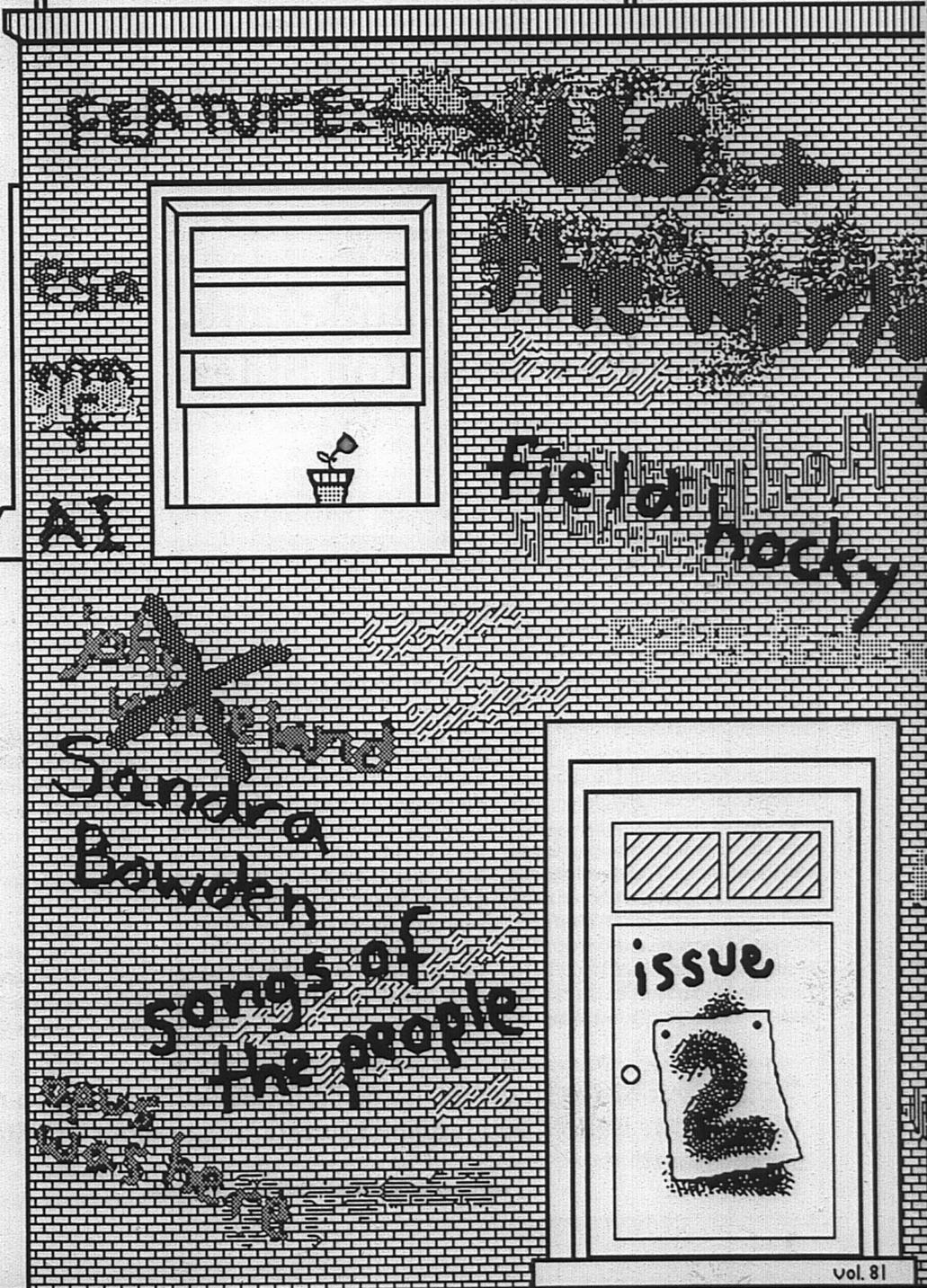
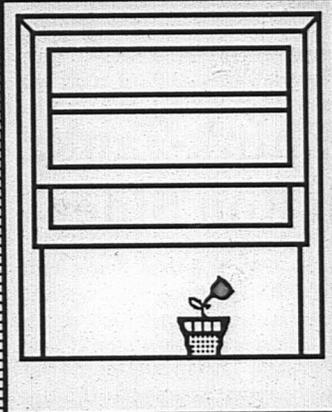


the Houghton Star

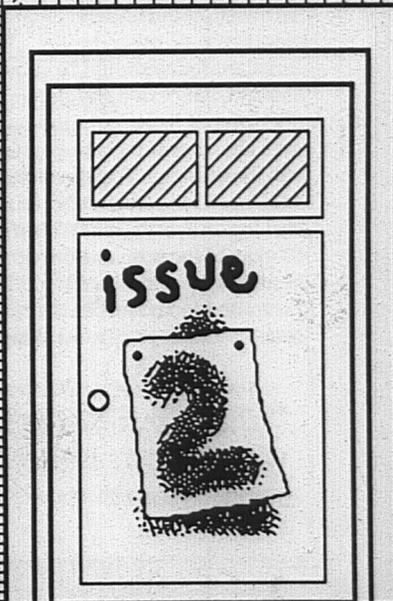


FEATURE



field hockey

Sandra Bowden
songs of
the people



17 Oct. 88

feature:

This week's Star features articles and commentaries on the question, "Why and in what ways should students and faculty from Houghton College be responsible for the world beyond our campus?"

This topic has immediate relevancy from our Current Issues Day, which focused on our economic responsibilities. The question is of lasting relevancy as well, since we desire to know, always, what our priorities should be and how to establish them.



A picture of leax

Life in a Biblical Think-Tank: an interview with Ron Sider

melissa leax

I expect you will object to this question, but what do you think is the most important issue facing the church today?

I do object. When we ask the question that way and then answer it, we tend to get into a one-issue approach that exaggerates the importance of that question and underestimates the importance of other issues. What Christians today should be about is a Biblical balance; we should go back to Scriptures, listen to the things God cares about, and then be concerned with those things. That doesn't mean we all need to spend five hours a day working on every issue. We're finite; it's okay to focus on one or two. But we need to be committed to all God is committed to and affirm the importance of other people working on

those things. That means for me the whole consistent life agenda of ESA—saying "no" to abortion and the arms race, "yes" to justice for the poor and the family, "yes" to the environment.

One of the things that surprised me—well, I wish it had surprised me—this morning, was that in all the discussion of wealth there was no discussion of environment and the ravages our creation of wealth is creating, and the oppression of the third world and the earth itself, and the future as a result of it. I'm frequently disappointed by the lack of concern activist evangelicals display toward the environmental issues, and the failure to speak to the issue, as if somehow that doesn't quite make it.

"Houghton College could decide as faculty and students...to become a kind of Biblical think-tank to figure out how to empower the poor in this area."

That certainly isn't the case with ESA—or myself. It would have been important to mention it, and I did briefly in the discussion, but you're right; it didn't get the focus it should have.

It's a pro-life issue.

Oh, absolutely. In my book *Completely Pro-Life* I do deal with it as such. I think environmental issues will be up at the top of the agenda in the next couple decades.

"What is our role as students? Particularly here at Houghton—a rural area—where we are isolated and insulated, how do we go about working on these social issues?"

We used your article "The Christian college: Beachhead or Bulwark?" in our freshman orientation program this year. When I read it I began to wonder, "What is our role as students?" Particularly here at Houghton—a rural area—where we are isolated and insulated, how do we go about working on these social issues? I think a lot of time we feel more helpless than we are. . . .

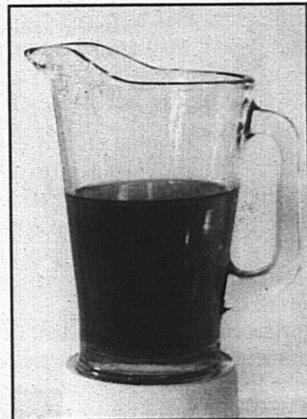
There are several things you can do. You probably have some educational options (Mayterm) to go to, say, Voice of Calvary in Mississippi, or some other context of poverty here or abroad. Another thing—you're living in one of the very poor counties—Houghton College could decide as faculty and students that the whole institution would become a kind of Biblical think-tank to figure out how to empower the poor in this area. And so you use your sociologists and your political scientists and business majors, faculty and students, to develop that whole agenda. It would involve scholarly work, practical and political involvement.

You do already have some organizations on campus that enable students to volunteer with the poor. Every student at Houghton ought to spend an hour or two a week working with the poor in Allegany County. I bet if that single thing would happen it would revolutionize the thinking on campus. That's something anybody could do; now, some will say, "I'm too busy." You have time for what you want to do. Most of what I have learned about the poor I have learned from black Americans in experiential learning situations. I guess the first thing I would do is challenge every student at Houghton to get involved in volunteer work with the poor one hour a week. Then I would challenge the college to ask, "How can we be a think-tank to develop new programs to empower

Sider interview, continued

the poor in Allegany County?" I suspect that would include job-creation programs, housing. . . . It would mean letting the whole school focus an important part of its energy on that.

A third thing: decide right now that you'll spend a little of your money—college students don't have much—but they could decide to free up a certain amount a week, to share with people who are hurting and give it through a good Christian organization. If you don't establish



A pitcher of cider

good patterns now, you never will. It's true that you'll have more money when you're out of college and have a job, but if you aren't willing to share a little now, you won't share more later. You get sucked into thinking that you really need what you're making in order to survive.

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Technical Advisor
Fat Man
Features

Sports

Buzz Valutis
Eric Brown
Jack Leax
Heidi Jensen
Jedediah McKee
Judi Yuen
Thom Satterlee
Dave Perkins
Nathan Danner
Lester Weddlepomp
Mick Williams
David Wheeler
Patrick Bamwine
Melissa Leax
Kevin Fuller
Don Dutton
Jeff Bitterman

The Houghton Star is a weekly publication dedicated to printing news of consequence. The attention of The Star is turned inward upon Houghton College. Naturally, neither the editors nor the college espouse every opinion found in The Star, since the articles often present opposing viewpoints. The editors encourage dialogue among faculty, staff, and especially students. Signed letters must be submitted by 9:00 a.m. Tuesday. They may not exceed one double-spaced page in length; the editors reserve the right to edit all contributions.



dave wheeler

Among the many Houghton campus groups that provide an outreach to the underprivileged is Habitat for Humanity. Although Habitat is not currently a recognized campus organization, an active year for those involved is planned.

Associate Dean of Student Development Jeanne Ortiz is organizing the local branch of Habitat and will probably serve as its advisor. She explained that the purpose of Habitat is twofold: to "use Biblical principles to make housing a matter of conscience and to make the need for adequate housing a ministry." The ultimate goal of Habitat is "to eliminate poverty housing from the face of the earth." Ortiz acknowledged that this task might seem "overwhelming," but "with the Lord's help and guidance, it can be done—if housing is made a priority."

Formerly on the Habitat board in Buffalo, Ortiz became involved with Habitat because she believed strongly in its goals. She saw adequate shelter as necessary for a positive family relationship. Growth and

Habitat for Humanity

nurturing among the family cannot be brought about when the primary worries are "how to keep the rain from coming in and the rats from under the children's feet."

In practice, Habitat subscribes to the idea of "the economics of Jesus," which encourages the prosperous to lend money to poor families without charging interest. This is not a "giveaway," but a "partnership," Ortiz stressed. Families are selected on the basis of their housing need and their ability to repay the 20-year loan from Habitat. There is no interest on the loan or profit for Habitat.

The work is accomplished through voluntary labor; both skilled

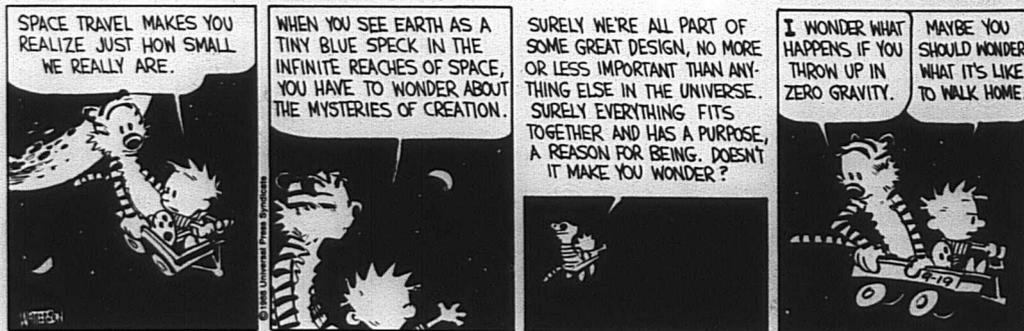
and unskilled workers are welcome to participate. Jobs such as painting, insulation installation, and nailing drywall do not require skilled construction workers—anyone can be involved. Materials for the housing construction are largely donated from independent companies.

Currently, Ortiz and the steering committee are drafting a constitution and by-laws in order to be recognized as an official campus organization. Ortiz speculated that the local Habitat would participate in already-existing work programs (based in Buffalo and Rochester), fund-raising for local and international housing projects, and education of students to "the role of shelter in a satisfying family and home life." Ultimately, Ortiz hoped that over the next few years, an Allegany County Habitat for Humanity will be established, a "ministry to Jerusalem, so to speak." She added that this will depend on the energy, enthusiasm, and depth of involvement on the part of the students.

The first Habitat work camp will be in November. Interested students should contact Jeanne Ortiz for more information.

Calvin and Hobbes

by Bill Watterson





dave wheeler

Evangelicals for Social Action is a national organization dedicated to implementing Christian principles in all areas of life, including social, spiritual, political, and economic spheres. The Houghton College branch of ESA seeks to promote these principles among the Houghton community and take positive actions on vital issues, according to steering committee member Juli Bray. Bray, Melissa Leax, and Mike Pollock serve as equal partners in the steering committee.

According to a promotional handout distributed by National Executive Director Ron Sider on Current Issues Day, ESA is a "national movement of Christians seeking to shape American public life in a way faithful to the Scriptures and grounded in careful analysis." In doing so, ESA has adopted a "completely pro-life" stance, which states that Christians should be consistent in their stand on the sanctity and preservation of life. Christians should be "pro-life" on not only abortion, but also world hunger and starvation, the arms race, war, and other life-related issues. Sider expounds further on this in his recent book, *Completely Pro-Life*.

Julie Bray explained that the Houghton branch of ESA will focus on three major areas: service, study, and prayer. The group is co-sponsor of Habitat for Humanity, an organization which provides adequate housing for the less fortunate. ESA also plans letters to the state and national legislature. During its regular meetings, the group will be studying specific issues, such as racism and the 1988 elections. In addition,

there will be heavy emphasis on prayer throughout the year and in a special one-month prayer focus.

Bray became involved with ESA because she "felt called to be involved and effective in social issues." She said that she perceived Christians (including herself) as too often being in their "own little world," and became "very angry at Christians and at myself." However, she believed she was "angry in a good way" be-

cause it spurred her to social involvement as a Christian. Seeing ESA as a good and tangible means for effecting social changes, she joined the organization and became involved with the local branch upon transferring to Houghton last semester.

Further information about ESA, including membership requirements, may be obtained from any of the steering committee members or faculty advisor Larry Ortiz.

The Minefield

mick williams

How must the people of Houghton College relate to the outside world? As Christians, of course. But there are different kinds of Christians; I will focus on two different types. The first is the Christian who has a dry, intellectual faith: he "understands" the Bible, but is able to explain away any part of it he doesn't like. The second type of Christian is often ridiculed on this campus as being "overly simplistic" in his views. He rejects the allegorical interpretation of Scripture and generally uses the historical/literal method. The former tends to "debunk" prophecy, the latter waits for it to occur.

Those Christians who teach and believe that prophecy is allegory have a blind spot, however: fulfilled prophecy. In trying to show a Jewish friend that Jesus is the Messiah, would we not show him Psalms 22 (including "My God, my God, why hast thou forsaken me?") and Isaiah 53 ("...the punishment that brought us peace was upon him, and by his wounds we are healed")? We would show how both of these prophetic passages related to specific historical events in Jesus' life.

Our Jewish friend would probably respond, "You are mistaken. The Psalm you mentioned refers to King David's sufferings under Saul, and the passage in Isaiah refers to the sufferings of the Jewish people during the Diaspora." We, in turn, would almost weep for this stubborn yet seemingly wise Jew, because his apparent "wisdom" was keeping him from seeing the truth. Folks, many educated Christians today are like my hypothetical Jew—too "wise" to accept the Book of Daniel, or 1st and 2nd Thessalonians, or Revelation, or any other as yet unfulfilled prophetic passages as future history God has graciously alerted us to.

How we interpret Scripture has a very real effect on how we relate to the outside world. Our motivation to spread the Good News of Jesus Christ will grow once we understand that God has revealed His not-so-distant future plan. We will often be complacent as long as we are convinced that the Bible is supposedly full of vague allegorical dramas.





patrick bamwine

During Current Issues Day, one of the invited speakers, Ron Sider, challenged us: "Does Houghton's curriculum put as much emphasis and passion for the poor as in the Bible?"

In a quick look around, I spotted Mark Shiner, president of Amnesty International (AI), Houghton College Chapter, one among many groups on campus that sensitize and respond to various aspects of global concern.

Shiner is very emphatic about Houghton's loving concern for the less privileged of the world. One of such contributions is by AI, whose involvement and international mandate offers them a specific role in the world wide protection of human

Amnesty International

rights, focusing its activities on prisoners. Shiner defines AI's objectives:

- the release of all prisoners of conscience : those people detained for their beliefs, race, sex, language, religion, or ethnic origin, who have neither used nor advocated violence;
- fair and prompt trials for all political prisoners;
- an end to torture and executions in all cases.

AI's work is based on principals set forth in the Universal Declaration of Human Rights, adopted by the United Nations in 1948.

Research is central to AI's work. At the International Secretariat, researchers collect and analyse information about human rights violations around the world. AI frequently

sends experienced lawyers and other experts on missions to various countries to collect information or observe important trials.

The local chapter of AI relies on facts to take action to pressure governments to free prisoners of conscience, insure fair trials and stop torture and arbitrary executions. The embarrassment of publicity forces some governments to take positive action.

According to Shiner, the Houghton Chapter writes an average of twenty letters a week appealing to governments for the release of various prisoners. As a result, two prisoners were released recently and one had her condition upgraded. One of those released is Haitian, for whom the Houghton chapter collected 400 signatures in two days.

Shiner admits they have no direct contact with any prisoner, as this is forbidden, and would in fact be counter-productive.

"Our motivation is faith," Shiner says. "We believe every individual is infinitely valuable in the eyes of God. We participate in AI's activities in obedience to Christ's command and example of showing compassion to the suffering. We also realize it is only God's grace that separates us from that situation and we don't take our own liberty for granted. That's why prayer is central to our goals. We are not a social club, we meet as a caring people," Shiner concluded.

AI meets every other Tuesday at 7:30 p.m. in Science Building room S211 and the turn out usually ranges between 30 and 35.



World Missions Fellowship

dan zerbe

Why does World Missions Fellowship think that Houghton students should be concerned with the rest of the world? Because God has entrusted his children with the tasks of helping the helpless and reaching the unreached.

Commitment to meeting the needs of people all over the world is not optional—it is commanded in the Bible. The Great Commission and numerous other mandates place responsibility for evangelism, relief, and social change on every believer. No doubt God could choose to do all the work by himself, but instead he wants us to be his tools, empowered by the Holy Spirit, transmitting love from person to person. We all must determine how we can most effectively contribute to the Kingdom of God.

As we evaluate how we can best contribute, we have some numbers to consider. Clearly, many opportunities exist to serve God where we are, but 90% of American full-time protestant pastors/workers stay in the U.S. serving 5% of the world's population. Three billion people do not call themselves Christians; three-fourths of these are beyond the range of evangelism by existing churches. The poorest, sickest, most oppressed, most hungry, and least evangelized people are overseas. We are told to help them. How? By participating in missions through prayer, going overseas, and supporting indigenous missionaries. WMF's job is to assist students in finding ways to be involved.



Why isn't every Houghton student fully committed to the cause of missions? Perhaps we don't have our own beliefs figured out, don't feel qualified, or are uncomfortable with evangelism, but the Holy Spirit has offered to help us with these problems. Perhaps "missionary" smacks of imperialism, westernization, bigotry, and arrogance; however, mistakes shouldn't paralyze us, but should be learned from and forgiven. Perhaps we don't want to be missionaries or don't feel called, but obedience to a clear command should

not depend on what we feel like doing. Perhaps we think God can choose to save all those people if he wants—after all, what makes us think we have a corner on salvation? But if God has other plans to save those who haven't heard of Christ, that's his business; he wants us to act as if they're lost. And what if all our efforts should turn out to be totally ineffective? We do not quit, because we are acting in obedience to God's commands.



Where's the homefield advantage?

jeff bitterman

How many people know that the men's soccer team beat Geneva 5-0 on Homecoming Weekend? Almost everyone. How many people know that the women's field hockey team won their Homecoming game 3-0 versus King's College? Almost no one. Each year, regardless of their record, the Houghton Women's Field Hockey team goes largely unnoticed. With an average attendance of roughly 25 fans per game, their home field advantage borders on negligible.

What are reasons for the relative anonymity of the field hockey team and the sport of field hockey in general? Field hockey is relatively unknown in the United States, but it is markedly more popular in the European countries. As a result, an ignorance persists in America and in our student body toward field hockey. As Coach Connie Finney pointed out, very few people know the rules of the game, let alone understand them. This lack of knowl-



Women prepare to get loaded for Districts.

edge and understanding can cause a decrease in enjoyment of the game and therefore deter people from attending. When compared with soccer, Coach Finney noted that the paces of the two games are similar and they are both relatively low scoring sports. However, soccer is better understood and accepted, and, as a result, more popular and more highly attended.

Do the small crowds at home games affect the Lady Highlanders in any way? Since most of the players came from high school programs that did not draw large crowds ei-

ther, they are used to the anonymous nature of the sport. Coach Finney said that "the group is very close-knit and really works together," and the players are self-motivated and draw from one another. Consequently, the small crowds do not have a negative effect on the team; larger crowds and greater fans support, however, would certainly have a positive effect.

When addressed with the dilemma of the team's obscurity, Coach Finney suggested that "a booster club to help make posters and announce games" would help to increase awareness among the student body. The addition of bleachers to the sidelines wouldn't hurt their cause, either.

The Lady Highlanders have one home game remaining—an October 24 (Monday) meeting with Wells College—and, as always, would appreciate your attendance.



Women's Field Hockey overall : 3-7

coach Connie Finney

L	University of Rochester	0-3
L	Juniata	1-4
W	Kings	3-0

Introducing...the team

eric brown



Maybe you think, "Hey, nobody cares about field hockey!" and now wonder why the Star is featuring the sport. The answer lies in the question itself. No one questions the coverage of volleyball, soccer, or basketball. So why field hockey? Again, because "nobody watches it!" But is this true? According to Coach Connie Finney, the support has been strong and she has been "extremely pleased with [it]." Thus, to those who have missed out, we give an overview of the team's activities so far this season, and offer encouragement to get involved in the future.

At 3-7, Houghton has lost all of its away games while recently snapping a three game home losing streak

with a 3-0 win on Homecoming. The leading scorer is Amy Burcaw, a junior co-captain, who has 10 goals this season, 22 in her college career. Her fellow classmate and captain, Lisa Hill, has 5 goals this season, along with freshman Janet Kirschner. The other scorer is sophomore Betsey Frey, with one goal.

Coach Finney emphasized that though they have a losing record, their "defensive work has been solid throughout [the season]." She noted that they have been outscored by their opponents by only a few points, a tribute to their tough defense, which has kept games close. This defense has been led by the excellent play of freshmen sweeper and right-back, Donna Forry and Heather Adams.

With over 60 saves, goalie Michelle Taylor has filled in well for the early-season loss of goalie Christina Galusha.

Though much praise is given to the scorers and defenders on the team, recognition should also be given to the rest of the team: those who have added the assists, run the tough midfield position and hustled back to cover on defense. These are the women who have played the unglamorous positions which make possible the scoring and saves, and without which there would be no team to cheer on.

Guess what. There's a bulletin board up at the gym which is covered with construction paper. Mounted on this construction paper are the standings of every intramural team. It's up-to-date and easy to read. It makes what we did in the last issue—that is, print the intramural standings—fairly repetitive. So we're not going to print these standings anymore. If you think this is a bad idea, let us know, and let us know why. Thanks.

Other varsity scores

Women's Soccer : 2-8-1

coach Paula Maxwell

L	Buff. State	1-2
L	Geneva	0-2

Men's Soccer : 7-2-1

coach Doug Burke

T	Binghamton Suny	1-1
W	Geneva	5-0
W	St. John Fisher	4-0
L	Alfred	1-2

Women's Volleyball : 16-5

coach Skip Lord

L	Keuka	10-15	8-15	14-16
W	Pitt-Bradford	15-9	15-7	15-2

letters

We want the arguments that appear in the *Star* to be organized: easy to read and easy to follow. Spelling and grammatical errors blur letters and make them frustrating to read. Since our purpose is to carry on clear, articulate discussions, we are going to edit letters we receive that contain messy writing. If a letter is longer than one page double-spaced, we'll try to cut it while still preserving its main point; if we can't, we'll send it back to its writer for editing.

Dear Editor,

Returning to campus this weekend for Homecoming, I was quite taken by your first issue of the *Star* (Oct. 7). Although I admire your purposes (dialogue and expression of differing views can lead to positive ferment and change), I must admit your editorial aroused some peculiar emotions. I would like to be able to crawl into Satterlee's mind so I could gain an appreciation for his view of business and accounting and the people who make up that profession. I'm disappointed that after being in a liberal arts milieu at Houghton for four years, Satterlee has been caught in his first editorial in the narrow-minded mode of stereotyping. Not good enough for the *Star* or Houghton, Thom. To argue the merits of one program over another, or its place in a liberal arts education is one thing; to argue against a program's inclusion by stereotyping the people involved in that program nullifies the debate.

As one of the first majors in the then new business administration program, I obviously have a different viewpoint than the *Star*'s editors. As a student I was involved in music (as a minor), band, choir, trumpet trio, debate club, and drama, was "turned on" by my courses in ethics and phi-

losophy, and even took New Testament Greek! After being involved in a family business for fifteen years, I returned to the University of Ottawa and completed a pre-medical program with additional studies in biochemistry. Then, for five years I studied at the National College of

Don,

Liberal arts majors and pre-professional majors were presented in my editorial as two different beasts. I still believe that this is true. The difference lies in something a pre-professional student has and a liberal arts student has not.

There is a securing-factor with which a pre-professional major works; in fact, she can't help herself. There is safety in knowing where one is bound. A business major, for example, is bound for a job in the business world.

A liberal arts major is clueless about each next step. This, as I argued in my editorial, is the merit of a history, philosophy or art major at Houghton (a supposedly liberal arts college).

Naturopathic Medicine in Portland, Oregon. Presently we live on a hundred-acre farm; my wife and I are involved in the music of our church and I'm practicing naturopathic medicine in Ottawa, Canada, using the same principles I learned at Houghton for the personnel and business aspects of my practice. Not quite the stereotype that was presented in your editorial. Sorry, Thom, to blow your theory.

A Christian liberal arts education should prepare us for life, not just to be able to intelligently ask unanswerable questions. I'm thankful for the "whole-life" education I received at Houghton College. I also congratulate the college on its progressive step in pursuing an accounting major.

don warren
class of '64

Thom's reply

I don't deny that a pre-professional major could appreciate (be "turned on") by liberal arts classes. But the ultimate questions philosophy and other liberal arts courses pose is best met by someone who is admittedly confused and lost. Such a person will take the questions at full force and allow the conclusions to direct their life, whereas a pre-professional student has already chosen her direction.

I would prefer classes with students prepared to ask questions ad infinitum; and it seems to me that pre-professional students have answers ad nauseum.

thom satterlee

Dear Editors,

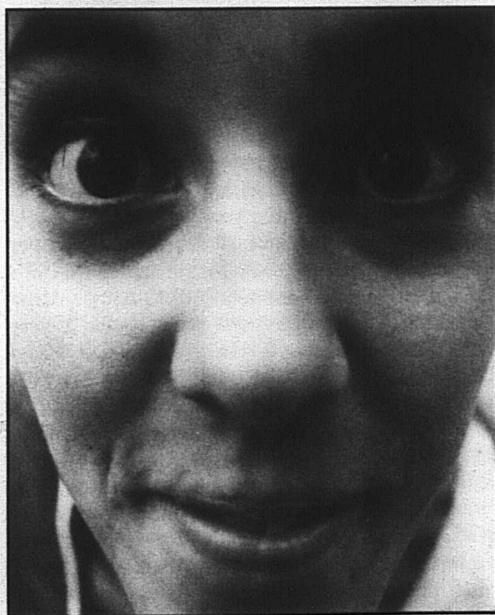
While reading the editorials in the past Star issue (Oct. 7) concerning the accounting major, I saw a lack of insight into the matter. One of the claims against the accounting major was the belief that they would not develop better analytic skills. Now if someone who planned to graduate from Houghton looked at the required courses list, I'm sure he or she would have a different opinion. Houghton is a liberal arts college, and in order to graduate you will have to take a variety of classes. Some of the required courses are in philosophy, Bible, science, writing, as well as other analytically skilled classes.

I will admit that the accounting student will not be as proficient in philosophy as the philosophy major, nor will the philosophy major excel in accounting. One might claim that philosophy is superior to account-

ing, but the world needs accountants as much as it needs philosophers. I am a philosophy major, and philosophy does not teach me anything about accounting, so I will either need to learn accounting, or hire an accountant to do it for me.

Another point that I wish to address is that Houghton is a Christian college. If Houghton can produce Christian accountants, we should be honored to accept accounting majors, for they will reach areas of the business world that liberal arts graduates will never see. Ministering to all groups of people in all professions is God's will. Therefore I will support Christian accounting majors, especially since they will have a liberal arts education, and because they will be serving the business world which students of the liberal arts often neglect.

jim luchina



Cindy Brannon, member of field hockey team, is loaded for Districts

Dear Editors,

I feel a need to respond to the last issue of the Houghton Star regarding David Frasier's article concerning a possible accounting major.

Frasier stated, "The simplest reason for an accounting major is that there is a market for it." It seems to me that if Houghton is going to build academic programs around demand, it is going to forget its educational mission. If we want to continue this market-based strategy with the rest of our programs, perhaps we might consider dropping the departments of history, philosophy, and sociology simply because they do not attract enough students. In paying a great deal of attention to market demands, Houghton is losing its liberal arts status.

More serious than the fact that Houghton has become market-oriented rather than education oriented is the fact that few seem to be bothered by it. Perhaps we have given up because we have come to believe that this college operates on economic principles rather than educational goals.

I am all for technical skills. There is certainly a need for doctors, plumbers, and electricians. But it is not the mission of Houghton College to train these people. It is the job of Houghton College to help people gain an education. By continuing and expanding the technical programs here, Houghton College is failing to educate people.

scott baxter

letters

To the Editor:

Even before the time of Christ, the Greek philosopher Heraclitus declaimed that there is nothing permanent but change. In 1985, F.D. Barrett wrote that there are three levels at which change can be managed: 1) cope with change to survive, 2) capitalize on change to thrive, 3)



create change to triumph.

If Houghton does not change it will be sucked dry of its vitality and be a deserted hulk of buildings because we could not survive, which unfortunately requires making money. The business department is working on Barrett's stage 2 today, and thinking hard about stage 3. This institution needs to lead, not follow, in the Christian liberal arts movement, and that won't happen sitting on the beach. The winds of change kick up and you get sand in your face.

In response to your statement about history not being able to catch a breath in the accounting field, let me briefly describe a program at

Babson, a leading accounting school. Their professors structured a cluster course program for freshmen in financial accounting, 19th-century American history and literature. Students had to complete a case involving analysis of the 19th-century reform movement, Walt Whitman's *Leaves of Grass*, and the New York-Erie Railroad's annual reports published in the 1850's. With curriculum integration ideas like Babson's we could nuke your little sand castle—turn it into crystal—use the crystal to make a laser—penetrate the whole world with the power of truth and light in all our disciplines. Beats the tar out of sitting around the beach with sand in your shorts!

david frasier

bulletin board

Notes from Senate

george wilson

On October 28th, the Cultural Affairs Committee will meet to decide what styles of music are acceptable in Big Al's. Currently, only Evangelical Christian, classical, and easy listening music are allowed to be played there. The committee members are Ben King, Bob Danner, Nancy Louk-Murphy, Kathy Breneman, Sue Klotzbach, Jack Leax, Scot Bennet, Patrice Broderick, Larry Leaven and Sue Schmidt — track them down and tell them your opinion.

The Board of Trustees has come and gone. Most of the meetings were rather dull — there was a one hour explanation of the college's financial report — but it became interesting when the new open house policy

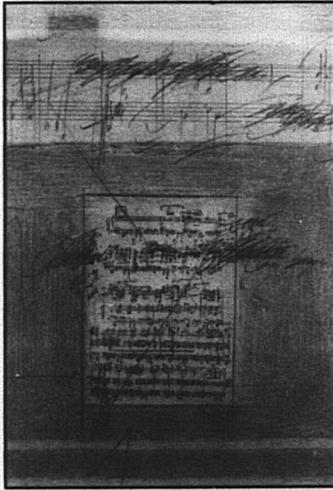
was introduced as a strictly informational item (i.e., not requiring any action). One of the trustees moved to reject the new policy, but after some heated discussion this motion failed.

Have you noticed the new library hours? True, it is now open during class prayer meetings, but it will not open until 10 AM on Saturday mornings. I'm prepared to sleep in now, but in a few weeks? I have doubts.

Although Current Issues Day just ended, it is time to start planning for next year. If you would like to have a captive audience devoted to you and your machinations, and if you have an idea for a topic, stop by the Senate office sometime in the next two weeks.

Sandra Bowden

dave wheeler



Currently on display in the Wesley Chapel Gallery are the works of Sandra Bowden. Ms. Bowden's 26 displayed pieces include oil paintings and intaglio collagraphs which examine and interpret Biblical texts and passages in abstract forms.

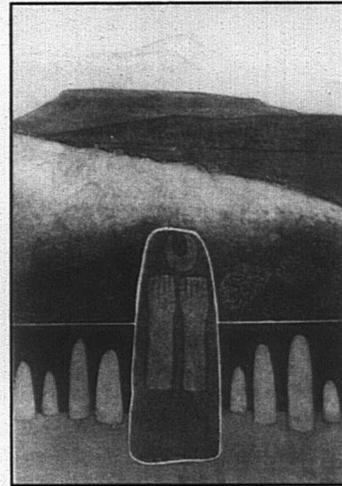
The series has the theme of music and praise, and many of the works focus on a specific musical work or scripture passage, reproducing portions of it and enhancing it through collagraph and oil or acrylic representations. Among these is Rite of Spring (see left).

The artist's interest in archaeology, geology, and new ancient languages are particularly illustrated in the Israelite Tel Suite collection, which includes Tel Hazor (see below). These depict important archeological sites connected to Biblical Israel. Each include a reproduction of archeological finds, such as the Ninevah mural depicting the Israelites in captivity

contained in Tel Lachish, and a geological overview.

Bowden has participated in numerous juried and invitational exhibitions throughout the United States, Canada, and Israel, as well as several personal showings such as the current gallery display. Her works are found in such locations as the Vatican Museum of Contemporary Religious Art and the Judaic Heritage Society, as well as her many gallery associations. Bowden lives with her family in Clifton Park, New York, and works from her home studio.

The display will remain until November 6th. Bowden will, however, have two pieces in the Christian Imagery in Contemporary Art display beginning on November 7. She will give gallery talks on November 7 as part of the the new display's opening.



Songs of the People

jedediah mckee

This Fall's Young Composers Concert, Songs of the People, will be presented this coming Monday night, October 17, at 8:00 in Wesley Chapel Auditorium. Featured will be the works of students in Dr. Allen's Elementary Composition and Orchestration class. The concert should last no more than forty-five minutes, and will include works for a variety of instruments and voices.

Peggy Chatson and Kimberly DeWald will perform their works for solo piano. Kim's piece is entitled Of the Forest, and Peggy's piece is

entitled Morning.

Larry Leaven will be singing Thyself in Me (words by Fanny Crosby), with string accompaniment. Heather Sardina will be singing To Find the God Who First Sought Me, accompanied by Linda Moyer on piano. The words to Heather's piece were written by Shelly Rambo. Daniel Walsh is planning on singing a duet entitled Autumn with Susan Dellas. Dan will be playing a piano accompaniment along with the duet. David Miller will be singing Mercy, Lord, a song about the repentant thief

on the cross, and will be accompanying himself on twelve-string guitar.

Randy Glasner and Joanna Bosse will be performing Randy's high-energy number entitled Carnival. Joanna will also be playing her piece for E-flat alto sax entitled Evening Rainfall. Robert Flowers will be part of the trombone quartet performing his piece, Canticle. The Frontier, a duet by Jedidiah McKee, will be performed by Kimberly Lynch on oboe and Shelley Patrick on cornet.

We hope you can come out and enjoy the variety of programming we have planned for you.

editorials



dave perkins

Forty thousand children died today. There's nothing you can do which would have saved this group of children.

If a passenger ship caught fire, you'd expect to see the people on board trying furiously to put the flames out. But if you saw a man moving about the deck selling popsicles, you'd think he was crazy.

It's absurd to think you could do anything which would have kept these children alive.

While Jesus was here on earth, he said some remarkable things. If someone demands our coats, he said, we should give up our shirts as well. When someone who despises us demands that we work, we should work twice as hard as they expect.

He said we ought to love even the ones who hate us. It isn't natural to love our enemies. It's not something we would choose to do, if we were left to ourselves.

Christianity is a hysterical religion. The things we're asked to believe and do are often beyond logic and beyond hope. Nothing we can do will make God more willing to save us, yet he asks us to be peacemakers and clothe the naked anyway.

Fighting the fire is not going to catch God's attention. He could put the fire out himself, and we could go on sucking our popsicles.

But Jesus doesn't leave us alone. He moves about the deck, knocking the popsicles out of our hands and pointing at the fire.

Fighting the fire does not justify us in Jesus' eyes. But fighting the fire is an indication that we take Jesus seriously. Picking up the popsicle is no better than ignoring those in need in the world around us.



thom satterlee

Humans are creatures of activity. Give us some stones, we'll build a house. Let a plague descend, we'll concoct a miracle serum. To build and to solve is part of our nature. The Star's feature this week illustrates how much there is to build and to solve. Social maladies, oppressed people, unevangelized communities: our world consists in piles of stone and variations of plague.

Yet, seeing how much there is to do can make one want to do nothing. A very human response to our situation is immediate exhaustion—a paralysis that creeps over one even before any labor is started. In addition, there is the brutal fact that our efforts don't make much of a difference. Construct an apartment building to house the homeless, and somewhere an old one crumbles. Remedy a plague and another arises. The ground shifts under every human project. And to bring the Bible into the discussion seems only to darken things. We are told that all our actions, no matter how hard we try, no matter what campus organizations we join, are as filthy rags to God. All have fallen short of His glory.

What then is the point of shouldering responsibility under which one's legs are bound to buckle? I don't know. And how can anyone have the courage to adopt projects doomed to failure? Again, I'm clueless. But they are out there—the stones and the plagues. And Christians are commanded to build and to solve. I haven't any answers; but before attempting any work, I would apologize to myself for the failure to come. Perhaps God will show mercy.