

The Houghton Star



The Houghton Star

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Ground Breaking!

Evidence of success in Houghton College's \$13.5 million capital campaign, announced last fall, occurred when administrators broke ground for a new \$4.5 million academic building Friday, April 15 at 4 pm. (A construction schedule projection to be made public soon then calls for the completion of the structure by September of 1989.)

Vice President of Development G. Blair Dowden said that the cash and pledges toward the campaign for Houghton's goals have passed the \$11.7 million mark. Meeting last January, college trustees approved a spring start on the new academic building, provided there was a favorable response to a grant application made by the Pew Foundation. Additional commitments exceeding \$800,000 were received between mid-February and the March deadline. Dr. Dowden observed that the remarkable surge of gifts in so short a time was a clear demonstration of God's hand at work, emphasizing, "we know that it isn't our resourcefulness that achieved this."

Overall, Houghton's capital campaign is to result in two buildings, the academic building to be begun next week; and a fine arts center, slated for construction by decade's end. Other categories are endowment and unrestricted current giving. Counting toward the later goal is a record \$277,812 raised for scholarships during the February phonathon to alumni nationwide. The over 7,000 calls produced some 2,600 gifts—300 from new donors. Administrators and volunteer callers were particularly gratified with the response because it was achieved during the capital campaign.

Two Alumni Slated to Speak at Graduation

Some 263 Houghton College seniors are expected to participate in graduation exercises during the 88th baccalaureate and commencement convocations May 8 and 9. Seniors will hear a baccalaureate address by Dr. Robert Barr and the commencement address by Dr. Richard Mouw.

Mouw, professor of Christian philosophy and ethics at Fuller Theological Seminary since 1985, previously taught at Calvin College, (MI) for 17 years. During that time he was visiting faculty at a dozen other institutions ranging from Free University of Amsterdam and the University of Alberta, to the University of Illinois and Juniata College, where he was a visiting professor of evangelical Christianity.

Outside the classroom Mouw has been a fellow, institute participant or member of educational and professional organizations ranging from the University of Chicago and the National Endowment for the Humanities to the Faith and Order Commission of the National Council of Churches. He is an editorial board member of several professional journals. Mouw is a widely published author: five books and contributions to some 35 periodicals in the U.S. and abroad.

Besides his Houghton degree, Mouw

has an M.A. from the University of Alberta and a Ph.D. from the University of Chicago. He is married to Houghton alumna, Phyllis (Gilbert '65).

Born to missionary parents in Africa, Dr. Barr earned a Houghton degree in 1961, a B.D. from Gordon Divinity School, and a D. Min. from Asbury Theological Seminary. Since 1969 he has pastored the Perinton Community Church of Fairport, outside of Rochester, NY. Earlier he pastored in Revere, MA, and was director of the New England Evangelistic Association.

Among many additional activities during the years at Fairport, Dr. Barr has been president of the Rochester Ministerial Fellowship, chaired a Leighton Ford crusade and a world missions conference, been president of the NYS Association of Evangelicals, and an ex-officio board member of National Association of Evangelicals. He served on the organizing committee and board of directors for the Attica/ Bridge ministry to prisoners and new releases. Two years ago Dr. Barr was speaker for Houghton Theological Institute. He is married to classmate Doris (McCraig '61). They have two children.

Spring Leadership Day Held in Houghton

Nancy Louk-Murphy, Assistant Dean of Student Development, welcomed 40 or so students who attended the Student Leadership Conference with opening remarks and an outline of the day's activities, which were held Saturday April 16, from 1-6 pm in the church youth room in the Houghton Wesleyan Church in downtown Houghton.

The keynote address followed the opening remarks as Terry L. Slye, Attorney at Law, member of the Houghton College Board of Trustees, a graduate of Harvard Law School, 1979 Houghton College Student Senate President, and 1979 Houghton College Fussball Champion, discussed student leadership. The title of his speech was, "Prepare Yourselves to Make a Difference." Slye discussed the importance of student involvement in student activities specifically in the area of student government. He remarked that students in 1979 did not have all the decision-making power they do now, especially in the areas of CAB and SAF. He said that student activity correlates with education,

and that a large part of Christian Liberal Arts is servanthood; student activities give the student the opportunity to actively integrate faith and learning.

Following Slye's speech, an exercise in priorities was led by Nancy Louk-Murphy. Students were asked to prioritize a list of statements about leadership activities and opinions. Then two informational workshop sessions took place, each one hour long. In session I, students had the choice of "Programming Planning and Evaluation," a workshop prepared by Sharon Givler, director of Career Development, or "Running a Meeting: Winning Through Delegation and Brainstorming," prepared by Richard Wing, Associate Professor of Education.

There was a short break in between sessions, then Session II began. Students either chose "Rx for PR: Creating and Maintaining a Professional Image for Your Organization," presented by Eileen Omeland, Resident Director, and Lisa Dombroski, Representative of College Development Office.

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The Negative Effects of Tourism in Nepal

The weekly column of the Houghton College chapter, Overseas Development Network (ODN).

by Scott Lively

Two women wearing chupas, traditional Tibetan dress, carded wool on the rooftop in a village of thirty-five houses near Muktinath, a place of pilgrimage north of the Annapurnas. Surrounding the village were terraced fields, beyond which stretched the treeless, desert-like hills and mountains. The nearest road lay a week away. Three of my classmates from the School for International Training and I had shortened the trip by flying to Jomosum and walking two days.

The prayer flags fluttered in the cool September wind as we practiced our Nepali and Tibetan language skills with a twenty-year old man wearing black Reeboks, who was trying combinations of used batteries with which to play a Madonna tape on a small, battered tape recorder. Yet, it was almost impossible to communicate - he, and the people of this village, spoke a dialect of Tibetan and knew little Nepali, and my classmates and I had only a few weeks of intensive language training.

The juxtaposition of a villager wearing Reeboks in this otherwise isolated setting was not the last example of the bizarre impact of the West on Nepal that I was to see during my three month stay there. Along with the clinics, schools, and bridges built with aid from Western nations, the West has given soft drink bottles, cassette tapes, and the negative effects of tourism. While some Nepalis profit from tourism, others suffer. People who live near main trekking routes and who establish lodges and teashops may benefit by income earned from the tourists, but those living away from these paths face inflation without the benefit of such income.

The environment of Nepal has also suffered because of the tourist trade. Deforestation is a severe problem as more and more wood is needed to cook

and heat the water for tourists; tourists bring with them non-biodegradable materials which litter the countryside; and this increasingly large transient population has resulted in contaminated water supplies because of insufficient sanitation management.

Other groups face cultural destruction. While the five thousand tourists who visit the Mt. Everest region each year have enabled the Sherpas, a Tibetan Buddhist ethnic group who live in that region, to raise their economic standard of living, population growth rates have fallen. Both family and community structures have been destabilized, as most adult males spend much of the year away from their home villages as porters for mountaineering expeditions. Few Sherpas now join the Buddhist monasteries in the region, preferring instead to make money as porters or guides.

Tenzing Norgary Sherpa, who reached the summit of Mt. Everest with Sir Edmund in 1953, ponders a question in his autobiography which addresses the question of the unwanted effects of tourism and development: "I often wonder about this; you bring to a people a new way of life and a better standard of living, you give them schools and hospitals, all of which is good, but at the same time you tear them up from their roots, and I cannot think that this can be good too."

It is a statement that makes one realize the complexities involved in development, and it is one that is worthy of contemplation as one treks in the Himalayas or gives money for a development project in a Third World country. Being culturally sensitive to the people, their culture, and their land must be ultimate criterions for both those traveling and those providing funds.

Scott Lively, a Harvard senior, participated in the fall 1986 School for International Training/Experiment in International Living program in Kathmandu.

Leadership ...continued from page 2

Nancy Louk-Murphy, Assistant Dean of Student Development, who earlier welcomed 40 or so students who attended the Student Leadership Conference with opening remarks and an outline of the day's activities, which were held Saturday April 16, from 1-6 pm in the church youth room in the Houghton Wesleyan Church in downtown Houghton, headed up the 4th

and final workshop entitled, "Leadership Characteristics and Their Impact," which was followed by a spaghetti dinner prepared by Sharon Klay and Michael Broberg, and later a discussion with a panel whose members included Diana Bandy, Pat Uleskey, Mary Jo Patton, Andy Carrigan, and Norm Smith, in which these students discussed their leadership roles and answered questions.

Princess Pale Moon

"America's contemporary Pocohantas," Princess Pale Moon, and Theodora Roanhorse, "Miss Indian USA," performed a chapel concert Thursday, March 24 at 11:00am in Wesley Chapel on the Houghton College campus. The two American Indian women presented a concert lecture in Fancher Auditorium at 8pm. The public was invited to attend free of charge.

A Cherokee-Ojibwa Indian from North Carolina, Princess Pale Moon is a recording and performing artist who has taken her Indian method of entertainment and information around the world. Interspersed through native, classic, and contemporary inspirational music performances, she gives a commentary on her people and heritage, but explains, "The Indian people don't like others representing them; I don't ever speak for my own tribe ... I speak for myself as an Indian."

Princess Pale Moon has appeared at The White House, Caesar's Palace, in Las Vegas with the Billy Graham Crusade, and has opened many of the Redskin's games by singing the national anthem. She visits schools and reaches children in America and Europe through dances, songs, stories and legends, acquainting them with the Indians of America and bringing them to a new awareness of their heritage.

Princess Pale Moon has three albums to her credit as well as an autobiography. She has appeared as an American representative in Europe, as a featured performer at state and national political gatherings, at the Montreal Olympics, at the Smithsonian, and at Kennedy Center for the Performing Arts.

Describing her performances, the princess said, "Whenever I sing for people, I am not so much entertaining them as I am drawing them into participation in the spirit of song. And as they join me, many old divisions fade and many new unities begin."

Both events are sponsored by the American Indian Heritage Foundation (VA), which Princess Pale Moon founded several years ago. The foundation provides scholarships to Indian students, and assistance to needy families. It seeks to help preserve the heritage of the American Indians and share that legacy with people of all nationalities.

Attitudes Toward Interracial Dating

by John Van Wicklin

What do Houghton students think about dating someone of a different racial or cultural background? This semester's Psychological Assessment class, in partial fulfillment of course requirements, created a scale to measure student and faculty attitudes toward interracial dating. The procedure involves developing a large pool of items, having independent judges rate each item, and selecting the least ambiguous items that represent an entire continuum of opinion from favorable to unfavorable.

The survey was sent to a highly representative sample of 204 Houghton students and 50 faculty members. 121 surveys were received from students and 20 were received from the faculty for respective return ratios of 60 and 40 percent. For the purpose of this survey, interracial dating was rather narrowly defined as "black-white heterosexual relationships among college-age individuals which may or may not lead to serious commitments." On this scale, a score of 1.0 indicates extreme favorability toward interracial dating, and a score of 11.0 indicates extreme unfavorability.

The sample is rather evenly divided among the four classes, and 55% are female. Almost the entire sample is Caucasian (95%) and American (93% from U.S.A.). About half the sample comes from a rural background, 40% come from the suburbs, and only 10% are from urban areas. Over 70% report that their high schools were racially isolated. A wide array of majors and religious denominations are represented. Apart from gender and class, none of these variables is significantly associated with attitudes toward interracial dating. Females have slightly less favorable attitudes than males, and freshmen and seniors are slightly more

favorable than sophomores and juniors. (The reason for this "curvilinear effect" among the classes has not been determined.)

The mean score for the entire sample is 4.48 which represents a moderately favorable attitude toward interracial dating. The percentage of students affirming particular items on the survey may be of interest. Approximately two-thirds of the students agreed that "dating shouldn't be color coded" and one-third would "welcome the opportunity to date interracial." (In that Houghton is over 90% Caucasian, opportunities for interracial dating are rather limited.) Approximately half of the students surveyed believe that interracial dating may "reduce prejudice" and be "culturally enriching." About one-third "would not date interracial," and 15% "do not like to see it." However, 80% believe that the matter should be left up to each individual to decide.

Student assessment of parental attitudes in this area reveals somewhat of a generation gap. Although the average Houghton student moderately approves of interracial dating, they rate their parents as moderately opposed (i.e. about 7 on a scale of 1 to 10). Despite this difference, student and parental attitudes were related in that negative student attitudes correspond with negative parental attitudes. Also, students whose parents have favorable attitudes tend to have favorable attitudes as well.

The attitudes of faculty members are even more favorable than those of the students. The mean faculty rating was 3.38. A significantly greater percentage of faculty affirm that interracial dating is "culturally enriching, fosters open-mindedness, and decreases prejudice." Not a single faculty member indicated that s/he "wouldn't like to see it" or that s/he

"would think less of someone who dated interracial." Over two-thirds of the faculty sample (in contrast to only half of the students) feel that the Bible "is not specific as to what is acceptable in this area."

Dating behavior appears to be associated with attitudes in that there is a positive association between student attitudes and interracial dating experience. Specifically, among the 24% who have dated interracial, the mean attitude rating is 3.47 in contrast to 4.75 among those who have not. There is also a high correlation between attitudes toward "black-white" dating and other forms of interracial dating (e.g. black-oriental, white-Hispanic, oriental-Hispanic, etc.). Attitudes were most favorable (85% highly approve towards intercultural dating among those of similar racial origin (e.g. white Englishman and white French woman).

An equivalent version of this survey was given to students at a comparable Christian liberal arts college seven years ago. The results of that survey suggested that students were rather evenly divided on the issue with half approving and half disapproving. The mean score on that survey was 5.75 in contrast to the 4.48 observed at Houghton. When one considers the more negative rating of parents, and the neutral rating of students at a comparable college several years ago, it is tempting to speculate that a trend exists toward more positive views about interracial dating. However, one must observe caution in making such a generalization for a number of reasons. Parental attitudes were assessed only through the eyes of their sons and daughters. Also, the student survey of seven years ago represents a different sample, using a slightly different instrument. At best the trend could be considered an hypothesis warranting further study.

Carnival to Celebrate "Be Kind to Animals" Week

The Humane Society of Rochester & Monroe County is holding its annual carnival to celebrate National Be Kind To Animals Week (May 1 - May 7, 1988). Festivities begin on Saturday, April 30th, Sunday, May 1st and Friday - Sunday, May 6-8th.

Sunday, May 1st is National Humane Sunday, when most of the events will oc-

cur. Sunday, May 8th, Mother's Day is special, too. Since the carnival will be running both weekends, we thought it would be nice if mothers got to ride free all day long on Mother's Day! (We're very curious to see how many people will take advantage of this unique offer!)

We've been lucky with warm spring weather for the last several years and we

hope that this carnival, usually the very first in the Rochester area to welcome our country's springtime festival season, will be enjoyable for the whole family. For additional information concerning last minute additions and cancellations, please call Sharon Castro, 223-1330.

Berry Named Pastor of the Year

Cited for his "deep commitment to holiness and an aggressive style of leadership," Dr. Daniel A. Berry, pastor of Trinity Wesleyan Church in Allentown, PA, became the 21st recipient of the Claude A. Ries Pastor of the Year Award, Wednesday, March 9, during the annual Institute of Theology at Houghton College. College President Daniel R. Chamberlain made the presentation. The late Dr. Ries taught at Houghton College for 40 years and was chairman of the religion division.

Chamberlain told the assembly that attendance at Trinity Wesleyan Church has set new records since Berry's aggressive program of lay ministry began. "He has a pastor's loving heart and a unique ability to communicate effectively the Word of God," Chamberlain added.

A United Wesleyan College (PA) graduate, Berry earned a master of divinity degree from the Evangelical School of Theology in 1978, and a doctor of ministry degree from Drew University in 1981. Berry has also served the Wesleyan Church in non-pastoral capacities for 16 years, as a member of the district board of administration, as a member of the Action Committee, an editor of district papers. He has directed Young Adults International, and has been a member of the district educational board. Concurrently Berry has participated in public service through Kiwanis and community ministerial fellowships.

Subsequently, Dr. Berry was pastor of evangelism at Bethany Wesleyan Church in Cherryville, PA, where he directed a bus ministry that grew from 75 attendees to 800. That church was recognized as the fastest-growing in Pennsylvania. Next Berry pastored a Wesleyan church in New Castle, PA, where he was responsible for overseeing construction of a \$250,000 education wing. There church attendance increased from 65 to 225.

The ministerial institute Rev. Berry was attending featured Dr. Donald C. Boyd, professor of preaching and worship at Asbury Theological Seminary, for the past 11 years. Members of the college religion and music faculty led seminars on the music of worship, the theology of hymns used in worship, and young people and worship in the faith community.

Students Attend Bush Press Conference

Last Wednesday the 25th, George Bush made a campaign appearance in Rochester, and the *Houghton Star* was there. The stop, at the Rochester International Airport, was not publicized. The only people on the scene were preregistered members of the press and a distinctly pro-Bush crowd of onlookers that had been brought in by the Republican party to guarantee a good reception.

The rally and press conference were held on the tarmac in back of two air freight buildings, where a press box had been constructed for cameras. Areas were efficiently cordoned off for those in attendance.

After the Secret Service conducted several security sweeps of the area, everyone was allowed to their places. Shortly thereafter, the White House press corps arrived in their chartered Eastern Airlines passenger jet.

Air Force Two, the Vice President's personal plane, taxied on the runway in front of the crowd at 2:00PM. It finally stopped in a strategic spot for the dozens of photographers and cameramen who were waiting to snap the perfect picture of Bush disembarking from the jet.

He was received by the local Republican dignitaries, as well as many of the candidates running under Bush's name for delegate and alternate positions at the Republican National Convention.

After the proper and congenial greetings to these people, Bush advanced to a microphone placed at ground level in front of the cheering crowd. After being introduced by Barbara Zartman, Monroe County Republican Chairman and a personal friend of Bush, the Vice President made a brief speech.

He began with thanks for this warm welcome back to Rochester, for no candidate would ever want to paint himself as a stranger to any area. He singled out the state champion marching band that had come to greet him as well.

Once he got to the business of campaigning, the first thing he pointed out was that he anticipated a "tough, close election." No matter what political observers say about the probable outcome, there is no better way to galvanize supporters than by making them anticipate a fight.

"The country," he said, "does not want to swing way back to the left. It does not want to go back to the days of double-digit inflation, the 21 1/2 % interest rates that

were in effect ten days before we took the oath of office eight years ago. They don't want to go back to the days of a weakened defense. And I believe that is what I'm hearing on the Democratic side..." Bush has a definite advantage here. While the American people may have short memories, they can easily be harkened back to the pathetic state of things just eight years ago. He has only to jolt their memories back to Carter administration to create the momentum through fear that it takes to motivate to them.

Bush did not take shots at the Democrats, however. One momentary and subtle foray into the "Will you allow this to happen again?" school of campaigning was enough. He simply said that he would "stay out of the nominating process on their side." Even during the press conference, he was not asked about the opposition.

He went on to speak of the issues which he desires his campaign to represent. "I want to be the education president," he began. "I want to do better in terms of having us meet the technological challenge of the future...we can compete if we give every kid in this country an equal shot by a good, strong, education." Bush is very sincere on this point, one which traditionally would fall into Democratic territory. William Bennett, Reagan's Education Secretary, has been a vocal force in the administration, and Bush wishes to keep this issue in a position of prominence. The Republican emphasis on traditional values fits nicely with reworking and improving American education, and he intends to make sure that he captures an even larger slice of this issue for himself and the party he hopes to lead.

From there, he moved to the budget deficit. "I want to be the president that finally gets the deficit down...by two to one the American people say it is the Democrat controlled Congress that is responsible for the deficit." Bush, like Reagan, insists that the deficit can be reduced solely by massive cuts in spending. He points out that "Tax rates are down and revenues to the federal government are up by 25% in the last three years."

This is not the only policy he shares with Reagan. "I am asking the American people to give me as president what 43 governors have: the line-item veto." He specifically addressed these words to the American people. While the force of num-

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Merging World: Reflections on Latin American Development

by Professor David Flor

In the current U.S. economy, \$150 billion will be spent this year on illegal drugs. Many Americans were recently shocked to discover that Panamanian leader Noriega is a vital part of the drug trafficking network, yet support for his regime was, up until recently, a routine policy emanating from Washington. Were American leaders unaware of his involvement? Hardly; rather, any evidence of such actions was routinely ignored because the Noriega regime represented stability in an area "threatened by communism." Jesse Jackson, who argues that America's number one enemy is drugs, cites support for regimes like Noriega's as ironically opposed to the Reagan administration's alleged anti-drug campaign. Jackson's point is this: an obsession with communism in Latin America has perverted many U.S. policies including drug enforcement. As long as major international drug dealers are not card-carrying members of the Communist party, then substance will not follow rhetoric about closing U.S. borders to drugs.

The point being made above relates to another very important aspect of Latin America: economic development. A U.S. foreign policy obsessed with the threat of communist hordes expropriating the local McDonald's in Brownsville, Texas has evolved into a policy of sending arms and money to good, solid, authoritarian right-wing dictators. The U.S. government acted to destabilize Chile in the 1970s when Marxist Allende was in power; today, after more than a decade of the anti-communist Pinochet, U.S. support is great for a regime which welcomes U.S. capital, shoots its own citizens after nightly curfew, and ranks high on Amnesty International's list of likely spots to be tortured. The problem is that there is no "pay-off" in sight for such an investment. Chile's unemployment, inflation, and debt problems have become progressively worse in the last ten years despite its anti-communist, pro-capitalist stance.

What is economic development? Economists generally agree that a truly developed country not only experiences growth, but improvements in housing, health, literacy, and poverty reduction as well. Sustained development requires an ability to grow autonomously in a sustained fashion (i.e., not merely because the IMF is doling out money). In Latin America true development is far from being achieved due to persistent poverty, inequality, malnourishment, poor housing, and economic dependence upon Northern industrialized countries.

Why do Latin American peasants often embrace communism? When people are frustrated with economies dominated by a few major wealthy families and there is no hope for social mobility, when poverty is the norm, when infant mortality is high, when inequality is obscene - people will listen to any message which promises them a chance for a better life. "Well" says Ronald Reagan, "let the market work and they'll be better off." The problem is

that Latin American markets are highly imperfect and biased against the poor. They are dominated not by peasant entrepreneurs, but by local oligarchies or U.S. multinationals. Brazil is an example of a country which "opened its doors" to the market in the early 80s. Today, Brazil is not only the world's largest debtor nation but has more inequality, starvation, unemployment, and dependence than ten years ago. Multinationals view Third World countries as mere components within their globally integrated network. Their presence in Brazil displaced many small, local businesses. (Brazilian banks preferred to loan their scarce capital to more credit worthy foreign firms). Products produced for export do not serve local markets, but rather are seen as sources of hard currency. Unfortunately such currency is being used to service the growing debt and pay for imports of even more necessities as Brazil becomes more reliant on imports due to the demise of its local handicraft and small manufacturing industries. Consider the case of agriculture. Poor Brazilians have often been reliant on blackbeans as a staple in their meager diets, but with the need for hard currency, foreign finance has encouraged the switch away from blackbean production to soybean production. As soybeans are now exported, peasants are faced with blackbean shortages and starvation. Needless to say the new found export earnings are not

In Latin America true development is far from being achieved due to persistent poverty, inequality, malnourishment, poor housing, and economic dependence upon Northern industrialized countries.

trickling down to the poor.

In Mexico, reliance on foreigners worsened after the discovery of oil. Rather than paying the way to development the desire to produce more oil increased the need for imported oil producing equipment. Even when oil prices were high, the import bills mounted, and so did the debt. Thus the Mexicans began to welcome in foreign investment; this resulted in more extroversion of the economy, and local labor-intensive manufacturers were often displaced by foreign and relatively capital-intensive manufacturing firms. Today we see the results: outstanding debt, increased poverty and unemployment, and growing instability.

Given the reality of international markets

for primary commodities and manufacturing goods, Latin Americans (as well as most Third World countries) find themselves on the weak end. Desperate for development, they are often forced to rely on global multinationals and thus may find their dependence worsening. Some of the industrialized countries (France, West Germany, Sweden, and Canada among others) attempt to rectify imbalances by aiding true development in Latin America. Money is spent to build transport facilities, schools, hospitals and to give technical assistance in order to advance and diversify agriculture. The U.S. used to be involved in programs such as this; witness the Kennedy-era Peace Corps. But such U.S. aid is now negligible relative to military handouts; even the Peace Corps has changed from a non-partisan agency for social development into a State Department tool for economic indoctrination. In recent years we have seen the reality of U.S. funded contras using U.S. bombs to destroy Nicaraguan bridges built by Canadians and West Germans. American-imposed economic warfare is waged on Nicaragua and Cuba, but relations are intact between the U.S. and racist South Africa. West Germany and Sweden assisted Grenada in expansion of its airport to accommodate jumbos for tourism; U.S. troops "liberated" the airport from Communist commandos.

U.S. development policy seems intent on reinforcing the status quo in authoritarian countries possessing great inequality, via military means. This appears to be objectionable on two grounds. First, it hardly smacks of Christian behavior to send missiles and guns to Contras, armies, and military dictators who use these resources to shoot curfew breakers, destroy economic infrastructure and run drugs to the U.S. (Would Christ have voted for such aid?) Secondly, even if one chooses to ignore the unethical nature of this "Do unto others before they do unto you" attitude, the policy is pragmatically bankrupt. Peasants turn to communism due to despair. As we ship more guns to their oppressors and as we encourage multinationals to further the cause of economic inequality, the despair worsens. It takes no college degree to figure out the result; the long run appeal of communism improves.

If the U.S. were serious about defeating communism, then true economic development would be encouraged. After all, why did U.S. labor unions reject Marxism? Because U.S. workers felt they were sharing in prosperity - why overthrow a system which seems to be working? If Latin American peasants saw the U.S. offering hope and not despair, development aid and not guns, then they too would be more content without communism. But as long as inequality persists, and economic opportunities remain scarce, the Bolivian farmer will be as lost as the Los Angeles youth born in a cycle of poverty. In fact, the only hope either will have of breaking their trap of poverty within the current system is to become involved in the drug business.

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Professor Gets Floored

by David Rynkowski

I want to respond to my learned professor's claim that our development policy in Latin America is immoral because we support Latin American governments with military material. Nicaragua is presently violating international law by supporting a guerrilla movement within El Salvador that aims to overthrow the legitimately elected government (just like the US is doing with the Contras) (ed. note: The Sandinista government was not elected, legitimately or otherwise). It should be fairly obvious to even the most casual observer that Nicaragua plans to extend its control to other Latin American countries because of its military aid to the Communists in El Salvador. Even an inept American President can plainly see that this build up is a threat to American security and therefore requires appropriate American counter measures before a second Cuba is established within our own hemisphere.

Economic hardship is not the only cause of the spread of Marxist-Leninist revolutions; several times over the last forty years other communist governments have taken over non-communist nations to extend the growth of Communism (e.g. all of Eastern Europe and North Korea with the Soviets, Tibet with the Chinese, and Laos and Cambodia with the Vietnamese). The professor is totally correct in saying that further American economic assistance to alleviate poverty, to build better schools and medical facilities will do much to prevent further popular uprisings for Communist revolutions; I fully agree that these forms of aid should be increased to the maximum. If our foreign policy goal is to prevent the spread of Communism, then we must likewise prevent the imperialist desires of countries trying to export communist totalitarianism like the Nicaraguans are presently doing in El Salvador (unsuccessfully, I might add, thanks to American Military aid). By the way, the majority of aid given to El Salvador is non-lethal in nature, which signifies America's desire to help the people in El Salvador and not just the ruling families as the professor accused the US of doing.

I personally have mixed feelings about American support of the Contras since I feel that negotiations with the Sandinistas can provide a lasting peace. Yet I cannot subscribe to the professor's claim that support for the Contra's is necessarily contradicting (no pun intended) our anti-communist foreign policy since it would prevent economic aid to Latin America. The professor is proposing that the lack of economic aid causes communist takeovers while I say that this is one cause but certainly not the only one—just look at Poland.

Nor can I accept the professor's assertion that support for anti-communist movement like the Contras necessarily formulate unchristian behavior; rather I say it was unChrist-like to sit back and let Laos and Cambodia be taken over by the Vietnamese, thereby permitting the genocide of millions. Sometimes the lack of action is more immoral than action itself.

Pandora's Box: Gloom

by Giocchino Jack Urso

Doug Frank had many interesting things to say this past week, especially in chapel. My favorite was the bit about urinating in front of the Houghton College Church (a thought I have had many times). It's my favorite because I love to see trustees get their "phoney" smiles bent out of whack. I suppose many of you think that that is about the depth of my motivations. I do what I do because I love to see people get out of whack... Well, that being beside the point, I think that it is great for people to get uncomfortable, particularly Evangelical Christians.

What is taught to us about Christ and loving? If we show this type of behavior or that type of attitude, if we say this or that, then we are showing our love and Christ in our lives. Swell, we've just reduced the whole of Christ's suffering down to the requirements for a merit badge. As a matter of fact, now that it occurs to me, Evangelical Christianity is like one big boy scout troop. The road to greatness is structured down in some handbook that tells us we can be Eagle Scout if and only if we follow some rules a bunch of people decided was necessary for becoming Eagle Scout. It strikes me that it is the same way in Evangelicalism (and most Christian religions I know of). My salvation is contingent on my obedience to the rules and morality of my forefathers. I do not need then to experience God on my own, I can experience the god of my ancestors by blind, unquestioning obedience to the rules. It is true, and if the Devil can stomach us then it is he who has decided who the god is many "Christians" are worshipping.

Christianity is an experience, an experience filled with passion through which we experience God. God is an experience, not a toy you find. Paul waited something like 14 years for his first mission, we send students out over breaks on "missions" to foreign countries so foreigners can discover the god that Houghton students in their teens and twenties have experienced ... right, I'm so sure. But hey, let's not stop

there. Let's send men (and sometimes women) in their early twenties after 4 years of college (maybe some seminary) to be pastors and assistant pastors. Surely a man in his early twenties with a college education has experienced God. No, he hasn't. No more so than the uneducated man has who may also be pastoring a church.

Some might argue that our Christianity alone is reason enough to "evangelize." After all we have Christ, they don't. We must have a responsibility to evangelize, if we know Christ and there are those who don't, Right? Maybe if we haven't experienced God for ourselves we don't have a right to evangelize anyone or call ourselves Christians. One of the toughest things anyone who calls himself a Christian must come to realize is that despite having Christ "in" his life he is still no different than anyone else, no matter how bad that person may be. Christ is not a crutch of self-esteem whereby we can justify our existence and declare that it has some purpose (implying to the heathen that without Christ his life has no purpose). What I've discovered is that we are *no different* than anyone else, rich or poor, Greek or Jew or Christian. We are all the same. Christ doesn't access us to any greater goodies than those who never experience Christ. The man that Jesus was was the same man Peter, who denied him, was or the man that Judas, who betrayed him, was. The man Christ was I am, we all are. The Man Christ was is no better than the man I am. If he was I could not aspire to experience Him. This is a great paradox. Wherein do we find the greater legitimacy of our faith if our faith in Christ reduces us all, saved and not, to the same level? That is the greatest thing about Christ and why He died. It makes grace all that more precious and our fellow men and women so much more dearer to us. God became a man who was no better than me. This fact alone causes great fear in me and seriously bends me out of whack. For it makes God so much more incomprehensible.

Jack's a Nice Guy...Really

To the *Houghton Star* readers,

Well, another year is coming to an end. Faces on campus will change again. There will be new Freshmen, and the Seniors will be gone. Articles in the *Star* will change, and there will probably be no more *Pandora's Box*.

For many of you, the fact that Jack Urso is graduating is relieving news. But why?

I am writing because of the fact that people *hate* Jack because of the ideologies he presented in his column. This I find disturbing for the following reasons:

1) Hate breeds grief.

2) We are Christians. So is Jack. If we cannot tolerate our Christian brothers just because of differing opinions, how are we to tolerate the heathen?

3) If we cannot tolerate differing opinions, what are we doing in an liberal arts institution? Are we learning anything here?

Furthermore, I have encountered conversations that refer to Jack and/or the contents of the column that were negative and/or derogatory. The Bible says that we should speak wholesomely. Also, I don't

see too many people who have the guts to say what they believe in public.

For the people who have formulated any description of the Jack Urso the person from his column, then it is an ignorant and invalid deduction. If I could "know" someone without ever personally facing and speaking with him/her, then I would "know" a lot of people today.

Also I know that some of you have never considered confronting Jack personally because of fear. Fear of the unknown is healthy but seriously, Jack is a *human being* (no, he doesn't eat Houghton Students for breakfast). He also happens to be a student in this institution. I think that is more than enough reason to make him approachable.

So, if any of you cannot think of Jack in a "neutral-or-above" manner, maybe you should reconsider your motives, cognition, or your Christian faith. (Maybe you have come to hate intellectuals.)

I like Jack. I have known him for the last three years and I consider him a friend. I am going to miss him next year and I am going to miss *Pandora's Box*. I am

glad that he was a student here and that he touched my life.

However, it is not only Jack that I will miss. I will miss all the graduating Seniors and I am sorry that I do not know every one of them personally. I thank you all for being a part of my life. I hope that I will be a positive memory for you.

Sincerely,
Tim Aihara

P.S. - If any of you are offended by the above letter, I am sorry. *Please* don't hate me for it ... speak to me about it.

**This is the best
Saturday I've
had all week!**

**~Jack Urso's
impersonation of
Ronald Reagan**

"Just the Facts, Please!"

Dear Editor:

In the March 11 and 17 issues of the *Star*, there were two articles discussing the relationship between the students and WJSL. With all due respect to the authors Anne Valkema, Robert Beckford, and the originator of the headline "Student Senate to WJSL: Crash and Burn, Live and Learn," I would like to clear up some of the misrepresentations portrayed in their articles.

The title of Anne Valkema's article, "Crash and Burn, Live and Learn" gave me the impression that WJSL is wounded for life and is no longer able to function. What is the issue? From my understanding of WJSL's history, the title should read "WJSL to Student Senate: Live and Learn." Why? Because WJSL used to be run entirely by students, serving only the surrounding campus. Then several students involved with the station decided they wanted the station to go FM. The students thought this would be a big step forward for the station. Their faculty advisors tried to discourage the students,

claiming that they would lose control. But the students pushed forward, not fully understanding the legal implications of an FM station. They achieved their goal: WJSL went FM. Now, several years and students later, there are rumblings of dissatisfaction with WJSL.

The articles of Valkema and Beckford give the impression that a majority were in favor of a decrease in Student Activity Fee moneys to WJSL. However, this is not the case. Neither Valkema nor Beckford bothered to mention that only 25 of the 29 senators were present at the most important meeting of the year. Those votes may have made a difference.

The facts of the survey were also twisted. The writers did not give the full picture. Yes, 61% said they do not listen to WJSL. But, 39% **DO** listen to WJSL, and that is about 2/5 of the student body (or approximately 400 students). CAB only averages about 400 students at its activities, yet they did not receive a cut for not serving the students' needs. Does 40% of the student body participate in the Lecture

Series or collegiate sports? How many students actually read the *Lanthorn*?

Another unclear statement was, "They [Black History Month] have been using \$500 annually in the past. The SAF gave them 30 cents." This statement leaves the reader very confused about what happened. What happened is that 30 cents out of each student's Student Activity Fee (\$88 each student) was put toward Black History Month. When added up it comes to \$633.

If Senate has a concern with how student dollars are spend it should make an effort to research the issue beforehand. This will result in a greater respect for Senate. How many of those who have concerns with WJSL have actually gone to Professor Manney and spoken at length with him? I think we owe it to him and ourselves to be responsible.

Please, I would encourage people to represent the facts.

Thank you,
Andrew P. Carrigan

Assaults on Students: Prelude to Tragedy

Dear Readers,

A large number of dangerous and unpleasant incidents have recently taken place at Houghton. Last semester Dave Stengele, while with a friend, was almost thrown off the bridge between South Hall and the town of Houghton by outsiders, and his ear was damaged. Last semester a dead fox and other dead animals were thrown on Lambein's bridge. Last Halloween I was walking back to my off-campus house after the movie, and I found graffiti saying "Houghton sucks" spray painted on new asphalt near the bridge behind Lambein.

When Jack Urso was on his way to Bill Bentley's house last semester he narrowly avoided being run over by some local roughnecks, and only Bill's threats stopped the four men from attacking Jack. Earlier this semester near their off campus housing, Jin Ki Kim and another student were surrounded by five men, and only their knowledge of the martial arts saved them from a beating.

Recently the most violent incident of all happened. First, Brad Zarges, Brad Starkweather, Chris Bergstrom, and Tom Kershner were threatened at the Mobile station by two men armed with a shovel and an axe; their size deterred the men's attack. Next, the two men prowled around Lambein trying to break in. When Dave Meel told them to get lost they attacked him, hitting him in the face, and their drunken state stopped them from using the knife they pulled out.

Houghton's "security" men are presently students and local men armed with a flashlight. Presently Cornell University, also plagued with outside violence, employs trained guards carrying police batons, mace, and sidearms, while also accompanied by guard dogs. When I mentioned Houghton's similar need to a college official, he said that the police have always adequately handled past problems, and that a trained security guard and dog would be too expensive.

First, it took security thirty minutes to call the police after Lambein alerted them of the attack on Dave Meel. Second, I learned from the student on guard when the attack took place, that after the police were called it took them an hour and fifteen minutes to get here. That is more than enough time for a murder or rape to occur and for the assailants to flee, just as

On the Mark Frankly Speaking

by Mark Horne

This is love for God: to obey his commands. And his commands are not burdensome, for everyone born of God overcomes the world? Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

I John 5:3-5 (NIV)

Douglas Frank has written what I consider to be an excellent book entitled, *Less Than Conquerors*, about the state of Evangelicalism through the turn of the century. Having read and enjoyed it, I looked forward to his two chapel speeches, his lecture, and the opportunity to talk with him personally. I found him even better at oral communication than he is at written communication. Yet I was surprised how inarticulate he became when asked certain basic questions, such as "Are you a universalist?"; "How can I be like Jesus?"; "Are you an escapist?"; and "What is the difference between believers and unbelievers?" I am sad to conclude that, as much as I value his criticisms of "make-believe Jesuses" (Jesi?), Frank is himself following a "Jesus" that is incompatible with what the authentic Jesus has plainly revealed about himself in Scripture.

There can be no particularism in Frank's theology according to what he said both publicly to all, and privately to me. The Messiah did *not* come "to cause the rising and falling of many in Israel" (contra Luke 2:34); there can be *no* separation of sheep and goats (contra Matt. 25:31-46), nor any distinction between wheat and weeds (contra Matt. 13:24-30, 37-43); there can be *no* dual resurrection to eternal reward for some and punishment for the rest (contra Daniel 12:2-3, John 5:28-30; Rev. 20:11-15). Anyone familiar with the Bible should know that these few verses I have cited are only the beginning. There is hardly a page of Scripture that does not mention the distinction between the condemned and the forgiven.

Nor is this distinction between the wicked and the righteous reserved solely for the eschaton. The Kingdom of God is a

historical phenomenon that has a beginning, growth, and climax in time (Dan 2:31-45; Matt. 13:31-33), not eternity. Over history, two kingdoms develop that are antithetical to each other (Matt. 13:24-30). The citizens of these two kingdoms are visibly different by their outward actions (John 8:42-47, 10:1-18; Gal. 5:19-24) which increase in separation through time (Eph. 2:1-10, 5:8-14; II Tim. 3:1-9, 4:2-5).

Frank said everything he could to make the difference between the Children of God and the children of Satan appear negligible. He also did his best to deny any real work of God in time but exiled God to eternity. When asked to describe what the Church should be, he virtually made it a self-help organization motivated by anthropocentric solidarity. When asked about how one might make ethical decisions, he virtually eradicated the difference between moral and immoral action. Frank talks of others' faulty proof-texting yet uses some of the wildest proof-texting I have ever witnessed in my life (mainly his use of Ez. 16:53).

In the final analysis, one wonders if there can be any meaningful concept of repentance in Frank's theology. One cannot turn from himself to God because there is no meaningful difference between the two positions. Everyone is "screwed up;" Christians just realize they are "screwed up." They realize they are condemned in Christ by virtue of being human. But they are also risen with Christ by virtue of being human.

I contend that such a universal Jesus is a make-believe Jesus. Such a Jesus is a projection of our wish for everything to work out all right in the end. Such a Jesus must reveal himself as unconditionally accepting because that is what we who are self-accepting have determined Jesus must be. Such a Jesus is a guarantee that we, despite our faults, will become perfect in eternity without any related change in our behavior occurring in time.

It is my hope that this imaginary Jesus will be abandoned for the true Christ.

these men did.

Are Houghton students collectively afraid to spend \$25,000 to secure their safety? Are we any less worthy of professional security than Cornell students? When a murder or rape takes place and Houghton faces a multi-million dollar law suit, \$25,000 will seem like nothing. Let's

not be "penny wise and pound foolish," folks.

Sincerely,
Mick Williams
Takako Suzuki
Timothy Terino

Proposed Open-House Guidelines

On Monday, April 18, 1988, the Student Development Council, acting on a motion from Student Senate, passed the following proposed guidelines for Houghton College Dorm Open Houses for the year 1988-89.

"Invitation only" Open Houses may be held no more than twice a week for each floor, for no more than four hours each open house on each floor. No more than one-half of any residence hall may have "invitation only" open house on the same day or evening. The RA on duty is responsible to monitor the open house at least three times on their usual rounds. Students who visit rooms occupied by the opposite sex during open house must sign their names and the room they intend to visit at the hall's main desk. They must also sign out when they leave the dorm. At the conclusion of Open House, the RA on duty is responsible to check the sign up list and make sure that all those who signed in have signed out. "Opposite gender" visitors may not be on any floor other than the open floor during any part of their visit. During Open House, participating student doors must be open and participating students must be easily visible from outside the room. The only change from the 1987-88 guidelines is the doubling of "Invitation Only" Open Houses from one to two per week.

For General Open House, all of the above guidelines apply, except that the entire residence hall may be open during general open house, and general open house may be held no more than twice each month. General Open House will be under the implementation of Dorm Council, and the supervision of the Residence Life staff. Once again, the only change from the 1987-88 guidelines is the doubling of General Open Houses from one to two per month.

In addition to the above regulations, two other new policies were passed. South Hall floor lounges will be permitted to be open to opposite gender visitors between 7pm and 10pm each day, if floor residents agree to such an arrangement. Community Effort floors will be permitted to structure floor lounge hours for opposite gender visitors, in consultation with, and under the guidance of, the Director of Residence Life.

This proposal will become college policy for the next school year. Next meeting on May 2nd, the council will consider a second Student Senate proposal to increase open house privileges for off campus housing.

Review:

Fiddler Successfully Stimulating

by David Wheeler

The theme of tradition as an agent of stability and restraint was explored in the performances of Jerome Robbins' "Fiddler on the Roof" on April 15 and 16. The musical, a benefit production on behalf of the families of Joan Whiting and Beaver Perkins, was produced and directed by Dr. Benjamin King and Bruce Brenneman.

The musical, based on the book by Joseph Stein (based in turn on the stories of Sholem Aleichem), focuses on the village of Anatevka, a closely-knit, poor Jewish community in Czarist Russia near the turn of the century. The foundation of the community is the reverence for the traditions which govern virtually every aspect of the villagers' lives, without which life would be "as shaky as a fiddler on the roof," according to the main character, Tevye (Benjamin King). The musical deals with the functions these traditions played and with the reaction to the challenge of these traditions.

The plot of the musical is centered on the family of the likeable dairyman Tevye. This village pillar is dismayed as, in turn, each of his three oldest daughters reject the tradition of the arranged marriage. Tzeitel (Norma Jean Jordan) reveals her year-long betrothal to the young tailor Motel (John Linza) after Tevye already arranges her marriage to aging widower Lazar Wolf (Bruce Brown); Hodel (Nancy Klaver) and the revolutionary student Perchik (Larry Leaven) ask Tevye's blessing rather than permission on their engagement; and Chava (Donna Bashore) disobeys Tevye's direct commands and marries outside the Jewish Faith, to the Russian officer Fyedka (Charles Kane).

The reactions of Tevye and his wife Golde (Heidi Best) to the erosion of these traditions reflect the problems Anatevka faces in the challenge to its overriding traditions (which in the "radical" Perchik plays a major role) and the outside threat to the community's existence: the Czar and his forces. Two significant lines of dialogue which express these conflicts are Tevye's earlier mentioned claim that "without our traditions, our lives would be as shaky as a fiddler on the roof," and the Rabbi's nasal "blessing" for the Czar: "God bless and keep the Czar ... far away from us."

Professional, excellent performances were executed by all of the above performers, as well as many others who added to the overall effect of the musical. Julie Romann's vivaciously meddlesome matchmaker Yente, Jack McCaffery's oppressive constable, William McLeod's sympathetically feeble-minded Rabbi, and David Huth's hyperkinetic Fiddler are only a few of these.

The music in the production was flawlessly performed by the singers and the orchestra, conducted by Hermon Dillmore. Of particular note was the opening prologue, "Tradition," which involved the entire company and orchestra. The musicianship was skillful and impressive.

From the moment the fiddler ascended to the roof to begin his opening strain, to his abrupt halt as he follows Tevye in leaving their home, "Fiddler on the Roof" was very entertaining and extremely thought-provoking, inspiring a careful look at our own traditions and conflicts, and the motives and meanings behind them.

Bush... Continued from Page 5

bers should not be a logically persuasive argument in and of itself, such as striking figure as 43 out of 50 chief executives will doubtless appeal to the American people. He intends to use this as his weapon to successfully cut the waste in the federal budget where other people have failed.

Bush's theme of not surrendering issues to the Democrats was best exemplified in his statements concerning the environment. "The Republican party is the party of conservation, good sound environmental practice, and I think we can do a better job in leading a better sense of values to the generations to come in terms of the quality of life. . . I want to do better in terms of the environment." Environmental issues are a liberal stronghold, as

closely associated as they usually are with nuclear power. But once again, Bush is willing to fight to gain the support of the more traditionally liberal elements of American society.

He also associates himself to the greatest extent possible with the INF treaty, calling it "good national security. . . good foreign policy." But when he talks of arms control, he must tread on eggshells to keep both liberals and conservatives happy. As soon as he was finished praising the treaty, he made it a point to tell us that it was "negotiated with the Soviets from principle and from strength. We must not let our guard down."

He finished his remarks by reminding his constituents once again that as far as qualifications go, he was the untouchable

Yes, continued again on page 12

Fine Arts

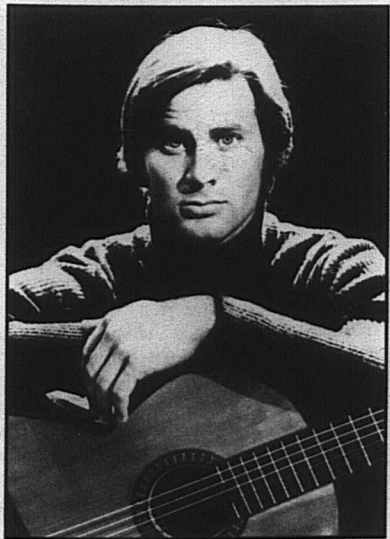


Artist Series

Next year, all students will be assured of a ticket to all four Artist Series concerts. All that will be required of a student is that he or she come into the Music Office sometime prior to five o'clock the night of the concert (or the week or so previous) to reserve a seat. Season ticket reserved seats can also be obtained for \$10 each. All the Artist Series concerts are being included in the Student Activity fee, in contrast to the past, when only one Artist Series event was included in the fee.

There are fewer concerts next year (four, rather than six or seven), but the performances are of greater magnitude, reflecting a "quality, not quantity" attitude in the programming of the 1988-89 Artist Series calendar. The reduced number of concerts is accompanied by a 25% increase in artist fees for each concert.

Christopher Parkening, declared by



his former teacher Andres Segovia to be "a great artist...one of the most brilliant guitarists in the world", will be performing on Homecoming Weekend October 7, 1988. Parkening, who is noted for his Christian witness as well as his phenomenal sound, has been an active student of classical guitar since the age of eleven.

On Freshman Parents' Weekend, October 28, Tchaikovsky's *Swan Lake Ballet* will be presented, the first ballet to be performed at Houghton. *Swan Lake* will be performed by the touring group *Ballet South*, from Birmingham, Alabama.

The Rochester Philharmonic Orchestra, together with the Houghton College Choral Union, will be performing Bach's *Cantata #63* and the Christmas section of Handel's *Messiah*, in three performances, two in Rochester (Dec. 8 and 10), and one in Houghton on Dec. 9.

On March 31, 1989, the Friday after Easter, the Men and Boys Choir from the Christ Church of Oxford University, London, will be performing here. The Christ Church is a college within the the Oxford University system, as well as an Anglican cathedral. The boys, boarding students at Christ Church, who range in age from six years old through early teens, provide the soprano in the choir. The men are college students who sing alto, tenor, or bass in the choir as part of a program similar to work-study. The choir practices two hours a day, five days a week. The choir will be starting their American tour in Houghton; they will be spending three days here to get used to the six hours time difference. The boys, fifteen or twenty of them, will be housed in the community, and the ten to fifteen men will be housed on campus.

Art Arrangements

The '88-89 Gallery Series is being coordinated by Roselyn Danner. Among projected shows for next year are printmaker Sandra Bowden's work, a display of professor Ted Murphy's pieces, and possibly the works of a ceramist (details unknown yet). There will also be Senior Art Shows in the spring, as well as a show/festival of area high school artists. *Christian Imagery in Contemporary Art*, a show which is currently being displayed in Albany which includes some of professor Scot Bennett's works, will be going on tour sometime next year and will hopefully be displayed in our own Wesley Chapel Gallery.

Houghton inducted to ΠΚΛ

On Saturday, May 7, 1988, a chapter of Pi Kappa Lambda, the National Music Honor Society, will be installed in the Houghton School of Music. The installation will take place at 3:30 in Presser Hall, and will be conducted by Wilbur Fullbright, a regent of the Society.

Pi Kappa Lambda, the musical equivalent of Phi Beta Kappa, was organized in 1918 at Northwestern University in Evanston, Illinois. In 1940, the Society was admitted to the Association of College Honor Societies as the representative in the field of music. There are currently over 130 active chapters. The primary objective of Pi Kappa Lambda is the recognition and encouragement of the highest level of musical achievement and academic scholarship. Membership on the undergraduate level is based on the following regulations: seniors must be in the top fifth of their class, juniors must be in the top tenth.

Faculty members who will be inducted are William Allen, Bruce Brown, George Boespflug, Nolan Huizenga, Benjamin King, Susan Klotzbach, Harold McNeil, Lila Noonkester, Lois Wilt, Robert Galloway, B. Jean Reigles, and Hermon Dilmore. Officers of the Houghton Chapter, Zeta Omicron, will be Ben King, president; Robert Galloway, vice-president; and Susan Klotzbach, secretary/treasurer. Over thirty-five alumni members will also be inducted. Students who will be inducted from the class of 1988 are Daniel Fortune and Kimberly Lynch.

Classy Closing Concerts

Coming up are the last two concerts of the year. The Jazz Ensemble Concert is at 8pm on Saturday, April 23. The Joint Ensemble Concert, with performances by Chapel Choir, Women's Choir, the Philharmonia, and Men's Choir, will be on Monday, April 25, at 8pm. Both concerts are in Wesley Chapel.

The Joint Ensemble Concert will feature religious music, including spirituals and hymn tunes, as well as several folk songs and folk-influenced pieces. Also featured will be some more modern works, including *Rejoice and Sing Out His Praises* by Mark Hayes, sung by Chapel Choir, and *Concerto for Two Cellos and Orchestra* by professor William T. Allen, played by the Philharmonia with Christina Nelson and Holly White on solo cellos. Each group will perform four pieces, and the concert should last no more than an hour and a half.

Oregon Extension: Prof. Frank Criticizes Image Ethics

by David Wheeler

For the last scheduled Lecture Series of the semester, Dr. Douglas Frank, professor at the Oregon Extension fall semester, addressed the topic "Less Than Conquerors," a critique of both the plastic consumer ethic of today and the Protestant character ethic. Frank suggests that both are attempts to achieve fulfillment through a prescribed method of action, and that true hope depends solely on encountering Jesus Christ.

As a Houghton security guard in the 1960s, Frank was in a good position to observe the ways in which Houghton attempted to build character in its students. Many of the regulations which then existed are now viewed as restrictive and rather silly, and now elicit laughter (9:15 curfew for upperclass women), but they were a serious attempt to fashion strong Christian character in students. Surely, it was better than the growing manipulative consumer ethic.

Frank explored the shallowness of the materialism of Western culture. Not wishing to confine his critique to solely contemporary society, Frank alluded to the turn-of-the-century evangelist Billy Sunday's criticisms of his generation's excesses. To Sunday, three major temptations served to draw people to godlessness: Alcohol (to Sunday, it was the "booze game in the corner saloon"), sexual promiscuity, and the all-encompassing materialism. Sunday personified materialistic emptiness in the American society woman, to whom he referred to as "a frame on which to hang fashionable clothes," and compared his society to that of Pompeii, lamenting that Christians were no longer harbingers of character.

Self-gratification is the goal of man, says the prevalent consumer ethic. The instant pleasure of the moment is sought after, and the consequences and ramifications are ignored and/or disposed of, hence abortion, liposuction, and the like. Frank sees the media as fanning the flames of this me-philosophy. The media realizes that humans, in the cores of their being, are hungry, and it touches the cores, teasing them with tantalizing pictures of how their lives should be. It offers fulfillment that never comes; consumption promises a quenching of the emotional flame, which does not happen. We greedily devour what we can to serve what Luther called the "kingdom of the belly," but the belly never stays full - and the continuing existence and vitality of consumerism depends on its

constant emptiness. The Christian subculture doesn't escape this, as evidenced by Christian consumerism. We laugh at the Evangelical interior decorating service that offers "a church away from church" or "the Garden of Eatin'" Christian restaurant, but the implications behind them are serious: Christianity is under-going a dangerous mix with consumerism, and the success-gospel so often preached today evolves.

Self-consciousness has been raised to a fever pitch, and a scrupulous awareness of appearances becomes an overriding concern. Appearance of academic success becomes more important than actual understanding. The outward images of ourselves we try to project often has more substance than we ourselves do. The ultimate end to this self-gratifying consumer ethic, Frank argues, is the treatment of human beings as consumer items, particularly children, who "demand more than they give" - they don't always fulfill the happiness-warranty that we feel they come with. Child abuse, increases in suicide, eating disorders, and most other contemporary problems can be traced to this manipulative ethic, according to Frank, as image and pleasure become everything while substance and morality diminish in importance.

The Christian, however, is generally presented as one who has his or her act together, a Daniel in a corrupt Babylon. There is an ideal Christian character, which is made up of prescriptions arising from the Christian culture. Specific methods for attaining this ideal character are espoused: read the Bible X hours a day, go to church Y times a week, pass out Z number of tracts on a street corner. This philosophy, Frank holds, is potentially as dangerous as the consumer ethic, because it communicates that we can attain perfection *on our own*. We stress being "good" rather than being "forgiven," and, as in the consumer culture, appearances (of piety) become more important than actual substance. Frank maintains that such an emphasis on surface orderliness postpones or even prevents the realization of the disability of humans on their own to please God and attain to true holiness. "Make-believe Jesus" are followed and patterned after, and often contradict one other, hence the many Christian conflicts. Frank sees the Christian college student as being in a dangerous crossfire position, bringing to college both the consumer and Christian stresses on images.

What is Dr. Frank's answer to the quagmire that contemporary society finds itself in? His solution lies in depending solely on God. According to Frank, we all, Christian and non-Christian alike, walk in darkness. The Christian is in a better position to *realize* that he walks in darkness and can cling to God in the midst of it. The Spirit will do his work when we approach God's Word with no presuppositions (consumer or Evangelical) and let it convict us. In the midst of the world's heartbreak, we are to "wait quietly for the Salvation of the Lord."

Bush... Continued from Page 10

leader. "I have far more experience in foreign affairs and domestic... than any of the Democratic opponents." He got that experience, he explained, beginning at the "grass roots" level of politics. "I was a precinct chairman, a country chairman, the national chairman, and I know that political action makes the difference."

This was his final comment, and one once again designed to prepare the troops to work with willing dedication.

At that point, he walked to the end of the rope line and began to shake hands. He moved across the sea of people until he finally reached the press section. "Ah, here are the people I really like," he remarked tongue in cheek.

From there he took up his place at the microphone in front of the press section, and the barrage of questions began. When Vice President Bush was asked, "What will you do for the Contras?" by Houghton Star reporter Louis Lovestrand, he responded, "Well, I'd like to see the continued support... I would hope that we'll see some progress now toward peace, but it's got to be a peace that fulfills the commitment that the Sandinistas made to the Organization of American States—Freedom and Democracy. So, right now it's in a bit of a hiatus. I'm glad they approved support—nonlethal support. We've got to keep the pressure on, one way or another. The only reason you've had negotiations, in my view, is because there was some support for those that are fighting for the very things the Revolution was fought about—freedom of the press, freedom of elections, freedom from government intervention."

After he had answered five other questions from the rest of the press pool, Bush said his good-byes to his onlookers and the dignitaries, and walked back up the ramp to wave his final, photogenic good-bye before moving on to his next campaign stop, Syracuse.

Oregon Extension Experiences

Several Houghton students spent the fall semester involved with the Oregon Extension, a program of intense study set in a small isolated community in the woods of Oregon. Among the students who participated are Barbara McClure and Cathy Stoner. The following article is compiled from their accounts of what OE has meant to them.

The Oregon Extension is a non-traditional learning experience set in the Oregon woods. The program is guided by Christian professors who "don't have all the answers but who strive for the truth" and struggle with contemporary issues. The main thrust of the academics is the study and analysis of contemporary issues and themes such as technology, AIDS, feminism, contemporary politics, advertising, and historical perspectives on such topics as the roots of evangelicalism and Vietnam. The overriding questions that pervade the study and discussion are "Who is God?", "Who is man?", and "How does he fit in a world God has created, in relation with God?"

It is this search for a higher degree of understanding of God's pattern for man in society that characterizes OE.

Studying takes the form of intense reading and discussion where "all the students interact with all the teachers." The learning is motivated by the discussion; one can't affect the other participants in dialogue if he/she hasn't read the material. Notes, reactions, lectures, and papers are also included in the academic format, with a heavy emphasis on discussion of the issues raised.

Due to the isolated setting, sense of the community, and the emphasis on discussion, there is a strong amount of interaction among people at OE. "By virtual closeness, you get involved with people." Quality interaction rather than surface conversation is the rule rather than the exception.

When not involved in intensive study, there are many recreational activities to participate in. In the rustic mountain setting, outdoor activities such as backpacking, canoeing, and horseback riding are prominent. Again, the key stress is on quality interaction through discussion and activity.

Both Ms. McClure and Ms. Stoner have expressed difficulty in adjusting to Houghton after their time at OE. Ms. Stoner at times finds herself disappointed in the lack of interchange of ideas in some

classes, and is not comfortable with what she sees as a strong emphasis on rationalism here. At OE the "struggle between gut feelings versus head knowledge" is acceptable, and a very important part of the experience. Ms. McClure also finds the transition somewhat rough, but she sees it as not so much a direct outcome of the positive and negative aspects of either OE or Houghton as an outcome of the questions raised about oneself, God, and society. The OE student generally leaves OE much more thoughtful and pensive than he/she entered, and the difficulty of transition back into Houghton academe and life is a reflection of that.

When asked whether they would encourage other students to participate in OE, both students replied affirmatively, with definite reservations and qualifications. OE is rigorous, stretching, challenging, and questioning. One must be intellectually driven, and prepared and willing to work and to communicate. A 3.0 GPA is required. If one is prepared and willing to do so, he/she will probably enjoy OE.

Their time at OE has affected both students considerably. Ms. McClure finds that the "intensive, in-depth, quality student without performance pressure" has encouraged her to be more self-motivated and increased her desire to understand, apply, and stretch information. Ms. Stoner sees OE as having expanded her views on God and social change. "After my OE experience, I am no more the embodiment of ESA, and I believe the kingdom of God can and will go on without me. There has been an intermingling of ideas, and I have learned to trust and obey for myself."

Tres Chic: Sweet Scents

by Julie Beth Siemens

There's nothing more inviting than a room that smells as pretty as it looks (depending on how long it's been since you've cleaned, of course!).

So get rid of those dust rhinos under your bed and give your room a good cleaning and then read this.... Back so soon?! Aw, come on! Alright, since I can't send you to bed without your supper or anything—since you're tempted to force yourself to do that anyway because of the cafeteria mulch-orama—please read on!

There are dozens of ways to scent your room, and there are many scents, as well.

An attractively arranged bouquet of fresh flowers can add beauty and freshness to any room—temporarily. When the flowers start to fade, hang them upside down to dry. Then, remove the petals and add a few drops of scented oil (available at a pharmacy or a bath shop) for a homemade potpourri.

Open bowls of potpourri can last indefinitely when occasionally stirred up and refreshed with scented oil. Potpourris come in a variety of decorative containers and can be the perfect accent for your desk, bookcase, or even your water closet (sink room).

Rule of thumb when choosing potpourri scents: use rich herb and spice blends in the winter and fresh florals for the summer.

A potpourri, however, is not the only way to keep your rooms sweet-smelling. A lamp can also be used as a source of a scent. Ceramic or metal light bulb rings can hold several drops of perfumed oil. When the lamp is lit, the heat releases the scent throughout the air.

A quick squirt of room spray is also an effective and inconspicuous way of adding freshness. To make the effect last longer, spray into the folds of drapes or onto lamp shades—anywhere you want/need a little freshness—especially try in the place your roommate has spilled things or wherever she keeps her gym shoes. Be sure to hold the can at least 12" away from the fabric to avoid staining.

Sachets—little pouches made of fabric or lace, filled with potpourri, scented powder or cotton wool and tied closed with a length of ribbon—can add a feminine touch to your home. They're long-lasting and can easily be refreshed with a few drops of a favorite perfume or oil. Slip a few into your stationary drawer, your closet, and your "underthings" drawer. (I blush!!!) Use some good scents and your friends will find stepping into your room as enjoyable as a walk through a garden—provided you use the right stuff!

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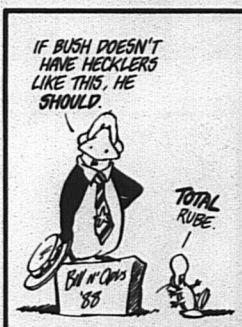
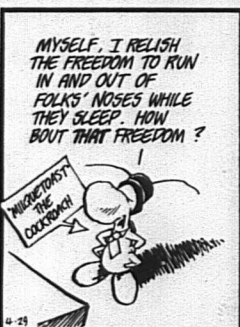
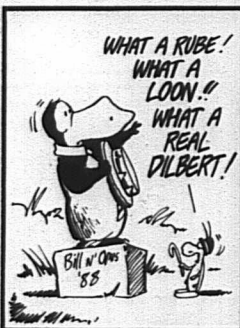
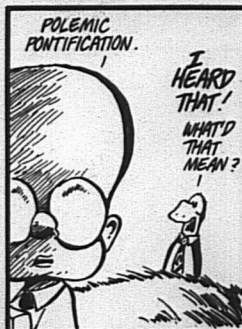
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