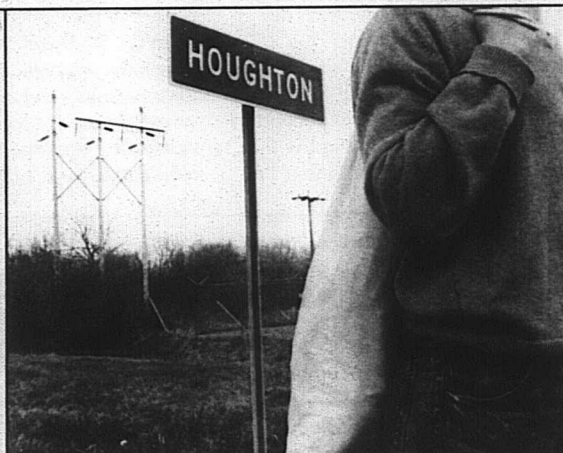
cindy taylor

selected students, faculty, administration, and staff members to discuss the tenure issue. Three pairs of students spoke with the trustees for ten minutes

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Accordingly, I'm suspending you from the college immediately for the remainder of this semester and for the fall semester of academic year 1989-90.

- Dean Danner



beth brotzman

As a high school band from Michigan performed during chapel on Friday, April 21, the door to the left of the stage opened, and a man wearing a green ski mask appeared, running. His only other article of clothing was his trench coat, which he carried in his hand.

JUST THE CLOTHES ON HIS BACK

As he ran across the chapel, the full Board of Trustees, sitting in folding chairs in the front row, pulled their feet back to provide the streaker a path.

Since Friday, the campus has been buzzing with the latest official jokes ("They caught him by the organ") and rumors ("The Student Protest Committee

put him up to it"—a false rumor). The name of the streaker is fairly well known, as is his fate.

Some questions about the incident, however, cannot be answered by anyone other than the man in the mask himself. Fortunately, he agreed to

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speak with the *Star*, specifically about his motives.

"If you want to know how I feel about this," he said, "look around the campus and see the varied reactions. In myself, there are all of these feelings. I don't know if I'm glad, but I don't regret doing it."

So why did he do it? "I'm sick of people telling me what to do. The media, Dean Danner, my parents, and my fellow students all tell me what to do. Everyone controls my life. For five seconds, I took control, and now I know that I'm going to pay. I know that I'm

going to pay a lot, but it's worth it because I'm not willing to play the game. Living in bondage just isn't worth it."

His manner of payment is severe: on the same day that he ran through chapel, he was suspended by Dean Danner (see related article). A letter explaining the terms of the suspension was posted in the campus center. *To interrupt the chapel service by running naked through the chapel is unconscionable and inexcusable,* wrote Danner. *Accordingly, I'm suspending you from the college immediately for the remainder of this*

semester and for the fall semester of academic year 1989-90.

Danner was bothered by the fact that the trustees were present during the incident. The trustees' presence was an important reason that the streaker chose Friday's chapel. "If I'm going to do anything at all," he said, "I have to do it all the way."

Yes, but how did he have the guts? "I think because I have hope, perhaps even faith in God, a good beyond society who can hold me up, without asking me to sacrifice myself.

"Maybe I'm crazy," said the streaker, "but our society seems pretty screwed up, the college included. A lot of people are hurt, a lot of people are isolated and alone, it seems to me that there is something missing. It was a protest against what is missing." To illustrate, he read a quotation from a book by Walker Percy (*see box*).

"I saw all the trustees sitting there with their ties on, I see everyone bustling to class every day, I see everyone studying so hard, I see students smiling and laughing in the cafeteria, and it all seems so absurd to me when something so big is missing.

"Doesn't anyone else feel it? Doesn't anyone else feel alone, isolated, separate from everyone else? For those who do, my running through the chapel was a plea to say, 'Hey! Can't you see how absurd this is? Why don't we cry or laugh or something, not just go on.'"

Some did cry, while others laughed about what he did. A

STREAKER OR SEEKER?

excerpted from *The Second Coming*, by Walker Percy

This excerpt, according to the streaker, explains in part his motivations (see article).

Show me that Norman Rockwell picture of the American family at Thanksgiving dinner and I'll show you the first faint outline of the death's head.

God may be good, grandma and grandpa may act wise, the Thanksgiving table may be groaning with God's goodness and bounty, all the folks healthy and happy, but something is missing. What is this sadness here? Why do the

folks put up with it? The truth seeker does not. Instead of joining hands with the folds and bowing his head in prayer, the truth seeker sits in an empty chair as invisible as Banquo's ghost yelling at the top of his voice: Where is it? What is missing? Where did it go? I won't have it! I won't have it! Why this sadness here? Don't stand for it! Get up! Leave! Let the boat people sit down! Go live in a cave until you've found the thief who is robbing you. But at least protest: Stop thief! What is missing? Good? Find him!

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A DEGREE OF SACREDNESS

OR: DON'T STREAK IN CHAPEL, SAYS DEAN

Not only was the streaker suspended until next spring, but he was required to write letters of apology to the trustees, the student body, the chapel committee, and the high school band which was playing when he entered the auditorium.

Dean Danner answered some questions about the disciplinary measures taken against the

streaker. The worst aspect of the streaking, according to Dean Danner, was that it interrupted our community chapel service. We have a "great deal of freedom to laugh and have fun" in other situations, but there is a degree of sacredness about the chapel services that should be maintained,



I'm sick of people telling me what to do. For five seconds, I took control, and now I know that I'm going to pay.

continued from page 2 — more common reaction, however, was anger or offense, reflected by a letter that appeared on the forum board near the mailroom, condemning his actions. To those people, the streaker said, "At least consider the possibility that your offense is not at me and my action, but rather at what is missing which my action reminded you of."

And to those who thought he did something sexual: "You must not have looked. It seems like a third-grade mentality to assume that everything involving a penis has to do with sex. A man running through chapel naked has never gotten anyone pregnant."

Trustee Shirley Pawling stated that the streaking was in "ex-

tremely poor taste" and required "considerable corrective action." But, Pawling added, this was "not the worst thing that's ever happened to the school." Pawling was the only trustee who agreed to talk to the *Star*.

The streaker, however, overheard trustees talking among themselves about the incident. "It was a macho conversation," he said. "One man bragged, 'If I had been awake I'd have jumped up and grabbed him.' I think this captures the absurdity of human interaction and the lies that we live—the truth is, nobody is going to touch a naked man."



said Danner. He made it clear that more important than the content of the chapel and that the trustees were there was the fact that it was chapel.

I asked Dean Danner how he would respond to the claim that such extreme disciplinary measures were taken against the streaker largely because the trustees witnessed the streaking. He said that he had received no pressure from the trustees whatsoever even though they had plenty of opportunity to exert pressure right afterward. He thought seriously about his decision and consulted with two of his closest colleagues before taking any action.

As far as how this act was symptomatic of problems in the community or of a general lack of spirituality, Danner holds that it was a very "ill-considered individual act." He also doubted that it would affect student and trustee relationships since the act was "not meant in protest of Meade's tenure denial" and was "not tied in with the protest committee," and the trustees knew this.

In closing, Danner expressed his pride in the student body for the way they handled the situation at the time. "They could have laughed uproariously or applauded," thus embarrassing the high school band. But this did not happen, and Danner emphasized the maturity he saw in the students' restraint.

beth brotzman

THE TRUSTEES PAY A VISIT

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each. Professors Brian Sayers, Carlton Fisher, and Warren Woolsey met as a group and talked for about forty minutes; Dr. Meade met with the trustees alone for over an hour. Professors William Doezeema, John VanWicklin, Paul Johnson, and Jean-Louis Roederer also spoke with the trustees, but I was unable to interview them for this article. Here is a summary of what the others said about their meetings:

George Wilson and Charlie Howard (Senate president and treasurer):

We suspected that the trustees may have based part of their decision to refuse Dr. Meade tenure on reasons that we felt were not valid. The trustees listened to what we had to say; three or four took notes on what we said. Then they asked us a lot of questions about majority opinions and concerns of the student body. It was hard to answer these questions because the student body is diverse and it's hard to summarize group opinions. I got the impression that the trustees were surprised that the students generally didn't feel free to express their opinions. I think they were hurt that the students didn't just call and talk to them personally about their concerns.



They wondered, "Why did they have to organize a protest committee?" I think the trustees want a better relationship with

the students. Being a trustee involves certain sacrifices, including financial liability, and I think this shows a certain amount of personal concern or investment. I think they do take student opinion into account, but they also see things from a much different perspective.

David Meade (New Testament prof.):

I was scheduled to meet with the trustees for half an hour but our meeting lasted for about an hour and fifteen minutes. The meeting was generally defensive and frequently hostile—extremely hostile by some. It was not a friendly atmosphere to be in, though a few members were kind and sympathetic listeners. The board asked me a number of accusatory questions, for instance, "Why did you go to Middle States (the institution which accredits Houghton)?" They did not attempt to explore with me whether their decision had been wrong. Rather, it seemed that they were seeking to prove their own position by finding any chinks in my own arguments. They did not grant the force of the arguments that I presented to them, either by not responding to my assertion or by ignoring that what I had said had any validity. Bence said that their meeting with us on Thursday was a conscientious attempt to address the issues involved. I disagree. I think that it was a half-hearted attempt to placate campus unrest and justify their decision. And

because it was half-hearted, it was insincere. They decided not to change their original decision to deny me tenure, and I accept that. I do not want my tenure to be an issue on campus anymore; what's done is done. I have decided to continue to pursue the issue with Middle States and the New York Board of Regents. I do not do this for my own satisfaction or justice; I have no right to seek personal justice as a Christian. I do it because of the larger ramifications that seriously affect the faculty members' freedom to teach, and Houghton College as a liberal arts institution warrants this type of follow-up.

Jeff Crosby and Kristin Roth (Religion majors):

We wanted to talk about Dr. Meade's value to our community, but they asked us so many questions we didn't have much time to talk about that. The questions were about the content of Dr. Meade's classes, focusing on specific points of scripture. They asked these questions of us only; we are both students of Dr. Meade. The trustees were cordial, polite, and friendly to us—all except for one man who was openly belligerent. We felt that they didn't give much credit to what we said about Dr. Meade's value to us. This was probably because they assumed that we were uninformed and merely standing up for one of our professors whom we liked and

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felt bad for because he had lost his job; they assumed that we didn't know what the real issues were.

**Mark Shiner and Eric Buck
(Student Protest Committee):**

The trustees were directly hostile to us and they seemed completely disinterested in what we had come to say. It seemed that everything we said was ignored: what we had to say was unimportant. They did not seem to approach the issue as those concerned with reconciliation and mutual understanding. In fact, just the opposite; their approach was antagonistic. One thing that we've learned from this visit is that the trustees are not unified and are not informed about the issue concerning Dr. Meade. As a board, they are not working well—not with one another, nor the students, nor the faculty. The student/trustee relationship is very poor, unhealthy. It is based on age: the more years you've lived, the more respect you get. But, then again, even the faculty don't get much respect. There is some issue of power here: the students have none and the trustees have it all. We don't think the students should have equal power—they shouldn't. But somehow the rift between the two must be sealed so decisions can be more in line with the people who actually make up this school. And it's not only a matter of age, the trustees are out of touch with us because they aren't around. They can't be.

Brian Sayers (philosophy professor):

I chose to focus on the issue of

academic freedom. Denying tenure to Dr. Meade as it was done has made some of the faculty feel that academic freedom may be at stake. I said I was concerned about two things: 1) that faculty would no longer feel free in the rigorous pursuit of truth and 2) that the Houghton body might become too homogeneous, thereby lessening the ability to pursue truth since diversity aids such an end. The trustees' response was that academic freedom was definitely not at stake and therefore not an issue that we need to worry about in this situation. The trustees seemed to me to be making decisions on smaller "mechanical" reasons rather than on the broad underlying issues, I was disappointed, but not surprised, that these broader issues were not properly addressed. Not to say that the trustees didn't make an effort; they did. This is not sour grapes. The trustees went out of their way to meet the needs of the community and we are thankful for that. But I don't think they came with an open mind. Two trustees were openly hostile, one spent his energy probing for weakness in our arguments. David Meade was not treated fairly, and for the morale of the group to improve we needed more of an explanation than we got. I am disappointed and somewhat pessimistic. Now I am trying to figure out how to go on without being bitter. And, more importantly, how do I let things rest without giving up? I am apprehensive about what all this is going to mean for our division.

Carlton Fisher (philosophy professor):

My immediate reaction is one of

frustration. It is hard to judge if we have accomplished anything at all. The report that the board hadn't decided to reconsider their decision makes me conclude that we accomplished nothing: To the extent that our goal was to help make David Meade's tenure a possibility, we did accomplish nothing. To the extent that the board members will have what happened on their conscience—the looks on our faces, the inflections in our voice, all that we said—these things were experienced and will be remembered. So it is possible that their future decisions may be influenced by what occurred. I feel deeply disenchanted with the trustees. Nothing went on to improve the relationship between us and them. Although something short of David being given tenure could have improved the relationship, nothing of the sort occurred.

Warren Woolsey (New Testament and Missions professor):

I went to the trustees to talk about Dr. Meade's theological stance. I wanted to assure them that it was within the broad stream of evangelicalism. The mood of the meeting was affable. The trustees seemed to listen carefully and took notes. In our meeting, the trustees didn't pursue doctrinal issues at all. I have nothing to complain about the spirit of the interchange except that I was surprised that they didn't pursue some issues further. I hope for reconciliation with justice; but I am uneasy and somewhat unsure as to if and how this can be done.

Is HOUGHTON A TOUGH COLLEGE?

rich perkins

A PROFESSOR OF SOCIOLOGY WRITES ABOUT HOUGHTON'S EFFORTS TO EDUCATE STUDENTS, AND HOW WELL THESE EFFORTS PREPARE US BOTH FOR A CAREER AND FOR LIFE.

I recently heard someone say "Houghton is a good school because it's tough." Presumably, that's a good thing: tough colleges prepare us better for the world of work.

There are quite a few assumptions packed into this conclusion, but the one I want to question most is whether or not Houghton is a tough college. When "tough" is applied to academics, its meaning becomes quite ambiguous.

There are, I think, two principal ways to evaluate a college's academic standards. The most popular way of defining "toughness" is related to information. Information is what you presumably get from studying: e.g., we learn the appropriate format of a business letter, how to program a computer, what happens when cells are frozen, and so forth. Facts, data, techniques—in a word, information. To be "educated" is to be informed. And being informed prepares you for good jobs.

A second approach focuses on analysis. The aim of analysis is always the same: problem-solving. In analysis, we want to know how to take a problem apart. The aim is to figure out a system (mechanical, organic, social, etc.)—to discover how the parts interrelate and to

learn how they might be interrelated differently. Analysis is primarily centered on developing traits such as skepticism and

creativity. In short, to be "educated" is to become a clear thinker and an able communicator.

Does this type of learning help you to land a good job? That's not clear to many.

But it is clear that both educational approaches—the informational and the analytical—tend to generate their own peculiar learning and teaching styles. The informational approach is well-

We can no more learn to argue well by listening to someone else argue than we can learn to ride a bike by watching someone else ride.

served to academic specialties. It generates lectures and promotes the student-as-stenographer. For the most part, professors talk, students listen.

The analytical approach raises extra-disciplinary issues. Justice, secularizations, morality, community, evolution—none of these concepts can rightfully be confined to just one discipline. Justice doesn't "belong" to political science, any more than "life" belongs to biology. In fact, analysis tends to dry up when it is restricted within disciplinary boundaries.

In addition, analysis requires constant critical student input. The passive-student role is useless here. We can no more learn to argue well by listening to someone else argue than we can learn to ride a bike by watching someone else ride.

Now—about "toughness": the way to make education-as-information "tough" is simple: pile on the work. Do you have to read five books? Then read ten. That's tough. Is Houghton a "tough" school? I guess so. Most of us work pretty hard.

But "tough" takes on a whole new look when one defines education primarily in terms of analysis. Regardless of the amount of work one is assigned, most of our students (subjected as they are to information-as-education throughout high school) are bowled over by this strange new approach. "Hey," they say, "this is really tough!"

It's time for some conceptual distinctions. First, "piling on the information" will be referred to from now on as "being tough." Second, "insisting on analysis" will now be called "being rigorous." Is Houghton tough, or is it rigorous? I think it's tough. Mostly. It is not mostly rigorous.

In my estimation, most of what passes as "tough Houghton education" is actually lots of information piled up: lots of reading assignments, loads of facts to memorize, comprehensive "objective" tests graded on a

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"tough" scale, and so on. So, Houghton is tough.

Of course, information and analysis are not contradictory. A certain amount of information is necessary for analysis to proceed. And let's not think that professors who are analyzers are superior beings. Do certain professors stress analysis? They may do a poor job of it. Teaching effectiveness is a separate question.

A given professor may be both tough and rigorous, or that professor may be one but not the other. Or neither.

Every professor, every course, every discipline here represents a certain combination of information and analysis. No one purely analyzes, nor is any course wholly devoted to information. The matter is always one of more-or-less, never either/or. The key question is, "What's the priority?"

Even so, I write all this because I think we've got an important academic problem here: We have an educational program which stresses too much information, too much lecturing; consequently there are too many passive students here, and far too little analysis going on. Too many of us (including too many professors) don't know how to argue well. Consequently, there is too much blustering, asserting, and gossiping—all cheap substitutes for good argumentation.

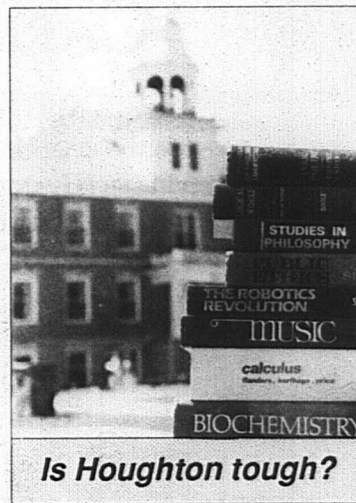
Mostly, we ignore each other. Stay within your discipline! Specialize! Protect your turf! As a result, the educational life at Houghton is not as dynamic, controversial, and alive as I think it should be.

Some important problems arise because of this state of affairs. For one thing, whatever we mean by the phrase "integration of faith and

learning," it is clear that it cannot be achieved when we gear ourselves to information-as-education. Only analysis can gain us such integration.

In this day and age of "career orientation," there's no better way to prepare for the rest of your life than by learning analytical and communicative skills. Any job (whether you're paid for it or not) that is worth doing is done better when these skills are mastered. And information is quickly outdated.

So, help make Houghton a better college: a more rigorous college. It'll be good for your future.



Is Houghton tough?

t.h.i.s y.e.a.r.s s.t.a.f.f

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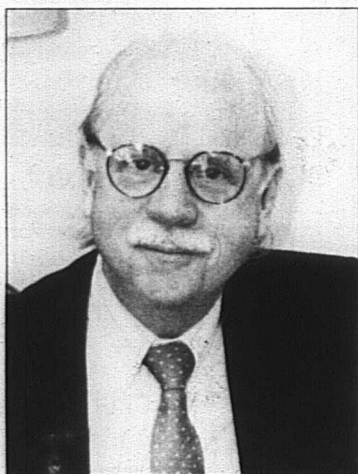
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The Star has been a weekly student publication; its attention was turned inward upon Houghton College. Letters to the Star were signed and were often longer than one page double spaced, which was fairly irritating, but understandable. The editors reserved the right to edit all contributions, and edit they did.

CAREER OR VOCATION ?

ARTHUR MILLER JR. SPOKE IN CHAPEL ON APRIL 11. LATER THAT DAY, NOLAN HUIZENGA MET WITH MILLER AND HIS SON ARTHUR MILLER III, AND ASKED THEM SOME QUESTIONS ABOUT WHAT THE MILLERS REGARD AS A CHRISTIAN APPROACH TO WORK.



**Arthur Miller Jr.
(AMJ)**

Huizenga: According to your consulting firm, fifty to eighty percent of Americans are in the wrong jobs, and your company tells them that. It is likely that many of these people cannot make career moves, at least not easily. Won't telling them that they should be unhappy simply be a self-fulfilling prophecy?

Arthur Miller Jr. (AMJ): Most people are unhappy, in the sense that they aren't performing work in accordance with their gifts. So all we're doing is recognizing some-

thing that already exists. That unhappiness they may not fully recognize because maybe it's been true most of their lives. But it is typical of a majority of people who are not very interested in or excited about their work, and are not motivated in that sense. We believe that helping people recognize that is a laudable thing to do, if it causes them to start thinking about what they might better do.

Arthur Miller III (AM3): In reference to the "self-fulfilling prophecy," we are certainly not interested in perpetuating dissatisfaction. Our interest is to bring solutions to career misfit issues, and our success over the last thirty years turns on our ability to do that. For some, it may turn out to be a self-fulfilling prophecy, but our identification of the problem is to bring about exactly the opposite. If we tell a group of people that eighty percent of them are probably misfits in their work, and some of them agree, we have not created that response. We say it to recognize the large number of misfits, and to draw attention to the fact that education and counseling are failing to bring solutions.

AMJ: We believe that a fair reading of the scriptures and the experience of people who have been highly fulfilled and highly

productive indicate that the norm should not be sweat, toil, ulcers, and early demise. Rather, God intends that our lives be demanding but joyful, that we produce, and out of our producing from our gifts, experience great fulfillment. Life is essentially a joyful experience, and to get people to that place, we believe they should examine what they should be doing.

In your follow-up work, have you found that many of these people have been able to change their jobs, and are now more satisfied?

AM3: Insofar as they have acted on what we have helped them discover about themselves, we've had a lot of feedback saying, "That's the best thing that ever happened to me." In a Christian context, that often means moving out in faith, moving out of secure positions. We encourage them to act proactively, making necessary changes before a boss realizes they're no good for the job. Many of our clients are in that situation. After we've worked with them, and they've ended up in positions in which they make more money, they're much happier.

AMJ: Most people, after we've

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worked with them, realize that their ulcer or malaise about life is because of the reasons we've produced for them. Most people will not move, will not take the risk, even though they're relatively unsatisfied. It usually takes a firing or some other trauma to compel someone to change jobs. That's why understanding your strengths early in life becomes so critical. It is a real tragedy that most people go through life never understanding the nature of their giftedness.

In light of your career views, what is the value of a liberal arts education, particularly for a Christian?

AMJ: One of the presuppositions that we need to make is that the student and the liberal arts education fit each other. The student needs to understand what, why, and how she learns, and how that fits the education she is entering. A liberal arts education is enormously helpful in that it helps develop and train those abilities the student already has, and those abilities are the premium requirements of middle- and upper-level management positions. These are basically not technological abilities, but are the skills honed by liberal arts.

You're working mainly with middle- and upper-level management — jobs that require a great deal of thought, reflection, mental ability. But there are numerous menial jobs that do not require intellect or concentration. If enough people used your "System for Identifying Motivated Abili-

ties," could we fill these jobs with workers who would be happy and fulfilled?

AMJ: Yes. There are many people who like to meet requirements, and like to do the things others expect them to do. If we can identify those people and place them in those positions, they will be fulfilled. Also, perhaps we can eliminate some of the "monkey job." We no longer have elevator operators, for instance. But there are still many jobs at a lower level, and I think there are people who can enjoy functioning at that level. Like a waitress, for example—there's a job that people consider menial, but for a person who's motivated to serve people it's a delightful job. Similarly with the crafts and trades which are considered menial—if you're suitable for them, it is a delight.

AM3: If someone found that he repeatedly derived great joy from a very technical activity, perhaps he should be building racing engines or designing machine tools. He would then no longer need to spend his time doing what he isn't equipped for. We're not interested in an elitism, if that's what you're hinting at. It's really a labor-intensive process.

Two gifts you mentioned in your chapel talk were teaching and entrepreneurship. Teaching is obviously a very giving ability, one that encourages students to develop as individuals. An entrepreneur, however, seeks to make a profit by gaining from others.

How do you see entrepreneurship as a gift that helps society and strengthens the church?

AMJ: There is nothing inherently wrong with entrepreneurial skills. They can be used positively within



**Arthur Miller III
(AM3)**

any number of collective entities. Building a hospital in Uganda using native labor is an excellent example of this: it provides jobs and health care, and it bolsters the economy. This sense of productivity and teamwork should also be evident within the church. Whatever gifts we have, including the ability to be an entrepreneur, are to be available for use in God's kingdom.



WHAT DOES CHAPEL NEED?

dave perkins



A couple of weeks ago, we printed the results of the coed dorm survey. This week's topic is chapel. Three hundred and seventy students (35%) and 50 faculty (50%) returned questionnaires, some last fall and some this spring, concerning the format and structure of chapel.

Most controversial was the matter of how many chapels there ought to be each week. Almost as many students (40%) want three chapels per week as want four (43%). Half of the faculty prefers three chapels per week, while one third prefers four.

There is a range of opinions concerning what kind of attendance should be expected of students. Faculty and students concur on this issue. One third prefers the status quo (mandatory chapel, with 10 skips allowed). One fourth would rather that the number of skips be increased—most agree on 15, although some want 20. One fifth, while sticking with 10 skips, would reduce the number of chapels during the semester. Finally, one sixth wishes that chapel attendance were voluntary. A majority (79%) of students and faculty, then, thinks chapel ought to be mandatory, although half of these would alter the number of chapels or skips.

Most respondents support a variety of topics as appropriate for chapel. More than 90% think that informative, personal, social, and international topics are appropriate. There is some disagreement over whether a variety of religious view-

fewer sermons, while the same number of faculty asks for fewer student lecturers and slide presentations.

Half of the group surveyed wants more piano, guitar, and bands. A large majority of women (73%) wants more choruses, compared to 44% of men wanting more. Although 55% of students want the same amount of organ playing, 34% want less, while 5% want more.

A clear majority of students and faculty thinks that chapel is incomplete without music, biblical teaching, and corporate worship. Other events, such as award ceremonies and college heritage, rank much lower in importance.

When asked what percentage of chapels fulfill their expectations, respondents gave a variety of answers (see table 1). Of those who wrote additional comments, two thirds stressed that they believe chapel needs more "worship."

Nowhere on the survey did a clear majority of students or faculty ask for a significant change to the structure of chapel. About some aspects of chapel, however, it is clear that more than a few would like to see some changes in what happens between 11:05 and 11:35 Tuesday through Friday.

Table 1.

What percentage of chapels fulfill your expectations?

	students	faculty
0%-20%	13%	11%
20%-40%	24%	20%
40%-60%	30%	18%
60%-80%	25%	33%
80%-100%	6%	18%

points is appropriate, but 87% of students and 80% of faculty think that speakers who speak about spiritual matters ought *not* to be limited to Christians.

There is no chapel format with which the majority of students or faculty is dissatisfied. A majority of students calls for more drama, films, and singing with audience participation. About a third of students calls for



WHAT IS MISSING

thom satterlee

"Our society seems pretty screwed up, the college included. A lot of people are hurt, a lot of people are isolated and alone, it seems to me that there is something missing. It was a protest against what is missing." —The Streaker

Perhaps the greatest surprise in this week's Star is the comments that the streaker made in his interview with Beth Brozman. One could understand if the streaker acted on a dare, or out of anger toward a certain party. But here is found a treatise on the human condition, a number of provocative remarks about feelings, not only his own, but also many other peoples'. I am not interested in psychologizing; I am interested in how the streaker's motivation and action informs us about life at Houghton.

The streaker talks about something being missing. Whatever this is, his tone suggests that it is widespread and ominous. Finally, however, he is vague. What does he mean by "something missing"? If he would just tell us, we could add it. Does he want another prayer group? We'll organize one. Does he need friends? We can supply support groups. We could make academics more dynamic, too, perhaps. If only the streaker would yield a clue about what is missing.

Think of it: a student runs

nude across the floor of Wesley Chapel; then he says that he and others are lonely. What kind of a place must Houghton be for such a thing to happen? For one, it has to

It strains our imagination to consider that anyone in Houghton could be lonely.

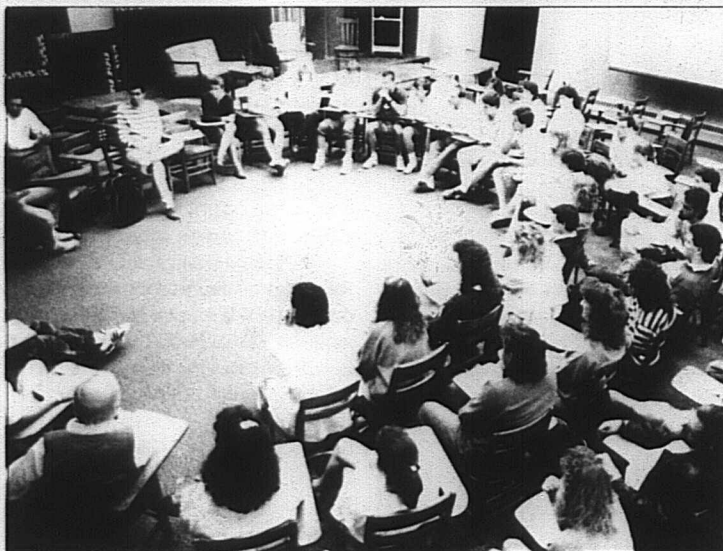
be the sort of place where people take themselves seriously. That is, for the streak to be impressive, there must be an audience that thinks that streaking is out of line. Well, Houghton fits the bill here. Restraint was what Dean Danner saw in the students, and he praised them for this. Danner himself called the act "unconscionable." Houghton is a place where people take themselves seriously, at least during chapel time.

But there is still the deeper issue of loneliness. How, in our spiritual cornucopia, can there be lonely people? Houghton produces pastors and missionaries. We are a Christian school. If anything can keep someone from being lonely (or, say, from being broken from our community), it would be the Gospel of Christ.

Really, we ought to conclude, the streak was a freak occurrence.

Here I disagree. I think that there have been numerous occasions where people felt isolated. To believe that Houghton is without lonely people is prideful. It is to put too much stock not in the efficacy of the Gospel of Christ but in our ability to live out the Gospel among one another. God tells us how to love, but we fail in our attempts. Dean Danner used the word "restraint" to describe the chapel audience's response to the streak. I believe that the response was one of surprise, utter shock that a community member could be so seemingly cut off from the rest of us. It was a surprise because we think too highly of our abilities to minister—it strains our imagination to consider that anyone in Houghton could be lonely. I suggest that what is missing is a sense of humility. The Houghton community should not be shocked to learn that some members are not experiencing love, and are angry and isolated and lonely. Nor should we believe that such cases are merely personal idiosyncrasies. The community members have themselves a responsibility for the feelings of loneliness expressed by the streaker.





Unity will only come about if we recognize and focus on that which ties us together.

Yesterday's meeting in Fancher Auditorium

PRAYING FOR UNITY

eric buck

Thursday afternoon brought this community something old in a new form. The day hopefully set Houghton College on a new path. I am talking about a prayer meeting. Nothing new, I realize, but its purpose was quite different. This time of prayer focused on a very specific need that this community has: the need to be forgiven. Some people will understand what I mean, but for many, this may be a foreign idea. Let me explain this painful situation, and maybe all will agree that it is time to seek forgiveness.

Our community has problems, as do all communities. This problem, however, is basic to our existence. In fact, because of this problem there is nothing essentially different between this community and a typical American suburb. How shall I describe our

community? Diversity causes division rather than rejoicing in the creativity of our common Creator. Do you dress in a coat and tie? I cannot associate with you, then. Do you protest abuse of human rights or poor tenure procedure? We have nothing to talk about. Do you worship God with your hands in the air? Let us keep a wall between us. People in our community have nothing to do with those different from themselves. They do not hate, but neither do they love. Instead, they avoid one another; thus they forfeit the opportunity to learn more about themselves and God.

Christ instituted the church as a reconciling community, one that would channel the healing love of God to the world. In salvation each person's relationship with God is being restored. That restoration is

incomplete and illegitimate, however, until one seeks healing in interpersonal relationships. Jesus was painfully clear on this point. The sign of being a disciple of Jesus is the love we have for one another (Jn. 13:35). This includes neighbors who we may not know, and our enemies (Mt. 22:39 & 5:44). The author of I John more strongly claims, "Anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen" (4:20).

It is easy to say these things. Everyone talks about love, and most would claim to love their neighbor. A true Christian community exists only to the degree that love between members exists. Love means getting involved in another's life, seeking areas of commonality: our humanness, our attendance at Houghton, many of our classes, eating in the dining hall. Instead of focusing on our

— *continued on next page*

THE ABILITY TO LISTEN: (SENIOR ESSAY)

barb mcclure

I recently received a letter from a close friend in which she wrote: "For the last couple of months I've been mulling a thought over in my mind—that listening to people is vital. I realized it because of a craving I have to find a person willing to listen to me for as long as I need it. I'm beginning to feel drained because I often listen to people, yet when I talk I feel guilty for taking their time, and I fear boring them; I feel uncomfortable in the talking role because I sense that the other

person would rather do something else instead of listening to me. I am incredibly aware of how little people want to listen. Everybody wants to talk, but surely, true listening can be learned if a person is willing, sensitive and intuitive enough."

I include this excerpt because it's directly parallel to some thoughts that have been kicking around in my head for a while. One is that I think people are



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differences, love looks for the "you" in me, recognizing that we have a common origin and, at the moment, a common living situation. Love must not be equated with evasion of those different from us. If so, it is not love, and we are not a community of Christians. Love creates situations in which I may learn from you and you from me, and in the process we both learn more about God.

On Friday last week, someone ran naked through chapel, and so symbolized our many broken relationships: between him and other students, between students and trustees, between various groups of students. My guess is that this act would not have occurred had our community been a truly reconciling community, one in which those with different opinions and approaches to life were embraced as fellow human beings no greater and no lesser than the next person. Perhaps, had we been a reconciling community, the anger that the

streaker expressed in his act could have been encountered and dealt with constructively before he had done what he did. Conflict is always present where there are people, but it can be a helpful, healthy reality if only we could seek out our unity instead of our diversity. Our diversity will always be there as long as we live with others. But unity will only come about if we recognize and focus on that which ties us together, and then immerse ourselves in situations where unity can grow and diversity can be affirmed.

So on Thursday many gathered and sought God's forgiveness for failing to love. And we sought one another's forgiveness for failing to love one another. We hope that our community can accept the grace of forgiveness which God offers to us to set us on the road to being a community of the God of love.



lonely—really lonely. There's an alienation that I believe is part of the human condition which is manifested in an inability to know anyone else, as well as the inability to ever really know ourselves. A second, similar thought is that people crave attention. There's an odd sense in which attention somehow affirms our existence; it's very satisfying to be looked straight in the eye.

Discussing this with another friend, I suggested that perhaps we could relieve a lot of the emptiness of living if we would stop and listen to each other, focusing, giving attention whether or not we especially feel like it. His response surprised me. Steve was adamantly opposed to the idea of listening just for the sake of listening, even if it was something that could be learned (maybe particularly if it *was* learned—I think he might say it's too much of a technique). I understand his point—the sense of insincerity isn't appealing. At the same time, I see the look in the face of someone who has been heard, and it makes me wonder.

Maybe both of my friends are right. Maybe we *are* responsible to listen to those we care about, those for whom our attention is sincere and borne out of friendship in a true form. And maybe, too, sensitivity to people's needs in general can be learned. It seems that the ability to stop talking and listen to someone without jumping in with our own story or experience is too rare.



To: the student body

We understand that the Operation Rescue video, recently shown in the campus center, was upsetting to certain members of our community. To these members, we would like to say that we are sincerely sorry that our video upset you, and that it resulted in dividing the body of Christ. We apologize especially to those of you who have had an abortion. We realize you may have felt judged, excluded, or condemned by what you saw in our video. We feel that the video was misunderstood by students who caught only select portions of it. Please allow us to take this opportunity to clarify our position.

Operation Rescue is a multi-faceted pro-life organization that seeks to stop the taking of the lives of innocent unborn babies, provide support for women in crisis pregnancies, and create the social upheaval

necessary to change the legal abortion law. Education through exposure is a vital part of alerting Christians to the abortion problem in our society. We attempt to get Christians to recognize their responsibility and thus take action to work toward a solution. We believe that repentant, godly hearts are necessary to turn God's judgment from our land. We are liable for judgment because we, as a country, have had for many years a mindset that devalues life.

At Operation Rescue, we attempt to protect unborn life through the education of those already born. We do this in a variety of ways:

1. Sidewalk counselors talk to women scheduled to have abortions that day. The counselors try to direct them to a crisis pregnancy center in the area.

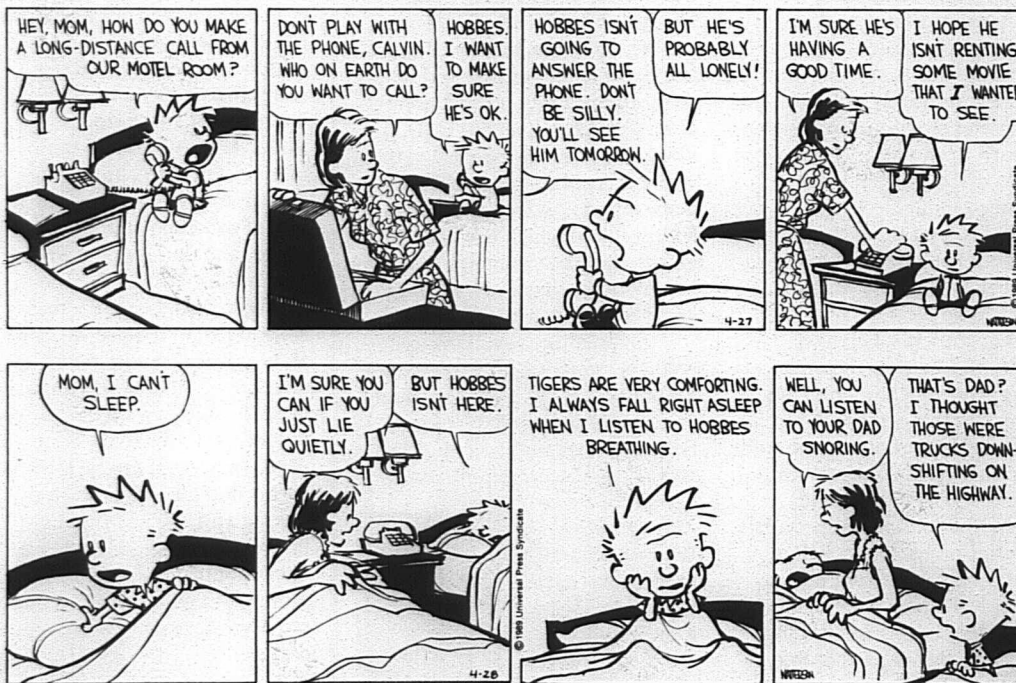
2. Rescuers place themselves between the doctor and the woman scheduled for an abortion. This is

usually done by standing in front of the door until a counselor has time to talk to the woman. These people risk arrest for their actions.

3. Prayer warriors and observers come as support-persons, but are unable or unwilling to risk arrest at the time.

All of this is conducted in a spirit of love for the unborn babies and their exploited mothers. It is done with prayer and repentance. We sincerely urge you to consider this issue prayerfully, and also to become more informed by watching the entire video, reading books and talking to our resource persons. We're concerned that you may be jumping to conclusions when you make judgments on partial knowledge, either of our video or our organization. God bless you as you seek His will.

rick ives, doug renz,
joy tennies





We have met the enemy, and he is us. - Pogo.

Frankly, I'm sick of hearing about Friday's chapel. Maybe something significant happened; if so, it was merely a symptom of something far greater and far more difficult. Houghton's problems go much further and deeper than one disrobed individual in one chapel.

Incidents like Friday's are treated as aberrations from the norm in our glorious "Christian community." What we refuse to admit to ourselves is that Houghton has ceased to be a Christian community, for the simple reason that we as its members have ceased to be Christians.

We certainly haven't ceased to construct definitions and descriptions of what constitutes a Christian, however, and we haven't ceased to try to live up to these artificial standards and proclaim ourselves Christians. A Christian holds all the "correct" doctrines. A Christian doesn't drink (God forbid), dance, or consort with (use your imagination). A Christian talks about "spiritual" things and stays far, far away from grass-level

humanity. A Christian smiles, invariably. A Christian doesn't run naked through chapel—stuff like that. When things go wrong there's always a single, specific scapegoat to single out for blame for their "unChristian" actions: the trustees, "liberals," "conservatives," apathists, the Pledge, thieves, lax discipline, and several other noteworthy individuals or groups.

This phenomenon isn't new—last year, Evangelicals for Social Action was blamed for almost everything bad in the universe, with the possible exception of professional wrestling. What is relatively new this year is a kind of atomistic, every-man (woman)-for himself mentality that breeds this sort of thing. Let me ask upper-classmen this question: is it just me, or are people colder, more distant, more—empty? (This isn't a freshman attribute; indeed, it is we who have changed.) Doesn't there seem to be something missing, some element of humanity that says, 'Hi, I'm a breathing, hurting, laughing, crying, dying human being just like you'? Are we so strong in our supposed faith that

humanity is seen as carnal, tears, a sin?

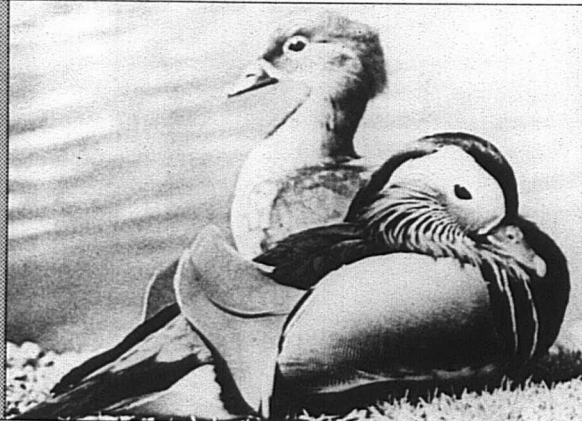
We've reserved our spirituality for our little Bible studies and prayer groups and reserved our love for those close to us. As to the rest who mill about this campus—does anybody really care? Is this the only way to become a significant topic of consideration at Houghton—to streak across chapel and enter into the long, snaking gossip circuit?

Something has to change, if we are to be Christians in more than name. God is to be loved with all our hearts, souls, minds, strength—"and our neighbor as ourselves." If our faith is to be anything other than self-interested, we must learn to care for one another as much as we care for our own individual problems, foibles, and joys.

If nothing changes, I can't see a breathing Houghton in as few as five years. The "class to chapel to meal" cycle will continue, and there'll still be the universal prayer meeting Tuesday nights—but the breath of life nowhere to be found.

dave wheeler

interviewer:
patrick bamwine



THUS ENDS OUR LAME DUCK ISSUE, WITH A FEW WORDS FROM THE WANING EDITORS:

Bamwine: At the beginning of your editorship, your objective was to make the *Star* a more newsworthy publication. You wanted to use a feature format. Have you fulfilled your objective?

Perkins: We originally set out to focus on one subject each week. We did this first semester, but we have done less with the feature this semester.

Satterlee: I think that we used the feature when it was appropriate—for example, with the Meade issue, the potential nuclear waste site, and with the different directions the Meade issue took.

Bamwine: There has been a remarkable change in the paper over time. Has this been because of a need you sensed or due to the criticisms of your readers?

Satterlee: Student Senate asked that we not pursue the extensive features. In their estimation, six pages was too long for the concentration level of your average student. Though we later printed some issues without features, this was not due to the Senate's criticism. Some weeks' events were less suitable to a long feature, so we had a smattering of news stories.

Perkins: It was the middle of first semester when the Senate criticized us. They also wanted us to print intramural standings, which we haven't done because those records are posted in the gym. The long features that we did this semester (Meade, nuclear dump) have not been criticized. I think that we got better at doing feature news.

Satterlee: We haven't made many philosophical changes. Our initial thinking was that a good paper would include

stories that were controversial and suggested various opinions and stances. Whether it was through a long feature or several small articles, this is what we aimed at.

Bamwine: There was very little sports in this year's *Star*. Sports is an integral part of this campus; do you have any justification for not including it?

Perkins: Good question. I don't have any justification. I can only explain it by saying my interest was very low. Also, our reporters' interests lay in arts and features. Interestingly enough, there was no outcry from the sports people asking us to do sports.

Bamwine: The Student Senate presented a publication award, and it wasn't awarded to the *Star*. Do you think that the right person got the publication award?

Perkins: We've had a conflict with the Senate, and that was our ticket out of the award. Don Vogel, who won the award, did a good job with the *Lanthorn*, but he did not deviate much from the norm of literary magazines. I think we did deviate, and that this can be seen in our layout and in the quality of writing that appeared in the *Star*. I think that it was our conflict with the Senate that prevented us from getting that award. I was disappointed at first, but it only took a day to get over it.

Satterlee: It took less time than that from me to get over it. Given the sort of comments that the Senate had about the *Star*, it was an honor not to get an award from them.

Bamwine: You two started off as very close buddies. Is that still the same?

Satterlee: It was helpful to share the responsibilities with a friend. When I had schoolwork, Dave was understanding and never gave me a guilt trip.

Perkins: Neither one of us ever got irritated at the other, which is pretty remarkable.

Bamwine: Do you have any words of advice for your successor, Dave Wheeler?

Perkins: The way the paper looks is very important. No matter how good the text is, people will not want to read a paper unless it looks inviting.

Satterlee: I have a piece of advice. One could easily put together a paper that 80% of the student body would read. Throw in a lot of Calvin and Hobbes, print the names of the most popular students—that will get people to read. I suggest that Dave Wheeler steer as far from this notion as possible. An important task for an editor is to find the issues that Houghton students and faculty *should* be talking about. An editor should find topics that are vital, even if the majority of the community would rather read comics and glamour columns.

Perkins: Our goal was to print articles that required dedicated reporters who spent a lot of time doing original work. We avoided printing anything that could be found in the *Boulder*, the *Lanthorn*, the *Scoop Sheet* or on bulletin boards. Our choices meant that our paper was less popular. I think that next year Dave will try to please more people than we did.

