

La Sierra Criterion

29 September 1985

Loma Linda University, La Sierra Campus

Vol. 56, No. 3⁵⁷



LLU
WELCOMES
YOU!!!

SEE INSIDE FOR:

Complete La Sierra Survival Guide



Cabinet Shakeup



"Rosemary's Baby"

LETTERS

(Editor's note: While searching through the *Criterion* office at the beginning of the summer, I found a tithing envelope containing two dollars, marked "Special Offering: La Sierra College *Criterion*". Curious as to what had prompted the gift, I wrote the donor, whose address appeared on the envelope. This is the letter I received in response.)

I attend Arlington SDA Church. One Sabbath, a friend of mine showed me a copy of your swimsuit issue (March 36, 1985). My immediate reaction was one of shock, followed by intense interest (you have some nice looking ladies on your campus, a testimony to your

Dear Editor:

I've read your first issue, and was quite pleased with the fine job that you and your staff are doing. Fine young men and

ATTENTION WRITERS, DESIGNERS, PHOTOGRAPHERS, ARTISTS: The *Criterion* wants YOU. Working for the *Critter* offers both experience and financial reward. If you'd like to help us out, call x2156 or come by our office. We'd be glad to talk.

CREATIVE WRITING CONTEST: Try your hand at

excellent food service). Then, I thought "What, after all, am I looking at? Beautiful examples of God's handiwork." (It's handy work, if you can get it.) This, surely, is just another phase in the evolution of Christianity. After all, it has survived plunging necklines, rising skirts, and high heels; why not swimsuit photography? What better way to advertise the health message?

Then, my friend informed me of the hue and cry, the consternation, the movement to cut off funds provoked by this issue. I realized that someone had gone out on a limb to bring us all of that feminine pulchritude; and I believe that that sort of courage should not go

women like yourselves are sure to make the *Criterion* a newspaper that La Sierra and all of Riverside county can be proud of.

However, I do wish you'd

creating a story using the following elements:

- Frustrated academic advisor
- Medieval knight
- Carrot sticks
- East Los Angeles
- Immigration and Naturalization Service
- Crucifix
- Kangaroo and wombat
- French interior decorator

unrewarded. I therefore enclosed my two dollars in the tithing envelope as a vote of confidence.

I attended a religious college myself and I was, for a time, on the staff of the school newspaper. We were bold, daring, creative—and went almost totally unnoticed. That is even more frustrating than outright opposition. I believe, as was stated in the play "Inherit the Wind," that it is the role of journalism to "comfort the afflicted and afflict the comfortable."

Yours truly,
Richard B. Reed

P.S. I loved your "Letters to the Editor."

put your socks away when I've finished washing them.

Sincerely,
His Mother.

Truman Capote
Mood ring

Drop your story of at least 1000 words by the office. The winner will receive a \$15 prize.

La Sierra Criterion

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Volume 57, Number 1

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The *La Sierra Criterion* is a medium of free expression serving the members of the Associated Students of Loma Linda University (ASLU).

Publication in the *Criterion* does not necessarily imply endorsement by the *Criterion* staff, the officers of the ASLU, or the administration and faculty of Loma Linda University. Opinions appearing in the *Criterion* are solely the responsibility of their authors, who are identified where possible. Statements in the *Criterion* should not be interpreted as declarations of official Loma Linda University policy unless expressly characterized as such.

The *Criterion* welcomes letters and unsolicited manuscripts, but assumes no responsibility to print either. Letters and manuscripts will be edited as necessary.

Communicate with the *Criterion* by phone (714/785-2156), by mail (c/o Loma Linda University, La Sierra Campus, Riverside, CA 92515 8247), via campus computer MAIL (user name CRUISER), or in person. Our office hours are:

Sunday	10:00 AM - 4:00 PM
Monday	10:00 AM - Noon
Tuesday	11:00 AM - Noon and 1:30 PM - 3:00 PM
Wednesday	By appointment
Thursday	10:00 AM - Noon
Friday	9:00 AM - Noon
Saturday	By appointment

LETTERMAN



Lian, Maynard Assume New Positions

by Gary Chartier

Continuing a three-year trend, resignation and reassignment changed the makeup of the ASLLU Cabinet this summer. Vice-President Howard Ong resigned after he was granted early admission to USC School of Dentistry. Since the Constitution makes no provision for resignations, ASLLU President Richard Myers appointed Alex O. Lian, Director of Student Society, as Ong's replacement. Myers chose Bonny Maynard to occupy Lian's Student Society post, contingent on

approval by the Senate. Maynard will also be Acting Director of Social Activities during Fall Quarter.

Last year, William Akrawi was appointed to the Vice-Presidency by then-President Robert Ferguson, after John Elder resigned to allow him more time with his fiancé. The preceding year, Elder replaced Brent Bradley as *Criterion* editor when Bradley accepted the position of Copy Editor for the UCR *Highlander*.

Hessel New Criterion Advisor

by Gary Chartier

Library Associate Director William Hessel, M.Div., accepted the position of *Criterion* advisor Monday morning from Dean of Students Ricky E. Williams. Hessel, who formerly taught Old Testament at Andrews University, and supervised library reorganization there, replaces Ken Matthews, advisor since 1982. Matthews, a new father, takes charge of the Freshman English program this year, and felt unable to continue accommodating the demands placed on him by the *Criterion*. Matthews will remain responsible for the ASLLU's Mergenthaler typesetter, on which the *Criterion* is produced. □

Electronic Typewriters Purchased For Library

by Gary Chartier

Within one week from the beginning of school, three Adler 1005 electronic typewriters, worth a total of \$1900, will be placed in the campus library. The typewriters will be accessible to all students, during all library hours.

Purchase of the typewriters was arranged in June by ASLLU President Richard J. Myers, in consultation with Provost Dale McCune and Dean of Students Ricky E. Williams. Placement in the library was arranged with library Associate Director William Hessel.

Equipped with such advanced features as automatic centering, a 132-character correction memory, and decimal tabulation, the typewriters provide an alternative to the library's Royal manuals, previously the only on-campus typewriters freely available to students.

The Library will be responsible for typewriter maintenance. Maintenance supplies, however, were purchased by the ASLLU.

Computers! Free!

by Danny Kumamoto

Time on the campus computer system is available at no cost to LLU students, faculty, and staff. Unlike most universities, which offer only limited computing services, for which fees are often required, access to the campus computer at La Sierra is free of charge. (See the College of Arts and Sciences 1985-1986 Catalog, pp. 247-248, for more information.) The only requirement for an account is a valid LLU ID number.

What do you gain by using the computer? The obvious answer is the potential for computer literacy. Though the campus system is not state-of-the-art, it has the rudiments necessary to learn programming in numerous computer languages. You don't need to know anything about programming, however, to use the two most popular tools available on the system. One, MAIL, allows system users to communicate with each other; in the future, such communication may also be possible with users of the Loma Linda Campus computer system. The other, EDT, perhaps in combination with such formatting programs as RNO or PROSE, is useful in the preparation of letters, essays, and other documents.

Before you can start using the computer, you must obtain an "account," which will enable you to store various kinds of data free from intrusion by other system users. You can apply for an account at the office of the Department of Math and Computing, in the basement of La Sierra Hall. The only thing you need to bring is your student ID card.

Once you get your account, follow the instructions you're given for accessing it. Now you're set. Or are you? If you get stuck, or want some guidance, other users will probably be able to help you. If you're REALLY desperate, or just want more information about the campus system, visit the department office. At registration, stop by the Math and Computing table. Computing personnel will be glad to help you, since they spend most of their time sitting around during registration. After all, these days people aren't dying to take Math and Computing classes. Maybe if enough people read this article, start using the campus computer, and find out that computer science isn't just a field for pencil-necked geeks with calculators in their pockets, that trend will change. □

News Briefs

by Shelley Rathbun

Mexico City—Two major earthquakes ravaged Mexico City on September 19 and 20. The first rated 7.3 on the Richter Scale, and hit at 6:37 AM. The second, also of 7.3 intensity, struck some 36 hours later. The death toll is in excess of 4,000. At least 18 countries have sent help for the ongoing excavations of the rubble created by the quakes.

Peking—10 of the 24 members of China's Politbureau, along with close to 100 other major Chinese officials, have resigned, giving way to younger officials affiliated with paramount leader Deng Xiaoping's drive for modernization. The average age of new Politbureau members is 50, as opposed to 75 for the retirees.

Washington—President Regan refused to use the development or testing of the "Star Wars" anti-missile defense system as a bargaining chip in arms-control negotiations with the Soviet Union.

The Senate is considering a proposal which would allow growers of perishable crops to legally employ foreign workers

during harvest time. Adoption of such a policy would greatly affect the Southern California job market.

Champaign, Illinois—On September 22, some 50 musicians, representative of styles ranging from country to blues to rock, performed for 14 hours at the Farm-Aid concert. Farm-Aid proceeds are earmarked for this nation's needy farmers. Millions of dollars were raised, and pledges are continuing to mount.

Paris—Premier Laurent Fabius admitted on the night of September 22 that French intelligence officers, acting under government authorization, had blown up the anti-nuclear protest ship *Rainbow Warrior* off the coast of New Zealand 10 weeks ago.

New York—A meeting of representatives from the US and four other major industrial nations convened on September 22, and took steps to decrease the world market value of the US dollar, a step many believe necessary for the health of international trade.

Academic Honors: 1985

4.0, 1985

Sonja Brandt
Patrick Cochran
Perri Larson Gill
Jill Leeper
Sandra Nash
Kelly Ann Peckham
Lori Swayze
Linda Tallman
Selena Julie Whang

4.0, Spring

Michele Abear
Grace Arase
John Benton
Gregory Bietz
Sam Carvajal
Patrick Cochran
Linda Cornwell
Gaby Dagher
Marian Dealy
Ken Dickey
Waldemar Faimann
Kurt Fesler
Carlos Garbutt
Elizabeth Ghazal
Perri Larson Gill
Barry Grames
Michael Hannah
Donovan Hare
Nancy Harlan
Michael Heinrich
Jeffrey Helms
Susan Jones
Yvonne Kramer
Grace Kumamoto
Tony Kwon
Jill Leeper
Marlene Lowe
Leena Mammen
Kelly McDermott
Sherry Miller
Portia Mills
Sandra Nash
Kelly Ann Peckham
Brian Rich
Claudia Schwindt
Leanne Smith
Lori Swayze
Linda Tallman
Melody Tetz
Selena Julie Whang

3.5-3.9, Spring

Zohreh Afsharinejad
Esther Ahn
William Akrawi

Dynnah Alinsod
Naphthali Alinsod
Lorena Arano
Gemma Atiga
Budi Bahureksa
Yvonne Baldwin
Sofronio Basical
Robert Bañhara
Earl Bautista
Robert Beckner
Susan Berger
David Berglund
Andrew Bourne
Anthony Boyd
Tim Breingan
Mical Bru
Kim Carlson
Katherin Carlson
Katherine Cartagena
Julie Cassell
Leh Chang
Michelle Chang
Gary Chartier
Shin-Jeh Chih
Jeff Chong
George Chonkich, Jr.
Johnston Co
Susan Cobb
Gary Coleman
Karen Davies
Mark Davis
Warren Davis
Dave De Lay
John Dickinson
Ivy Dobalian
David Doran
Phil Driver
Beth Dutro
Irene Ee
Donna Elliott
Tim Erich
Lori Everett
Laura Feltman
Ron Fernando
Randy Finney
Greg Frykman
Karen Gaijo
Rigo Gallegos
Colleen Geniblazo
David Goulbourne
Lori Graham
Melodie Grubbs
Fay Gyapong
Mouna Haddad
Cindie Hall
Kimberly Hamlin
Warsong Hardi
Elke Hardt
Duncan Harris

Kris Hirata
Nina Ho
Tim Ho
Niki Hoewing
Traci Holland
Mark Holm
Michelle Holm
Shelley Holman
Helen Oh
Brenton Hood
David Hoppe
Larry Howell
Dusanka Hristic
Otinel Iancu
Monica Idrovo
Sandra Idrovo
Jon Ikeda
Randy Isaeff
Miyuki Isogai
Mahindokht Jafari
Kendall James
Sandra Jo
Laurel Johnson
Frank Jongema
Danette Kamahele
Debbie Kawaguchi
Casey Kennedy
David Kern
Taell Kim
Shawn Kinimaka
Dennison Kou
Kelvin Kon
Mark Kooreny
Robert Kopitzke
Mark Krause
Judi Krogstad
Danny Kumamoto
Tanya Lane
Danny Lau
Kevin Lee
May Lee
Kristina Leggitt
Karen Leung
Kyung Lim
Cynthia Link
Lynette Mabaquiao
Anthony Macding
Azadeh Majlessipour
Marilyn Martin
Oris Martin
Daniel Martinez
Stanley Matsuda
Angela McIntosh
Monte McKinstry
Michael Mertz
Timothy Metler
Stanley Miller
Pandora Minnis
Stephan Mitchell
Dean Miyashiro

Lari Mobley
Louis Moore
Nora Nashed
Hugh Neuharth
Vivian Newball
Alison Newman
Lian Nguyen
Helen Oh
Sang-II Oh
Susan Oh
Ellen Olson
Cynthia Otter
Marcelle Owens
M. Denine Paige
Adrian Palar
Craig Papaionannou
Lori Parker
Roberta Parker
Cindy Parkhurst
Dean Peace
Veronica Pedro
Phuc Phan
Rebekah Poitevin
Tina Porras
Faith Potter
Marlene Prado
Aena Prakash
Ligia Radoias
Mark Rafuse
Shelley Remick
Ken Rexinger
Christina Reyna
Sherri Richards
Miranda Robinson
Kent Rue
Gustavo Rueda
Shayne Sage
Patsy Salcedo
Ray Salvador
Aileen Sapiago
Sharon Sapiago
Sonia Selivanoff
Ray Silao
Julie Smith
Kristy Smith
Marshall Smith
Alan Soderblom
Angela Strickland
Iriana Sutanto
Marilyn Sybrandy
Philip Tallman
Ronald Tan
Ross Tarangle
John Taylor

Loyal Opposition

by Gary Chartier

Conflict is essential to growth. By testing our ideas and values against opposing ones, our understanding is sharpened, and we come closer to the truth. When political groups collide, the conflict provides a natural means of synthesizing their antithetical positions. Conflict builds strength, character, and endurance. None of which makes it enjoyable.

It is expected that any student government worthy of the name will come into conflict with administration. Understandably, administrators contemplate that prospect without enthusiasm, perhaps recalling the protest that swept across college and university campuses during the 1960s. But since students and administrators have divergent interests, a measure of discord between these distinct sectors of the University community seems almost natural. Opposition to University policies on the part of student government looks to be inevitable; reaction to such opposition is likely to be equally unavoidable. What's to be done?

A long-standing tradition of dissent enlivens the politics of the United Kingdom. The importance of disagreement is so ingrained into the English political tradition that

the position of leader of the Opposition—the party with the second-most seats in the House of Commons—is recognized by law; he or she is even paid an official salary. What keeps this conflict in check is the realization by all that the Opposition is as concerned about the welfare of the country as is the party which controls the government. That's why it's often called "Her Majesty's Loyal Opposition."

Loyal opposition, I believe, provides the solution to the problem of student-administrator conflict. As we protest, which at times we must, as we organize, and it's essential that we do, let's bear in mind the humanity of administrators, and recognize the conflicting demands from inside and outside the University to which they must respond. Let's focus on long-term rather than transitory goals. And let's make sure that, in trying to transform the University, in striving to eliminate those things that outrage our conscience and our sense of justice, we don't inadvertently destroy the institution we're trying to save. We must have conflict, we must have opposition, for the good of the University. So let there be opposition. But let it be loyal. □

"Let No Man Despise Your Youth"

by Richard Myers

"Let no man despise your youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

1 Tim. 4:12

With the same goal in mind, approximately two thousand of us converge upon the La Sierra Campus of Loma Linda University. With the same goal in mind, we meet here again as we do each October. Our unanimous objective: to grow into educated adulthood.

A university was founded, founded to facilitate our physical and intellectual maturation. By sheer weight of numbers we constitute the majority of that university's population. Ninety percent of that University's budget is derived from what we pay. It is plain to see that without the University, our goal of an educated adulthood is unattainable, and that without us the University ceases to exist.

Yet, we are not alone at the University. The University community comprises three entities: students, faculty, and administration. Since interaction among the three groups is necessary, and since each possesses its own unique character and perspective, an organized dialogue between each becomes essential, so that mutually we can map strategies and resolve conflict.

Seeking an intelligent, effective approach to the matter of representation, and to other issues of importance to students, we find it necessary to unify our voices, to speak as one, if we expect ever to be heard. Therefore, a constitution is written to provide

the framework for a government, a government of the students. This government, acting under the authority of the Constitution and responsible to the constituency that established it, serves as the chief representative of the student body in University councils and committees. This government acts as the primary unifier of student interests, and functions as the principal defender of student rights.

We, the leaders of your student government, seek to revitalize these principles upon which your government was established. To narrow our role to that of "primary party-throws" or "principal funny-article writers" is demeaning and unacceptable.

What does this all mean to you, the student. What it means is that you do have a voice on this campus. It means that you and your concerns will not be ignored or dismissed. You *do* have a student government on this campus, and this government will be on your side and represent you truthfully before the other segments of our University community.

* * * * *

Student government would like to extend its appreciation to Dr. Williams and Dr. McCune for providing the funds for the purchase of three new Adler 1005 typewriters at a total cost of \$1900. These typewriters will be placed in the library typing room, and will be available for general student use. We thank Drs. Williams and McCune, and commend their dedication to quality education. □

More Than Answers

by Alex Lian

The August 12 crash of Japan Airlines Flight 123 aroused an already disaster-wearied world into the usual round of inquiries and investigations, all for the sole purpose of answering that god-awful question, "Why?" Of course, we all know that the why is never really answered. Technical diagrams that showed the fragmentation of the tail fin and rudder due to a structural crack or a malfunctioning hydraulic system are quite peripheral. The agonizing why still remains, taunting our deepest beliefs as it swirls through our consciousness, parasitically sustaining itself on humankind's frantic quest for meaning.

Certainly, no one doubts that the tragedies of life provoke the profoundest responses, but as for answers, that's another matter entirely. When little Johnny asks "Why?" we stare, blink stupidly, mumble some incoherencies, and finally spit out an odious "I don't know."

Or perhaps, like the devout Father Juniper in Thornton Wilder's *The Bridge of San Luis Rey*, we seek to systematically, rationally explain the ways of God to men, only to find ourselves despairingly adrift on the ocean of unbelief.

Or do we follow the path of the modern existentialist, and sidestep the question by declaring its irrelevance in a world where man must have the courage to look within himself and accept the void he finds there.

The human experience is often described by philosophers as tragic, not so much because of the suffering and death that forever encircles us, but because we sense in these things a fundamental unnaturalness that causes us to cower, that gives rise to our unanswered whys. We intuitively know that this is not the way things should be. Something has gone awry. We agree with Hamlet as he pointedly declares, "Something is rotten in the state of Denmark."

"Rotten." That's the only way to describe it. The rotten stench of death and suffering permeates our entire world. Didn't the rescuers say they detected a putrid, horrible odor miles before they arrived at the site of the JAL crash? And what about hospitals? Hasn't their peculiar smell ever made you feel a little nauseated? Death is adverse to the human experience. A man shrinks from it as does a mouse from a venomous rattler.

Yet, in this context, adversity becomes the mother to life's only antidote (not answer) to the human predicament. In suffering, only this neutralizer—hope—enables us to transcend the grimness of death. Hope rebels against the usurped sovereignty of the "malevolent trinity of suffering, tragedy, and death," while affirming the natural order of life, truth, happiness, and goodness. Hope is the great contradictor of experience. It affirms the abolition of chaos by Him in Whom it must be placed if it is to have ultimate meaning. The early Hebrews understood this; the Bible is the culmination of that understanding.

The Bible is first and foremost the recorded experience of those who have found meaning in life through hope in God. The men and women of the Bible did not accept the rotten stench of death as natural. They knew the truth: that it was but a perversion of the sweet fragrance of life. Paul demonstrated his insightful understanding of the true function of Scripture when he wrote, "Everything that was written in the past was written to teach us, so that through endurance and the encouragement of Scripture we might have hope." (Rom. 15:4). More than answers, man needs the hope of God to propel him through the vicissitudes of life. Loss of that hope leaves us vulnerable to the cruel "slings and arrows of outrageous fortune."

Hope in God will enable man to live a full life in a world characterized by a pessimistic hopelessness. Hope in God sparks belief that, in the face of a seemingly uncontrollable future, time will climax in the Second Coming. Until then, we must continue to hope in the face of inexplicable questions, or resign ourselves to a wretched existence. Such a life would be an earthly hell, one little different from the *Inferno* of Dante, above the gate to which is inscribed "All hope abandon, ye who enter here." □

LA SIERRA SURVIVAL GUIDE

Everything You Always Wanted To Know About La Sierra But Were Afraid To Ask



Welcome to La Sierra

For returnees to La Sierra, being back on campus is no doubt a dream come true. New students, however, may not share their exuberance. Attending a new college can be a traumatic experience. Your first days here will probably be filled with many

anxious moments and uneasy feelings. But there's no need to fret. For your benefit, the Office of Student Affairs has prepared this guide to life at LLU. Read it carefully, and don't be afraid to ask questions of teachers or classmates. We're all glad you're here, and we're happy you're a part of the LLU family.

How To Make It At La Sierra

Set goals, and plan accordingly.

Take advantage of the **services provided on campus to help you**—the Counseling Center, Chaplain's Office, etc.

Develop a **study plan**. Determine when and how much you'll need to study to meet your goals.

Go prepared and on time to every class.

Participate actively in class discussions. Take notes, ask questions, and don't be afraid to contact your teachers outside of class.

Read all assignments **on time**.

Find a **quiet place** to study.

Study with a partner, if you find it helpful.

Review your notes **regularly**.

Don't miss quizzes or tests.

Hand in assigned work **on time**. Don't get behind.

Take advantage of **PSYC 005**, a personal study skills class.

Attend the **weekly study skills session** conducted by Lynn Mayer. The time and place will be announced each week in the *Info*.

Many jobs are available in surrounding communities. Mrs. Samojluk lists local job openings on the bulletin board outside her office. Listings are also posted outside the Placement Office, AD 225. Another option is to apply directly for work with local merchants.

Money is also available in the form of loans, grants, and scholarships. Ray Schoepflin, Director of Student Finance, or Delia Escudero, Financial Aid Counselor, can help you find a way to meet the cost of your education. The Student Aid Office is located on the lower level of the Administration Building. Don't put off checking on financial aid for too long—there are deadlines that must be met in applying for and renewing scholarships. Begin applying before February 1 for aid for the next year. You must reapply each year for most forms of financial aid.

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There's no denying it: college life costs a lot. By the time you've paid tuition, and taken care of room and board expenses, you may well find that you have little money left to meet your other needs. Fortunately, La Sierra offers numerous employment opportunities.

For on-campus employment, see Rachel Samojluk. Her office is Room 235 of the Administration Building. She will try to place you in a position suited to your skills and interests. While working on campus may not fatten your bank account enough to make that Lear Jet you've been wanting affordable, it's fun, convenient, and a great way to meet new people.

Undecided?



Most college freshmen have not yet chosen a major. If you're among the ranks of the undecided, don't worry; you'll have plenty of time to make up your mind. In the meantime, take a wide variety of classes. If you find a subject that interests you, check it out. Talk to staff members and majors in the department to find out more about their field of study. The counseling center might also prove helpful, with a career guidance system that can assist you in pinpointing your skills and interests.

Above all, get involved in an area that interests you. Choose a field you enjoy, and you'll be amazed at how many doors will open up.

Cutting Through The Red Tape

Petitions are not a hassle if you know who to see about what.

Academic requests are processed through the office of the Dean, College of Arts and Sciences. The most common type of petition is for an academic variance—an exception to University credit or graduation rules.

Petitions relating to such matters as chapel excuse, off-campus residence, or marriage during the school year may be submitted to the Dean of Students. Chapel excuse forms are also available there. The few conditions under which you can expect your petition to be granted are explained in the student handbook.

Chapel absences may be excused by the Student Affairs office, AD 225. You are allowed two free skips per quarter. Studying for exams is **not** an excusable absence. If you are gone for a long weekend, you must either return for chapel, or use one of your two skips. If you'll let it, chapel can be the most peaceful fifty minutes of the week.

LA SIERRA SURVIVAL GUIDE

On-Campus Aids



Educational, personal, and vocational counseling are provided at the Counseling Center, located in La Sierra Hall 115. They are available to all students, as well as to their immediate relatives. The counseling program is based on an awareness that students are young adults involved in the examination and development of all aspects of their lives. Counseling services provide you with an opportunity to learn cognitive, affective, and behavioral skills which will enable you to function more effectively in an educational environment.

Educational: The Counseling Center can help you develop study habits and reading techniques through time-study management, textbook reading, concentration and memory development, grammar, vocabulary, spelling review, library use, and research techniques.

You may visit the Center for educational counseling if you are experiencing difficulties in a particular subject area, or if you need assistance in developing study skills. You may wish to take PSYC 005, Study Skills.

Personal: The Center can assist with your personal growth in the following areas: developing effective interpersonal relationships; crisis situations; personal adjustment; individual concerns, anxieties, dilemmas, and problems; values-clarification; increasing self-confidence, self-control, and self-direction; dating and marriage concerns; and family relationships.

Vocational: Career counseling helps you look at yourself in relation to your educational and career goals. Counselors will help you shape your career plans, looking not just at immediate job placement after graduation, but to the continuing process of career selection as well. Career inventories may be used to assist you in identifying interest patterns and characteristics which may affect career decisions. The Center offers the services of a career guidance and information computer system.

Tutoring: If you need assistance in an area of study, you may obtain the help of a student tutor. Tutorial services in all areas are available from the Counseling Center.

The Counseling Center staff comprises David Dudley, Linda Hoey, and Mark Hamilton.

On-Campus Help

Chaplain	2081
La Sierra Collegiate Church	2275
Counseling Center	2011
Health Service	2200
Security	2222

Community Help

Alcoholics Anonymous	683-3711
Concern Health Center	682-4400
Pregnancy testing, birth control counseling	
Family Service Association	686-3706
Personal and family concerns	
Neurotics Anonymous	688-2000
Rape Crisis Center	686-7273

The Library



You're in college now, and the odds are that your professors expect you to study, write papers, and do outside reading. The library can help meet these needs and more. Its hours are:

Monday-Thursday	8:00 AM - 10:00 PM
Friday	8:00 AM - 1:00 PM
Sunday	1:00 PM - 10:00 PM

Librarians are available to answer your questions at the reference desk, located just to your right as you enter the library. Check there also about interlibrary loans, and on-line computer book searches.

The library's reserve reading room is located to the left of the circulation desk. Current periodicals and newspapers are on the second level, on your left. Audiovisual reserve materials may be obtained at Media Services, on the first level. There are special collections of principally-SDA materials in the Heritage Room, on the first level. Non-current and bound periodicals may be found on the third level.

Your student ID card must be presented to check out books and media materials. In most cases, books are loaned for a period of two weeks. All books are due on Monday. Books may be borrowed from the Loma Linda Campus, and other local college and university libraries.

Getting Physical

During the hectic ordeal of registration, moving into the dormitory, and making new friends, you may find yourself a victim of fatigue. Don't get discouraged—help is just a few steps away. Health Service, committed to keeping all students, faculty, and staff in the best of health, is alive and well.

Health Service is located between the campus post office and Palmer Hall. Linda Pumphrey, RN, is the director; three part-time RN's, a secretary, a nurse practitioner, and several physicians, make up the staff.

Among the services available from Mrs. Pumphrey and her staff are: treatment and/or referral for all illnesses or accidents; emergency on-call service during nights and weekends; immunizations for routine health maintenance and travel; pre-marital and other physical exams; pap smears; blood pressure and weight monitoring; vision and hearing screening; acne control; health counseling; diagnostic lab services; and physi-



cian evaluations and referrals as needed.

In addition to health maintenance, Health Service is ready to assist you through various preventive and educational programs, including the Health Fair EXPO, CPR classes, dorm seminars, and programs for the treatment of eating disorders. Health Service hours are:

Monday-Thursday	8:00 AM - 5:30 PM
Friday	8:00 AM - 12:30 PM

begun work on projects focusing on such diverse topics as the strategy of marketing Barbie dolls to the biological effects of Nutrasweet. Other projects include biochemical equipment design, enzyme kinetics, the psychology of learning, the communication of cultural values by television, the politics of Nicaragua, and a comparison between the Phillipines and Nicaragua.

Creative projects—e.g. a collection of short stories designed to increase awareness of problems with world resources, an animated film communicating the essence of one century in history—are also in progress.

Students who complete Honors Projects graduate with the designation "Honors Program." Last year's two Honors graduates—Samuel Carvajal and Patricia Salcedo—were the first.

Opportunities in Honors

The Honors Program offers opportunities for creativity and research. Lower division honors students engage in seminars and cultural activities. Juniors participate in Colloquia designed to train them in research and writing methods. But there's more: the final phase of the Honors Program is the completion of a creative or research project.

Twelve College of Arts and Sciences seniors have

Discipline

Minor infractions of University rules may be handled by residence hall deans or the Dean of Students. For a first offense, you may sometimes receive only a verbal warning; in other cases, a letter of censure will be sent to you and your parents. A copy of this letter will be placed in your permanent discipline file. More serious violations can result in probation or off-campus suspension. Major disciplinary questions are decided by the campus Student Affairs Committee; some members of this committee are students. You always have the right to a faculty representative at Student Affairs meetings. Consult the Dean of Students' office and the student handbook for further details.



Honors Program Coordinator Gary Bradley

LA SIERRA SURVIVAL GUIDE

Phoning

You'll soon learn that the telephone can be a college student's best friend. It'll come in handy whether you need to find out missed assignments, you're trying to reach that special someone, or you're begging mom and dad to *please* wire money fast!!!

The exchange (prefix) for all La Sierra Campus phone numbers is 785. On-campus calls may be made by dialing only the extension—the last four digits of the number. To reach the Loma Linda Campus, dial 73 + the extension number.

You can transfer a call to another extension by pushing down button the receiver rests on for one second,



and then dialing the new extension. When the new party answers, announce the transfer and hang up.

You can also place the person you're talking to on hold when another call comes in. You'll know you have another call when you hear two beeps. Press the receiver button for one second; when you hear the dial tone, dial *4*9, and you'll be connected with the new caller. When you hang up the phone, it will ring, and the original caller will be back on the line.

Now that you're overcome with eagerness to get your hands on a phone, here's how:

1. Obtain a contract from Pam Bartos, at AD 239.
2. Pay the cashier in the Administration building the \$30 installation fee.
3. Take the completed contracts and the receipt from the cashier to Pam, who will place the order for your phone. It will arrive in about two weeks.

You'll be charged \$36 every quarter you have a phone. And an additional word of financial caution: phone bills will come directly to you, so don't get carried away with long distance calls.

Information, Please

A fun-loving, intelligent person like you can easily acquaint him- or herself with what's happening on campus. The *Criterion* will feature announcements of some upcoming events, programs, and activities. The *Info*, a one-page handout published by the PR and Development office, contains vital facts on innumerable topics. It is distributed Tuesdays after chapel services, and Thursdays via dorm desks, the library, and the Administration building. Campus bulletin boards are not merely decorative—they display information. You'll encounter them in all major campus buildings. The *Classified*, La Sierra's student directory, will give you data on faculty, staff, and fellow students. It will also contain the yearly calendar of events.

Shopping Around

The local mecca for student consumers is Tyler Mall. This imposing edifice is visible from campus; if you can't arrange transportation by car, a short bus ride will get you there. The bus stops on Pierce Street across from Angwin Hall. Regular fare is 50¢; a monthly pass costs \$22. Tyler Mall is surrounded by stores like Alpha Beta, Ralph's, Mervyn's, and Pic 'n' Save. Pic 'n' Save is a fascinating place to browse, with bargains on artificial flowers, baskets, candles, and stationery.

Riverside Plaza is farther from campus. Located on Central Avenue, in downtown Riverside, it features such stores as Harris's and Swensons. The Plaza, like Tyler Mall, is open Sunday afternoons from 12:00-5:00 PM.

Shopping becomes a refreshing pastime at the Mission Inn, on 7th Street, also in Riverside's downtown section. Among the Inn's shops are the Snow Goose, with unique cards and gifts, Mrs. Tiggywinkle's, the toystore for adults and children, and Weakdaes and Sundaes, which features an assortment of Dreyer's ice cream and various tempting candies.

Smaller shopping areas in the Riverside area include the Arlington Arcade and the Brockton Arcade (home of Riverside Ski and Sport). Both are located off of Magnolia Avenue.

For a really major shopping expedition, drive to South Coast Plaza in Costa Mesa. At South Coast, you'll find Bullock's, Nordstrom's, and Saks, plus



many smaller shops and restaurants.

The comforts of civilization can even be found within walking distance of the college. The La Sierra Avenue Center is home to Stater Brothers Market, Star Drug Center (a good place for reasonably-priced film developing), TG&Y variety store, and other businesses, including a dry cleaners. Shaffer's Florist is on the corner of Hole and La Sierra; the alert newcomer to campus will have already spotted Winchell's Donut Shop on the opposite corner! Also on Hole Avenue are a bicycle shop, a shoe repair shop, and the Collegiate Beauty Salon. The La Sierra branch public library is located at 4600 La Sierra.

The swap meet sponsored every Sunday morning by the Van Buren Drive-In might intrigue adventurous souls. To get there, take Highway 91 east to the Van Buren exit, turn right, and go for about one-half mile. There is a nominal admission charge. Haggle for a lower price if you will, but don't push your luck. As the morning continues, home looks ever more attractive to unsuccessful sellers, from whom you may be able to wrangle lower prices. You must pay a small fee if you wish to sell anything.

A bit tamer, but still for the brave, is the Colton Auction. It takes place Thursdays from 7 AM at 1902 W. Valley in Colton. (It's visible from the freeway.) Many shopkeepers bring their wares, and sell at discount prices. You'll find a wide variety of goods; it pays to have a careful eye. There is no admission fee.



What To Do If You're Stuck On Campus For The Weekend

What you're reading is called "filler." Filler material is used to fill in the cracks, crevices, and minor holes that are usually encountered during the process of newspaper layout. Filler material is usually meaningless and poorly written—like this. However, filler material has one virtue that makes it essential to the newspaper industry: it takes up space.

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LA SIERRA SURVIVAL GUIDE

Excursions

Anaheim Stadium, 2000 State College Blvd., Anaheim. 213/937-6761.
Catalina Island via Long Beach. 213/826-2170.
Castle Park, 3500 Polk Ave. (off Magnolia), Riverside. 714/785-4140.
Disneyland, 1313 Harbor Blvd., Anaheim. 714/533-4456.
The Forum, Manchester Blvd. and Prairie Ave., Inglewood. 213/673-1300.
Huntington Library, Art Gallery, and Gardens, 151 Oxford Rd., San Marino. 213/792-6141.
Knott's Berry Farm & Ghost Town, 8039 Beach Blvd., Buena Park. 714/827-1776.
Lion Country Safari, San Diego Fwy., at Moulton Pkwy. in Irvine. 714/837-1200.
Los Angeles Zoo, near junction of Golden State and Ventura Freeways, Los Angeles. 213/666-4090.
Marineland, Palos Verdes Peninsula. 213/489-2400.



Norton Simon Museum, 411 W. Colorado Blvd., Pasadena. 213/681-2484.
Palm Springs Aerial Tramway, Palm Springs. 714/235-1391.
Riverside Art Center & Museum, 3425 Seventh St., Riverside. 714/684-7111.
Riverside Municipal Museum, 7320 Orange St., Riverside. 714/787-7273.

Alpiner Restaurant, Tyler Mall.
Baskin & Robbins Ice Cream, 3760 Tyler.
Coco's, 10098 Magnolia.
Don Jose's, 3848 La Sierra.
Dragon House, 10466 Magnolia.
El Gato Gordo, 1360 University.
Farrell's Ice Cream Parlor, Tyler Mall.
Filippi's Pizza Grotto, 3673 Merrill.
Gerard's French Restaraunt, 9814 Magnolia.
Golden Dragon, 9555 Magnolia.
Lamola's Italian Grocery, 3971 Tyler.

Luigino's Pizza, 4724 La Sierra.
Marie Callendar's, 3505 Merrill; 1600 E. Rincon (Corona).
Naugles Drive-Thru Restaurant, 10494 Magnolia.
Olivia's Mexican Cuisine, 9447 Magnolia.
Oriental Gardens, 9856 Magnolia.
Pitruzello's Italian Restaurant, 287 W. La Cadena.
Reuben's, 3640 Central.
Rocco's, 1947 University.
Shanghai Restaurant, 10359 Magnolia.
Skinny Haven, 10411 Magnolia.
Soup Stone, 11500 Pierce.
Sorrento's, 9844 Magnolia.
Straw Hat Pizza, 3812 La Sierra.
Swensen's Ice Cream Factory, 3658 Riverside Plaza.



La Sierra Newspeak

Add/Drop Slips: If you wish to add a class, you have two weeks from the start of each quarter to do so. Just pick up one of these slips from the Records Office, and carefully fill it out. You may withdraw from a class after the two week period, but an imposing W will remain on your permanent transcript. The last day to drop a class is two weeks before the end of each quarter.

Alumni Pavilion: The gymnasium, financed by a very generous Alumni Association.

ASLLU: The Associated Students of Loma Linda University—La Sierra's student government. This year's President is Richard Myers. Student government offices are located in the lower portion of the Commons, next to the Snack Shoppe.

Campus Ministries: Guides ASLLU religious activities. Eric Scott serves as CM Director; he is advised by campus Chaplain Steve Daily.

Chapel: Where you are expected to be at 10:00 every Tuesday morning. Time to take a fifty-minute breather every week. It's held in the La Sierra Collegiate Church.

Church: The La Sierra Collegiate Church is located on the corner of Pierce and Sierra Vista. Dr. F. Lynn Malley is the pastor.

College Bookstore: Sells books, school supplies, and some snack foods. It can be found in the plaza adjacent to the La Sierra Market.

Commons: Purveyor of Versitron food to dorm students. Committees, clubs, and visiting VIP's meet here too. The Commons contains the Cactus, Chaparral, Oc-tillo, Palm, and San Gorgonio rooms.

Classified: La Sierra's campus directory. Browse through it for pictures and incriminating information on almost everyone on campus.

Criterion: You're looking at it. A medium of free expression serving the members of the ASLLU. Gary Chartier edits the "Criter".

Five Points: Located one-half mile east of the campus, on Hole Avenue.

HMA: Hole Memorial Auditorium, home of the music department.

Honors Program: An alternative route to fulfilling the general studies requirements for any major. Gary Bradley, in the Biology Department, heads the program.

Humanities Film Series: Throughout the year, this series will feature classic films for the University community at little or no cost to students. The series is coordinated by ASLLU Director of Student Society Bonny Maynard.

Info: This weekly bulletin sheet, produced by the office of Public Relations and Development, features local announcements and happenings.

International Dimensions: An alternate way to meet the general studies requirements for any major. The Modern Languages Department's Margarete Hilts is Program Director.

Little Gallery: An art gallery on the top floor of the administration building.

Lost and Found: Check the registrar's office (x2006) and Mr. Hill's office (x2069).

Kiosk: The round bulletin board in the center of the mall, between the Commons and the Administration Building.

Mailbox: The mailbox between the Administration building and the Commons is commonly used as a central meeting place.

Matheson Chapel: Men's worship chapel between Calkins and South Halls. Open most evenings; come in for a quiet place to think or pray.

Meier Chapel: Men's worship chapel on the ground floor of Sierra Towers.

Naugles: Late-night cravings for edibles can be satisfied here. If you're a dorm student leaving after room check, be sure to note your destination on the sign-out sheet at the dorm desk.

RA: "Resident Assistant." Student assistants to dorm deans. If you haven't met your RA yet, you will soon enough—he or she lives down the hall from you. You'll see each other every night at room check time.

Security: The ever-vigilant, well-trained team of officers who protect the integrity of the campus.

Snack Shoppe: Where you can grab a bite or meet a friend. It's located next to the Student Center, on the lower level of the Commons.

Student Bank: Where the administration recommends you keep your excess cash. You'll find it next to the Cashier's window, downstairs in the Ad building.

Student Center: Everyone's welcome! Equipped with TV, ping pong, Foosball, video games, fireplace, and comfortable chairs. Located on the lower level of the Commons, next to the Snack Shoppe.

S/U: You may elect a Satisfactory/Unsatisfactory (satisfactory means a C or better) grade in a class by filling out the appropriate slip at the Records Office. Only free electives, or courses which fulfill the general requirements in vocational or movement skills, may be taken S/U.

Test Week: The last week of each quarter is reserved exclusively for finals. In the back of your class schedule, you'll find the exact time for each of your exams. Good luck!!!

Visions: La Sierra's yearbook. Expect it between late May and early June.

Not The La Sierra Survival Guide

by Clark Davis and Lari Mobley

All your life you've been told what to expect from college. But deep down, you've probably guessed that all your informants were holding something back. Well, wait no longer for the truth. THIS is the inside scoop, brought to you courtesy of two veterans of life at La Sierra.

You've probably heard other colleges take La Sierra's name in vain. We've heard it all before—"breeding ground for wickedness," "hot-bed of liberalism," and "habitat of down-home scum." Take it from us: they're just trying to make themselves look better. Just remember that La Sierra is the largest SDA institution of higher learning, and the one with the highest retention rate. If you don't know already why this is true, you soon will.

Of course, La Sierra's not perfect. Did they tell you not to eat the food? Contrary to popular rumor, eating at the Commons will not make your tongue grow hair or induce stomach cancer. In fact, a lot of times the food is quite decent. But let us make a few well-researched suggestions on how to make Commons dining less hazardous to your health. First of all, avoid anything containing the description "loaf." Loaf is really an acronym for Left Over Awful Food. Surprise Loaf, Special-K Loaf, Almond Loaf—they're all just a trap to get you to eat the food you left on your tray last night, and the night before that, and the night before that, and . . . Have a salad instead.

Another helpful hint concerns La Sierra water. Don't drink it! Have you looked at the bottom of your shower lately? If so, you know what the water is doing to the inside of your stomach. Try a glass of grape juice instead.

Now, a few words about cafeteria etiquette. When you take a date to the cafeteria, don't try to balance her (or his) tray as well as your own. You have to eat the food; you don't want to wear it too. And never—no matter how much you want to make a good impression—never wear expensive cologne or perfume on your Commons date. The sensual atmos-

phere in the dining area, added to the already romantic cuisine, may be too much for your date to handle.

When leaving the cafeteria with your date, be sure to stack her tray on top of your own and carry both to the conveyor belt. And you'll make a better impression if you refrain from dumping your dish upside down or putting left-over mashed potatoes in your lemonade.

Did they tell you you'd have to study hard in college? This idea sounds great in theory; however, they never had to live in a college dormitory. If you can block out the circus in the room above you, and the football game next door, you might be able to get some constructive studying done. But if not, allow us to make a few suggestions. You could hike to the library for some peace and quiet. This will get your circulation going, and burn up approximately 564 calories. Once there, you may—if you can escape the hordes of village students who think the library is the social center of the campus—be able to find a few quiet sections in which to indulge your mind with calculus, chemistry, literature, and history. Sound exciting? We think so!

An alternative to a library trek is to find ways to quiet the idiots who cavort in the rooms around you. Calling the dean to complain is a nice idea, but since he or she is probably writing out your AWOL from last night, it's probably not your best option. We suggest more drastic measures. If a simple "Would you shut up!" doesn't do the trick, be creative. Rewire your bathmate's stereo so the "on" button activates the ceiling sprinklers. Or you might want to compose an inviting letter from some loxy guy or gal setting up an intimate rendezvous in downtown San Diego. Slipping this note under your neighbour's door should eliminate your noise problems for at least an evening.

If these suggestions fail to produce satisfactory results, a few sticks of dynamite and a canister of tear gas work won-

See REAL GUIDE, Page 12

The Agony And The Ecstasy

by George Spelvin

I had been waiting for years for this moment to arrive. Finally, I was able to enter that vast sea of knowledge, that incredible expansion of room within room within room; I was about to enter . . . Loma Linda University. A thrill touched my soul as I first entered that imposing campus. A chill ran down my spine as I started up those monumental stairs to knowledge, realizing that I was following in the footsteps of generations before me in that eternal quest for knowledge, that unending search for truth. I was about to enter COLLEGE LIFE.

The first thing that impressed me about Loma Linda University was its immensity. As the many names of places and buildings flew by me, it took all of my skills just to keep up with the vastness of it all. Fortunately, Admissions was thoughtful enough to provide me with a map. This guide much assisted me in finding the many rooms within rooms within rooms that I wanted to explore. But the size of the campus itself wasn't the only thing that impressed me. The size of my tuition was almost equally colossal. I knew that I must be getting a good education by the size of the tuition payments alone!

I began my exploration by discovering the physical characteristics of Loma Linda University, or "LLU" as it's called. I made my way through the various Halls, Auditoriums, Classrooms, Laboratories, and Dorms. My heart soared at the thought of the many dedicated people who had given all of their energies to make this University the great institution that it is today. I found myself losing count of the many rooms within rooms within rooms. In Palmer Hall, I lost track of which room I was within was within, and indeed found myself lost for two hours. Luckily, a friendly custodian directed me toward the main exit.

I didn't realize what an elite group I was soon to become one with, however, until I attempted to visit the Gymnasium, or "Alumni Pavilion." I was intercepted at the door by a tall Upperclassman, who

asked me, "Let me see your ID."

"My what?"

"Your ID."

"I don't have one yet."

"What? You can't come in here without an ID. Only students can come in here."

"But I AM a student."

"Not without an ID."

"I'm a freshman."

"Then let me see your letter of acceptance," he commanded. Although I had received a letter of acceptance, I did not have it with me at the time for fear that it should be soiled.

Since I didn't have an ID or my letter of acceptance, "Security" was called. Much to my astonishment and delight, a man soon showed up in a uniform, wearing a badge. Although he didn't have a gun, his baton was enough to strike terror into the heart of any young morphodite such as myself.

Now, truly, I felt the joy of knowing that Loma Linda University **MUST** be elite if special security guards are employed to prevent people without the special ID card and number from entering the Physical Education Facilities.

I feel as if I have had a good start in entering this grand adventure. I expect there to be much classwork, designed to challenge my mind, stimulate my imagination, and draw my spirit up to higher and higher heights.

In addition to the academic excellence that is apparent here at LLU, I expect to meet many people who will broaden my mind in many ways.

The University has made an exceptional effort to help me overcome my fears and anxieties. Many speakers and faculty members have explained that it is normal to be experiencing fears . . . so many, in fact, that I now feel entirely comfortable in being told how scared and frightened I am.

And yet the questions still remain: Will I succeed? What do I want to be? Who am I? Will I find a wife? Will I fit in? And where? The answers lie ahead, in . . . COLLEGE LIFE.

Rosemary's Baby

by Selena Whang

Speaking of cats—last night I had a dream that I had given birth to a half-human, half-cat-like entity. It died soon after. First, I felt guilty for giving birth to such a creature at all, and then very sad for it dying. Later, I almost made myself believe that it had never happened, that—genetically—cats' and humans' chromosomes do not match up, and consequently such a baby could not be born. I was walking along the road and there was a couple in front of me. They could have been my parents. They were carrying something rolled in a newspaper. It thought it could be a loaf of bread or meat wrapped up, but they turned around and told me it was what I had given birth to. I saw a foot, a small brown foot, stick out at the end of the rolled newspaper.

That is all I remember. This was not a nightmare, but a dream. I don't think I've ever had a nightmare, where I felt really scared and wanted to escape; for that would be rejecting or invalidating part of myself. Because I know my dreams are from me, and I already do enough invalidation anyway.

I've just returned. From studying. I walked home a few blocks from the bus stop. It was night, and so beautiful. In the past I've felt wary of walking alone at night, cautious of every slight rustle. But I am slowly learning to accept the night and its beauty. And it was beautiful. It was quiet. I could hear the vibration in the evening air coinciding with the distant cacaphony of traffic, and beyond, the waves of the marina. It was so quiet I could hear the talking and laughter of children inside their rustic wooden homes

framed by shrubbery lined with flower gardens. I would look up and see the trees wave their branches in rhythm with the wind's coaxing. The trees glowed from the street lamps, different shades of gold and red, similar to my hair.

Small instances of life inspire me. I was riding home on the bus. I was very tired, bordering on exhaustion. Then a mother and her little son boarded the bus and sat next to me. The son, a boy of five or so, sat down, looked at me, and smiled. He was wearing tan tennis shoes and a baseball cap. The mother stood protectively over him. She was beautiful—her body erect, toned, and strong. She told him that they were having spaghetti tonight—apparently his favorite dish. He got all excited, and said that he was going to eat all the spaghetti—every bit of it. But then, the mother asked, what would she eat? They continued this banter about spaghetti and who would eat first. There so much love between the mother and son in this ridiculous dialogue. The boy would periodically look at me and smile. I was so moved that I could have easily cried on that bus. In their exchange was recalled my own bond as a child, and an inherently powerful feminine sphere encompassing me. Maybe I'm seeking the womb again. I don't even know if this yearning stems from this life. If I were a boy they'd say I had an Oedipus complex. But I'm not a boy, so do I defy definition (again)?

I walk through the little streets of Berkeley, emitting my scent on the flowers, trees, and doorsteps, as if to own this town. In return, I receive the aroma of the streets that greet me. I gather energy from the environment through nerve centers, and become, and want to become, a scintillating transmitter—honest and open.

With this and with that, I will end.

Former *Criterion* Calendar Editor Selena Whang writes from Berkeley.

Lost: The Days of Summer

Reward Upon Return

by Dawn Hibbard

It happens every summer. University students promise themselves to broaden their horizons—become cultured, read literature, travel, or study a new language. Now, with the summer solstice past, I have to wonder what happened to all those good intentions? Where did the time go?

Television-starved students doubtless sat fixed in front of their TV sets, watching everything from Gidget to Johnny Carson. The reruns were familiar, and the soaps were slow. There were no Olympic games to watch. Except for an occasional Mary Lou Retton commercial, the heroes of the '84 games were gone. No more Joan Benoit, Mitch Gaylord, or Peter Vidmar. But a seventeen-year-old boy wonder from West Germany, Boris Becker, became the youngest tennis player ever to win Wimbledon.

The top news story for weeks was, of course, the "Night Stalker." Viewers stared at the composite picture night after night; it showed an unidentified man with tight, curly hair, wide-set eyes, and gapped teeth. Finally, irate near-victims captured him in East Los Angeles on Hubbard Street. Now that he's in custody at the Los Angeles County Jail, the question remains: What will become of Richard Ramirez? One solution—life in prison, no basketball with the inmates, and a diet of Jalisco cheese and tainted watermelon.

Speaking of watermelon: it was a bleak day when network news anchors grinned and said, "Good evening. There will be no watermelon this summer." Not even for the fourth of July. Some watermelons had been tainted with a pesticide. After what seemed like months, the melons reappeared in grocery bins wearing labels from the State of California, promising that each watermelon was individually inspected and free of contamination, instead of the typical cutesy "ripe" or "ready."

And the real kicker: the purchase of Bruce Springsteen concert tickets. Adults (at least I think they were), many employed full-time, ditched work to stand in line for a bracelet and a chance to stand in yet another line to buy a ticket. Shades of college registration, only worse.

Watching TV might not have been your top priority for the summer, but it probably wasn't a total waste. Besides, you may have been safer staying at home. It wasn't, after all, a good time to travel. Civil aviation suffered its worst year ever. Deciding whether to fly and where to sit on a commercial airline became a dilemma with far-reaching consequences.

Maybe, just maybe, a front-row seat at the tube was one of this summer's best bets. Ah, the summer of '85—it was simply marvelous. □

Another Song

For What Song, Once Sung, Ever Truly Ends?

by Dusty Ricketts

For a long time, there had been silence. A silence John Burneen could feel in his bones. Aching him. Hurting him. He wanted the music more than anything. He craved it jealously. With his whole heart he desired it.

He sat. He sat in a green armchair in a room that boasted only that green armchair and a magnificent grand piano and its bench. He was thinking, and the silence was pounding him terribly in his ears. He wanted that music so badly.

He remembered May. He remembered May when the flowers were beginning to open and the school-girl sun was smiling prettily and shyly from behind the morning's rained-out gray clouds; when the music had wafted like a warm toast to your health across the flowers, flowing from the magnificent grand piano, out the door, out the window, across the lawns; dancing, making love to each blade of new spring grass, greeting the sun with John Burneen's vibrant feelings.

He had played. And the world outside had stopped to listen. Yes, he remembered May. The fresh, clean, springtime air that had slipped deliciously into his piano room, teaching his fingers to dance the waltzes discovered within his poet's heart.

The music. THE MUSIC!

John drew stale piano room air deep into his lungs and, eyes closed, relived the finale of that long ago moment one spring day. The music stopped. The air rang with silent reverence, majestic awe. The music was a miracle. But that was long ago. One May.

He was here again now. In the nearly empty room. Brooding. Longing. He wanted it. That old music.

With some difficulty, John Burneen removed himself from the chair and stood unsteadily against the oppressive silence. *Play!* Something within him screamed. *PLAY!*

He walked the distance to the old grand piano. Sat on the bench. Waited. Aching. If only he could press the keys!

He remembered January. Busy time. Fireworks. *Auld Lang Syne*. Dozens of playing engagements. Bitter cold. Snow. Last concert. *Hurry. Catch the plane. Catch the plane. Catch the plane.*

The phrase ground against the silence in his ears so that he could no longer hear it. Only those three unspoken words: *Catch the plane.*

Then: "Mrs. Simmons, it was truly a lovely evening. No, I'm sorry, I can't stay for refreshments. Thank you, Mrs. Simmons. I'm glad you enjoyed the concert. You're very kind."

Catch the plane!

John jumped involuntarily. His breath came hard and pained with his emotion. Sweat poured down the sides of his head, draining to no avail into streams of tears.

See JOHN, Page 12

REGISTRATION A Waste Land

by Lari E. Mobley

(with apologies to T.S. Eliot)

October is the cruellest month, breeding
Fall registration out of my calm summer, mixing
Panic and confusion, stirring
Dull minds with new classes.
Beaches kept us warm, covering
Textbooks in forgetful sand, feeding
Our lazy lives with burrito supremes
College surprised us, coming sooner than expected
With a shower of long lines;
We stopped to clear Classified
And waited on after sundown, into the midnight,
And drank coffee, and talked for an hour.
No soy estudiante, soy de Taco Bell, un estúpido.
And when we reached Student Finance, standing in
another line,
The lady, she looked me up on the computer,
And I was frightened. They said, Student,
Student, you owe us money. And down into debt we
went.
In college, nothing is free.
I wait in line, much of the day, while all of my classes
fill.

LEGACY OF THE PHARAOHS

by Kristof Blends

Hollow diamonds encased in dust,
Opaque windows into the past.
Warm, dry breath entwined with lust
Of ages long since past.

Bloody velvet silently descends
Enveloping the open sky;
Lonely howls to the heavens ascend,
Echoing a savage lullaby.

Sweetly intoxicating tones are heard
Forming the utterances of an ancient tongue.
Tantalizing words gently taunt the heart
With the wine of a world once young.

SYMPHONY IN SILVER

by Traci Anne Scherer

Strands of silver moonbeams
reflect atop crests of rolling waves—
strains of a silvery flute
echo softly in the dark expanse,
capturing the essence
of a haunting lullaby.
Waves gently caress the pearly shore
that lazily stretches
into the night.

Crystal balloons embrace
a tapestry of black in festive celebration—
free to strive forever upward
to join the stars in endless song.

Dewdrops glisten on the leaves
of a lonely cypress—
a stark sentinel upon the cliff.
Starlight catches lashes,
enmeshing my eyes
in a wet veil of lace.
Drops fall in silver shimmers,
as I too wipe the almost forgotten
wetness from my cheeks.

CALENDAR

September 29 - October 10

Sunday September 29	Testing and orientation	12:00 noon to 7:00 PM, San Bernardino Mountains via Hwy 18 to Lake Arrowhead exit: Lake Arrowhead Fall Fling; free.
Monday September 30	Advisement and registration for all new students.	5:30 PM: Sunset 8:00 PM, Pavilion: "Let's Get Acquainted!" Social. 9:00 PM, UCR, The Barn: The Sedans, performing with Native Language.
Tuesday October 1	Freedom of Speech Day Registration for all returning students. 8:00 PM, UCR, Bell Tower: film, "Gilda Lies," with Gilda Radner; free.	2:00 PM, 26986 Barton Rd, Redlands: the Redlands Footlighters open their new season with Vera Caspary and George Sklar's exciting whodunit "Laura;" \$6; call 793-3909 (5:00 PM to 8:00 PM) for tickets.
Wednesday October 2	Welcome back to reality! Beginning of classes and labs. "Life is now in session. Are you present?" —B. Copeland 9:00 PM, UCR, The Barn: the band "New Marines" will perform. \$3.	4:00 PM, Watchorn Auditorium, School of Music, University of Redlands: piano performances of music by Mozart, Schubert, and Brahms; student tickets \$5. 8:00 PM: CBEST
Thursday October 3	Candy's word of wisdom—shend: v., to blame reproach, or revile; to punish, degrade, disgrace, or put to shame or confusion; stupefy; confound. 8:00 PM, UCR, Bell Tower: film, "First Blood;" free.	Monday October 7 Candy's word of wisdom—splore: n., Scot, a frolic, merrymaking; festivity. Hence a carousal; a debauching; a drinking bout.
Friday October 4	8:30 AM: LSAT 12:00 noon, Humanities Auditorium, Scripps College, Claremont: "Con Gioia" soloists performing on period instruments; music of J.S. Bach, de Silva, and Varese; free. 5:30 PM: Sunset 7:30 PM, Church, Vespers: "Where Do I Fit In?" Steve Daily and students.	Tuesday October 8 10:00 AM, Church: Chapel; R. Dale McCune, La Sierra Campus Provost, speaker. 8:00 PM, HMA: Violin and Piano Concerto; Les Kowitz/Mekler.
Saturday October 5	8:30 and 10:45 AM, Church: "Visions and Dreams," La Sierra students.	Wednesday October 9 Candy's words of wisdom—"Forbay Not!!!" (forvay: n., to go astray, to err.) 9:00 PM, UCR, The Barn: "The Modbeats," \$3.
		Thursday October 10 Intramurals: men's and women's flagball entries are due at the PE department.

Record Censorship: Keeping Our Youth Off The "Highway To Hell"?

by Ted Mills

Next year's album design may look very different from what we're used to now. If the Parent's Music Resource Center's recent crusade against sex, violence, and satanism succeeds, future album covers will be marked with ratings like those used for movies.

Susan Baker, cofounder of the Center, and wife of Treasury Secretary James Baker, offered the Senate Commerce Committee various videos with what the Center considers overly sexual, occult, or violent elements (e.g. "Hot For Teacher"—Van Halen, "We're Not Gonna Take It Anymore"—Twisted Sister). "We've come a long way from 'I can't get no satisfaction' to 'I'm going to make you eat me at gunpoint,'" Baker told the panel just before a former rock musician recited the explicit lyrics of such groups as Impaler, WASP, Motley Crue, Avatar, and AC/DC.

Defending the lyrics were Frank Zappa, Dee Snider, lead singer of Twisted Sister, and John Denver. Denver cited a few instances where his classic "Rocky Mountain High" was banned from several stations because of allegations that it focused on drug use.

Censorship has as much power to corrupt as does the medium being censored, if not more. By denying us free access to the ideas of others, it prevents us from objec-

tively deciding on their merits. It may also encourage public interest in a valueless creation which, without the attention generated by censorship, might well fade into oblivion.

Some would argue that the minds of children at certain ages are too impressionable, and parents need help in supervising their children's music, I cannot concur. They might quickly cite California's Night Stalker, purportedly inspired by the lyrics of AC/DC's "Highway To Hell." While recognizing these concerns, I cannot concur. Forget record-banning. Forget censorship. People have the right to read, listen, and think what they want to. A more effective and responsible solution to the problem would be to give consumers the right to return albums and receive refunds simply because they found the lyrics offensive. Perhaps record companies should also be required to include copies of lyrics with all albums.

As consumers, we hold the power to influence the success or failure of the record industry's products. If anything could make rock stars think twice about the detrimental effects of their music, it would be the revenue lost from several hundred thousand unbought albums. □

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NEW GUINEA ART AND CULTURE

An exhibit by Rigo Gallegos and Aena Prakash
in cooperation with the Departments of Art and Social Relations
September 30 - October 30, 1985
The Little Gallery, Administration Building
Loma Linda University, La Sierra Campus

ders to quiet down an obnoxious party. Then again, why be such a square. Just join in the fun, or throw your own party. You can always study tomorrow night.

We hope you'll look forward with interest to our upcoming article: "Underground Tunnels—You Too Can Avoid Being AWOL." Until then, enjoy life at La Sierra, and keep a smile on your face. It makes the administration wonder what you've been up to. □

Yes. Cry. Not for the first time. Cry. For the music had been silenced. Forever.

He closed his eyes, his fury spent.

The plane had crashed. He had been hurt. His beloved gift, his greatest joy, had been snatched from him. Stolen. And he had lived. To what misery?

He stared hungrily at the keyboard for a long, long while.

The silence returned. He could hear his own breathing. And then, softly, the music. He swallowed once, then leaned back his head, listening . . .

Music?

Yes! It was there. He heard it! This time

he heard the words! *Courage, John*, he told himself. *I hear it.* And for the first time in his life, he opened his mouth to sing that which was in his own heart.

The music filled his being and overflowed. It was his soul and his life and his love. It poured out of him like cascades of suddenly released dam water. And its outpouring wounded him so that his tears began again to flow, for it was beauty. He had created beauty.

The music.

Outside, it was May again, another year. A stray breeze weasled open the door. And the music burst out of the long unused piano room and met the sun. And danced. And laughed. And made John

happy.

Someone came to see: a neighbor from next door—tantalized, enchanted, drawn—skittering like a ghost across the lawn, sneaking up to the half-open piano room door, peering 'round it wonderingly into the semi-darkness, and wrinkling up his nose at the musty smell of dust.

He listened to the song.

The music was beautiful, full of longing and love, fear and courage, joy and pain. He looked toward the piano. Standing before it, standing tall, was John, at last making again the music that he loved.

The armless man was singing. □

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La Sierra Criterion

10 October 1985

Loma Linda University, La Sierra Campus

Vol. 57, No. 2



New Life Church

Opening Up New Worship Options

by Carlos Garbutt

On November 2, Sierra Vista Chapel will open its doors for the first service of the New Life Church. Pioneered by Chaplain Steve Daily, the New Life concept—an on-campus church designed to minister specifically to students—was enthusiastically received by Collegiate Church Pastor F. Lynn Mallery, the other members of the pastoral staff, and the Church Board.

Intended to provide a fellowship experience in a smaller, more informal worship setting, the New Life Church will strive to meet the needs, not only of students, but of all those connected with the campus or the Collegiate Church who desire an alternative to the Collegiate Church's more traditional service.

Continued on page 2

INSIDE:

Castroism
at La Sierra

Yuppiedom or
Yuppie-dumb?

Pearson to Pearson

COVER STORY: New Life Church
Continued

Intended to provide a fellowship experience in a smaller, more informal worship setting, the New Life Church will strive meet the needs, not only of students, but of all those connected with the campus or the Collegiate Church who desire an alternative to the Collegiate Church's more traditional service.

Daily, co-chair with Mallery of the New Life Worship Committee and pastor of the new Congregation, feels that the New Life Church will foster more personal involvement, variety of worship experiences, and greater responsiveness to student opinion than would be possible in the "high church" environment of the Collegiate Church.

Although the Worship Committee has not yet discussed specifics, Daily envisions a worship service involving students and the community in

personal testimony, praise, a sermon, and a discussion of the themes in the sermon.

Due to the experimental nature of the New Life project, the Worship Committee will work closely with its Collegiate Church counterpart when new ground is broken. The two committees will both participate in reaching decisions about worship innovations.

The New Life Church will move to Matheson Chapel in December when Matheson has been completely renovated. Services will be from approximately 11 AM to noon on all Sabbaths when the University is in session, except when the Worship Committee cancels services to allow New Life members to attend special Collegiate Church services.

Poll

Student Views On Campus Church

by Traci Scherer

- Q: Are you aware that there will soon be a student church on campus?
A: Yes—77%
No—23%
- Q: Would it make a difference to you whether services were held in Sierra Vista or Matheson chapel?
A: Yes—24%
No—76%
- Q: Do you currently attend church?
A: Yes—80%
No—20%
- Q: If so, which denomination?
A: SDA—56%
Other—44%
- Q: Would you be willing to participate in the New Life church?

- A: Attendance only—47%
Yes—28%
No—25%
- Q: What type of Christian music do you prefer?
A: All types—40%
Contemporary—40%
Very contemporary—16%
Usual—4%
- Suggested program topics:** atheism, communism; role of women in church; creation, evolution; Second Coming; personal religion; homosexuality.
- Suggested formats:** occasional speakers; question-and-answer periods; debates; drama; simulation games; music.

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Criterion

10 October 1985
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Sunday	10:00 AM - 4:00 PM
Monday	10:00 AM - Noon
Tuesday	11:00 AM - Noon and 1:30 PM - 3:00 PM
Wednesday	By appointment
Thursday	10:00 AM - Noon
Friday	9:00 AM - Noon
Saturday	By appointment

Don't Break a Leg

by Jeff Hancock

To keep our spirits high and our bodies in shape, the intramural program is under way.

The men's flag football season kicked off October 16; women's play will begin October 21. All entries are past due for these events.

Co-ed floor hockey begins October 22; entries are also past due for this.

Other October sporting events include the men's singles tennis tournament.

Entry forms are due October 17. They may be picked up at dorm desks or at the PE Department office. The tournament will be held on Sunday, October 20.

Men's soccer will begin October 25. Entries are due October 17.

This month looks to be full of fast-paced flag pulling, puck slapping, goal scoring action. Get involved and have some fun. Even if you don't play, be an athletic supporter. Come down and watch.

Flexible Food

by Alexander O. Lian

This past summer witnessed changes in the Commons both in appearance and in policy. New carpet, chairs, and tables have enhanced the cafeteria's décor, providing an attractive eating environment. These changes, as well as the installation of soda machines last quarter, are examples of the cafeteria's attempt to provide better service to its customers.

This desire is also exemplified in a new meal program initiated this year. Under the new policy, a student who misses

either breakfast, lunch, or supper can use a meal credit at the snack shop during designated times. The cash equivalent of one meal credit is \$2.60; thus one may purchase up to this amount and not have any money deducted from the \$20.00 per quarter snack shop credit.

Obviously, such a system gives students added options, and allows greater flexibility for eating time.

Food Service director Edith Rhynus and her staff are to be congratulated for their willingness to meet student needs.

Humanities Film Series

by Alexander O. Lian

Nineteen eighty-five marks the beginning of the Loma Linda University Humanities Film Series. The series, coordinated by the ASLLU in cooperation with the Dean of Students, the Departments of History and English, and the Division of Religion, is designed to enhance the cultural experience of La Sierra students. Each of the films selected is noted for its aesthetic value and entertainment quality.

A brochure is available which describes the films, notes the times and place they will be shown, and, most importantly, delineates the purpose of the series: to aid Christians in developing the critical skills necessary to evaluate modern culture. This goal will be furthered by the distribu-

tion of a film review before each showing, to strengthen awareness of certain elements in the films.

The first film of the series is *To Kill a Mockingbird*. This film features Gregory Peck's Academy Award winning performance in a tale set in the deep South. Peck plays a lawyer willing to defend a black man for a crime he did not commit. Despite the destruction of Peck's career, he is able to teach his children some of the values most important to human existence.

The film will be shown on Saturday, October 12, at 7:30 PM and 9:30 PM, in Cossentine Hall 100. There is no admission charge.

SHAC: Making Wellness Work

by Ivonne Chand and Traci Scherer

Soon to be a new addition to the ASLLU and the campus health program is the Student Health Advisory Committee (SHAC). SHAC is a national organization promoting campus health, with other branches in universities such as USC, UCLA, and San Diego State.

The committee chose as its theme "Wellness Works," emphasizing a holistic approach to student health. SHAC hopes to achieve this goal by combining the efforts of Health Service, the Counseling Center, and the PE Department.

SHAC activities will focus on monthly themes, such as the heart, safety, blood, and cancer. Screenings will be offered each month, along with speakers from the

community. Major SHAC-planned events during the year include a blood drive, disaster planning demonstrations, CPR classes, and a Health Fair.

A "Wellness Works" picnic, on October 20 from 10 AM to 3 PM, will kick off the year for SHAC. Dorm students be provided lunches at the picnic, but refreshments will be available to all in attendance. The picnic will feature various field competitions, and events pitting representatives of the dorms against each other. The pool will be open for further recreation. The day's events are designed for participation by the entire ASLLU. Extraordinary athletic skill is not required or emphasized.

News Briefs

by Shelley Rathbun

California—The California lottery entered history on October 3. Ticket sales are already three times larger than projected.

Paris—Soviet leader Mikhail Gorbachev failed to charm the French people, who persistently questioned him about Soviet human rights violations. His wife, Raisa, on the other hand, captured the hearts of Parisians, and was called the Kremlin's "secret weapon."

Washington—Defense scientists have sent a concentrated laser beam from the ground to a rocket, passing through the Earth's atmosphere without distortion. Eventually this component of the "Star Wars" defense package will be placed in space.

Fifty-nine year-old Rock Hudson died on October 2 of complications resulting from AIDS. His struggle attracted worldwide attention to the disease, and helped to raise funds for AIDS research.

Sacramento—Governor Deukmejian signed a bill requiring the drivers of cars and trucks, and any front-seat passengers, to wear seat belts. The new law goes into effect on January 1.

Tunis, Tunisia—On October 1, Israeli warplanes bombed PLO headquarters in Haman Plage, Tunisia, killing many. Though the United States initially called the Israeli action "understandable," administration officials later retreated from this stance.

The first day of classes was interrupted by an earthquake at 4:44 PM. The quake, which rated 5.0 on the Richter scale, was centered six miles southeast of San Bernardino.

Rome—The Italian cruise ship *Achille Lauro* was hijacked by Palestinian gunmen on October 7. At the time of publication, the number of Americans involved was not known.

Let's Get Acquainted

by Jeff Hancock



Dorinda Storton triumphed in the pie-eating contest, a traditionally male event, earning her victory by just a mouthful of pie. She commented, "I felt like the biggest pig; and I won't enter a contest of this nature again."

Two "Dating Games" were played, with bachelors and bachelorettes switching roles in the second. In the first game, Lance Cantos, a high school veteran of the game, chose as his date Sherrie McKenzie. Said Cantos of his date, "She's good-looking, and she's also shorter than me." In the second game, Leslie Sheer, a freshman nursing student, selected Jeff Hancock. "My choice was influenced by the idea of a moonlit sail on the ocean," she said. All winners received dinners at the Soupstone Restaurant.

The ASLLU provided punch, popcorn, and cotton candy for all participants.

The hour was 8:00 PM on Saturday, October 5. Students from every class were strolling into the Alumni Pavilion. The event: the ASLLU's Get Acquainted Social.

Social Activities Director Bonny Maynard and her staff served up a variety of activities, including a rousing game of the ever-popular "Mingle," a Lifesaver Relay, a contest best-described as a "Partnership Circle Crunch," musical chairs with a twist—instead of chairs, girls shifted around a circle made up of the knees of male participants—a "Chug-a-lug" contest, a pie-eating contest, and a La Sierra version of TV's "The Dating Game."

Freshman Schoen Safotu dominated two of the evening's competitions. He was the last contestant standing in the musical "chairs" game. Safotu also emerged victorious in the Chug-a-lug contest, successfully downing a 2-litre bottle of 7-UP. Asked how he had done it, he responded, "I had to think of it as 'vege-beer.'"



To Touch Or Not To Touch: That Is The Question

by Alexander O. Lian

Increased national attention to the problem of Acquired Immune Deficiency Syndrome (AIDS) in the past few months has helped gain research funds, fostered nation-wide paranoia, and promoted the spread of a vast array of clean and not-so-clean jokes. AIDS is a fatal disease that strikes primarily at homosexuals and recipients of blood transfusions.

The peak of public focus came when actor Rock Hudson announced that he too was a victim of AIDS. Suddenly, the disease was withdrawn from the kaleidoscope of modern ills, and catapulted into the forefront of public consciousness.

In New York, thousands of parents kept their children from school in angry protest over the school district's decision to allow a child with AIDS to attend. Likewise in Kokomo Indiana, a 13-year old hemophiliac was denied permission to attend the local middle school because he had the disease. In Los Angeles, morticians refused to handle the body of a three-year old who had contracted AIDS from a blood transfusion. Not until a rabbi intervened did they dress the boy in the clothes and prayer shawl requested by his parents.

Obviously, AIDS has engendered an epidemic men-

tality; the great American ideal of tolerance has been swept aside in the face of death. The primal instinct of self-preservation once again flashes its toothless, miserly head. People everywhere are attempting to eradicate a disease that doubles its victims every six months by eradicating those victims from society. This is all to be expected. Now, more than ever, the touch of a stranger's hand will cause slight tremors of panic.

Undoubtedly, many, if not all, of us here at La Sierra are not greatly interested in such concerns. But allow me to pose a "what if" question: What if *you* came into contact with someone who had AIDS—a friend perhaps, or a cousin? It doesn't matter. The point is, what would you do?

The natural instinct is to do what the rest of the world is doing—withdraw. Let the victim reap the consequences of his own actions; he must be responsible for his own condition, after all. Even if he isn't, isn't it better for one person to die than for an entire community to perish? Certainly this is the worthy goal pursued by the parents in New York, the school officials in Kokomo, and the morticians in Los Angeles. The victims may be dehumanized, but, after all, they're going

to die anyway. The important thing is to keep the welfare of the community at heart. Any other response would be grossly inappropriate. Right?

Such an attitude is derided by theologian Jurgen Moltmann in his book *Power For the Powerless*. Moltmann believes that a follower of Christ must be willing to accept the costs, both social and physical, of associating with those who might best be termed "undesirable." Basing his thoughts on Jesus' injunction not to "fear those who kill the body," Moltmann insists that "it does not simply apply to your own life. It also means the people who can obstruct, hunt, and kill your family, wife, and children."

In response to the question, "What if you came into contact with an AIDS victim?" Moltmann would probably say, "Stay in contact. The individual and his soul must weigh heavier on your mind than the individual and his disease." Some may scorn such a notion, but I often think that Rock Hudson would have gladly exchanged his thousands of get-well cards and letters for one loving hug.

What Do LLU Conservatives And Fidel Castro Have In Common?

by Richard J. Myers

The last half of the 1950s were good years for the Marxist world in general, and the Soviet Union in particular. The economies of many Marxist nations were expanding rapidly. The Soviets had both embarrassed and horrified the United States with the launch of Sputnik. And in 1959, with the overthrow of Fulgencio Batista by the forces of Fidel Castro, the Soviet Union gained a militantly Marxist ally only ninety miles from the US mainland. Anxious to establish itself as a superpower, the USSR worked diligently to preserve these successes. The government of Fidel Castro, in particular, received considerable economic and military aid, in anticipation of the role that a strong, secure Cuba could play internationally as a Soviet surrogate. After observing the fruits of twenty-six years of Castro rule, it becomes readily apparent that the three million dollars per day the Soviet Union pays to preserve its "Cuban Success" have been well spent.

But is the longevity of the Castro regime due solely to Soviet aid? Not really, when one considers the history of other Marxist regimes with close ties to the Soviet Union (e.g. Jamaica, Chile, Guatemala). No, Castro's success must be attributed at least in part to a policy that, succinctly put, goes something like this: "If you don't like it here, leave." Of course Castro hasn't allowed all political dissenters this privilege, but it *was* an option he made available to a large number of the post-revolution Cuban bourgeoisie, large numbers of whom fled Cuba for the United States. Many commentators viewed Castro's policy as disastrous, since this migration left Cuba

bereft of the trained, educated, and experienced segment of society essential to the efficient operation of any modern state. Yet the genius of his decision can be now be seen. After the departure of the educated dissenter, Cuba was not only free of capitalist opposition that might have provided a core of support for an invading army of expatriates; it was now also a nation populated entirely by uneducated peasants, who were at the mercy of a government adept at the art of "reeducation." No voice of opposition could confuse the people as they were "reeducated." No alternate reasoning could stimulate the mind as it learned. It should not be surprising, then, that modern Cuba is firmly in the grip of Fidel Castro, his comrades, and the Soviet Union.

It is undeniable that Castro's policy is ingenious. After all, dissent is one of the biggest problems faced by any totalitarian regime. What does a dictatorship do when its people want someone or something else? The easiest response is simply to ask the dissenters to leave, and to force them to leave if they don't do so voluntarily. Now, think back to the time you disagreed with University policy in front of a conservative administrator, faculty member, or student. If history repeated itself, you undoubtedly heard "Hey, if you don't like it here, UCR is only twenty minutes away." It's shocking to see just how widespread Castroism is on our campus!

The crucial question is not why Loma Linda University's conservatives choose to emulate Castro, but whether they have a legitimate right to ask the dissenter to leave. In finding an answer, we must rely on the as-

sumption that LLU, and the General Conference under which it operates, are democratic institutions. If they are not, then we need go no further. But, in light of the valiant attempts at representative government in New Orleans last summer, any such denial of democracy would brand the General Conference as a well-orchestrated and expensive con-game.

The answer to our first question then, is based on how we respond to others: Are we democratic or totalitarian? Is the University a General Conference institution, and thus part of the international Adventist community, or does it belong to its rich, white patrons from North America?

As a member of the Adventist community to which the University belongs, I, the dissenter, have the right to remain on this campus, much as the dissenting citizen of the State of California retains the right to remain on the campus of the University of California. Undoubtedly I would relinquish that right if I committed a moral offense or a crime. But opposing man-made rules and regulations is no crime. On the contrary, conflict over established ideas and practices is an expected by-product of democracy.

Does the conservative have a legitimate right to ask the dissenter to leave? No, unless he chooses to operate the University and the General Conference as a dictatorship instead of a democracy. Since he is in no position to do so, his demand that the dissenter leave can and should be ignored.

Of Such Is The Kingdom

by Gary Chartier

"But Jesus said, 'Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven.'" (Matthew 19:14)

The disciples had had enough. Quite enough. Jesus had been plagued by "great multitudes," people who wanted healing, or teaching, or just a glimpse of the young rabbi who had set Israel on fire with His message and personal magnetism. And now this. Ridiculous. Utterly ridiculous! Some of the people had "brought unto Him little children, that He should put His hands on them, and pray." Jesus' loyal followers couldn't take it any longer. In no uncertain terms, they rebuked those who wished to occupy His time with concern for toddlers. The Master simply didn't have the time to dandle babies on His knee. He needed rest. So did they.

They couldn't imagine the possibility that Jesus didn't understand their predicament. He was concerned for them, wasn't he? He knew they'd been protecting him from the throngs of onlookers. Didn't they deserve a break? Of course. But what did Jesus say? "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven."

Loma Linda University is currently witness to a bold religious experiment: the establishment of the New Life student church. The purpose of New Life is to allow students to participate in a church service and faith community tailored to their special needs. The University administration and the Collegiate Church pastoral staff are both to be commended for their favorable responses to the proposal for the on-campus church. I have to wonder, though, whether they're typical of their peers within Adventism.

The Seventh-day Adventist Church was founded in great measure by men and women in their twenties and thirties, young people who reacted to what they saw as the doctrinal and behavioral weaknesses of the then-established churches. But just as they desired and worked for change, so the Adventist youth of today feel the same pull toward growth and experimentation. Just as they became aware of deficiencies in their home churches, so modern Adventist youth have come to see that their church, infected—like any human institution—with the taint of original sin, has not yet reached its goal of doctrinal and moral perfection. Looking to the example of our pioneers, who vigorously debated each other in numerous doctrinal disputes, the new generation of Ad-

See YOUTH, page 8

A La Sierra Tektite in Montana

by Jeff Cassidy

It's 10 minutes to 8 AM, and I'm barely done with a breakfast served by a cafeteria that's prejudiced against vegetarians. Climbing the stairs to our fourth story room in Clark Hall, I review what I need for the day—"rock hammer . . . acid bottle . . . Brunton compass . . ." I open the door and stuff the lunches into the daysack. ". . . clipboard . . . pens . . . pencils . . . erasers . . ." 5 minutes to 8. ". . . aerial photos . . . topographic maps . . . sunglasses . . . rain poncho . . ." I lock the door behind me. My roommate has already left. Halfway down the hall ". . . "Oops! I forgot the stereoscope!" As usual, I'm the last one to make it to the suburban. This time it doesn't matter—the "sub" has a flat tire, and changing it delays us half an hour.

It's another day at Loma Linda University's Summer Field Camp, 1985, at Western Montana College, in the small town of Dillon, Montana. Summer Field 425 is a field geology course designed to train aspiring geologists to apply their "book knowledge" to the real world. Each summer, many colleges and universities have field camps throughout the West. Summer field work is required of

students in about half of the nation's college geology programs, including LLU, and is usually scheduled after the Junior year of college. Western Montana College hosts students from as many as 23 different schools during the course of a summer. It owes its popularity to the fact that surface observation is simplified by the absence of much vegetation.

A summer field course runs from four to eight weeks, and is held six days a week. The LLU course lasts four weeks, from late June until late July. This year, six students joined Drs. Knut Andersson and Lanny Fisk for field study.

The focus of summer field camp is the development of skill in geologic mapping. This is the art of translating and interpreting the apparently random distribution of rock formations on the surface of the earth into a multicolored pattern called a "geologic map" that indicates the rock structure at and below the surface, and the geologic history of the area. This skill has more than academic importance; it's one of the primary tools used in prospecting for minerals and petroleum.

Mapping can be understood by tracing the activity of students during a typical class day: After breakfast, they pile into

vehicles that take them to the mapping area, usually within a 40-mile radius of Dillon. At the site, they are given their assignments. Map areas are up to 8 square miles, and can take up to 4 days to map. An area is mapped by hiking or "traversing" along a representative line through the map area. As the student traverses, he samples rocks to identify them, takes strike and dip measurements (which assess the direction a rock bed "runs" and the angle by which it dips from horizontal) with a Brunton compass, and marks the boundaries between different rock units on "topo" maps and aerial photos. Aerial photos make the process immensely easier, since two matched photos (called a "stereopair"), when viewed under a stereoscope, create a 3-D image of the land surface, thus causing topographical features to "pop out" or "sink in," thereby making landmark identification much simpler.

At the end of the day, the group zips back to WMC, to indulge in another gourmet delight courtesy of the cafeteria. Afterward, they settle down for intensive map plotting spells that last into the wee hours of the morning.

The names of the mapping projects are

colorful, and often descriptive of their locations. For instance: Clark Canyon volcanics; Sweetwater Pass metamorphics; Rattlesnake Creek glacial deposits; Buffalo Jump, Windmill, Dalys Spur, Frying Pan Basin, and the grand finale, McCartney Mountain. Weather in the field ranged from cold and breezy to humid and 95-degree temperatures, from clear skies to hailing thunderstorms. Not all was rigorous work and endurance, however; the class spent a few days studying depositional environments at Glacier National Park in Northern Montana during the July 4 weekend. Despite warnings about grizzly bears, only one moose and a few mountain goats were spotted.

Activities during other weekends included mine and cave exploring, and fellowshipping with other Adventists at the small but very friendly SDA Church in Dillon.

Field camp ended with a picnic and a thunderstorm at the gold rush town of Banack, leaving six tired but happy "geologists" to reflect on four very productive weeks.

Rainy Morning in DC

by David Hoppe
Washington Correspondent



It rained this morning in Washington DC. And, if this is like any other Washington morning, one could watch as thousands of men and women in dark business clothes rushed through the

wet streets, their umbrellas bobbing gaily beneath the drab sky. And, if this is like any other morning in Washington, some very famous and important people rubbed shoulders and bumped umbrellas with

some not-so-important, rather ordinary people.

While I can't speak for the first group, most Washingtonians are captivated by the aura of power their city exudes. Power is a common commodity in Washington. It is fought for, bartered, and surrendered not just every two, four, and six years, but every single day. The fascination of power and prestige abounds. After all, where else can you wait out a light next to Gary Hart's red Firebird? Or share an elevator ride with Bob Dole or Cap Weinberger?

In Washington, politics is not just newsprint. It is the lifeblood of the city. Opinions are "platforms." Attitudes are "philosophies." Politics is not just business; it is pleasure and diversion as well. Curiously, the word does not seem to have ac-

quired negative implications here, as it has in most areas of the country.

Washington is fascinating because it is a diverse collection of people and institutions from every district and every state and nearly every country in the world, congregated in six square miles on the Potomac river, for one reason and one reason only: power. Power to influence policy and to change local objectives. Power to help. Power to dominate.

If this is like any other morning in Washington, men and women are assembling to participate in the task of representative government as dictated by the oldest effective constitution in the world. This is the United States of America, and Washington DC is its home.

Sinner in the Hands of an Angry Chicken

by Nefarius

When I tell people I'm a vegetarian, the two questions that generally follow are: "Do you eat fish?" and "Do you eat chicken?" It's a little like responding to "Hi, girls. I'm a bachelor," with "Oh. Are you married?"

As far as I'm concerned, any so-called "vegetarian" who eats chicken or fish is nothing more than a closet carnivore. You either are a vegetarian, or you aren't. You can't train at a gnat and swallow a chicken. How do you suppose God views this hypocrisy? Don't you suppose it sticks in His eye? How will you carnitarians plead for mercy with lips dripping giblets of iniquity? You drumstick jockeys won't have a leg to stand on. How do you expect to take your place among the angels when

you've been gnawing on the members of your fellow creatures? You can't eat your wings and have them too.

These fowl deeds must be answered for. The fires of retribution are lit for you meat-eaters. A lake of Crisco awaits those who torture, kill, and dismember the innocents of this world—the animals. I see Colonel Sanders, rolled in breadcrumbs, dipped in his own batter, frying in his own secret recipe. Is your soul light enough to escape the deep fat of eternity?

"But, come now," you ask, "is God going to take it personally if I gobble up a few birds?" You'll learn the answer to that question when you confront God face to face and look Him right in the beak.



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Yuppiedom or Yuppie-dumb?

by Randy Isaeff

Something strange is going on inside me. Over the past summer, strong instincts have awakened in the depths of my soul, instincts I don't know quite how to describe. When school let out for the summer in June, I was fine. Yet now, in the fall, I feel somehow different, changed. It's not puberty; I went through that already (or at least I *think* I did—I can grow a mustache now). No, this feeling of change is different. In the mirror I no longer see a long-haired teenager with a backpack, jeans, and t-shirt. Instead, I'm faced with a short-haired young adult, sporting an oxford button-down shirt and a briefcase. My worst fears have been realized: I've become a Yuppie.

You remember Yuppies, don't you? They're the Young, Urban Professionals, concerned with climbing the corporate ladder, obtaining the outward trappings of success, and making a modest fortune as well. Yuppies are basically aggressive

Preppies—tigers in Oxford shirts, if you will. They not only know where they're going, but who they have to step on to get there. Yuppies are too disgusting for anybody to befriend—not even other Yuppies, who refuse to respect each other because of their incessant competition. (That's why it's so "lonely at the top.")

I never intended to become a Yuppie. From earliest childhood, my desire was always to be different, unique—eccentric, if you must. I developed an interest in history. I learned to play the tuba. I cultivated a passion for odd-looking little British sports cars. I discovered old jazz, old movies, and old books. I even liked broccoli. I was different, and proud of it. Seeking out that which was unusual and obscure became my passion. As far as I was concerned, popular trends were to be avoided simply because they were popular. Now, suddenly, I find myself racing along with a host of other pre-profession-

als toward a stock set of goals: professional degrees, careers, good salaries, possession of the material "good life," and so forth. As you might imagine, this realization has come as quite a shock. I keep asking myself, "How did I get this way?" To be honest, I'm not completely sure.

My Yuppie conversion must have its roots in high school, I think. Up until my senior year in high school, I had labored under the misconception that I was destined to become a physician, a foolish notion if there ever was one, since I hated the sciences and had a weak stomach. My senior year, however, was monumental for two reasons. First, I rejected medicine as a viable career choice; second, my mother bought me my first polo shirt, thereby planting the seeds of prep in my tender mind. With medicine ruled out, I toyed with the idea of taking a music major in college and spending my life as a musician. I rejected this idea, since I had de-

veloped a strong affinity for eating. The only option left seemed to be a history major, good preparation, I understood, for law school. I had always been good at history, so this seemed a sensible choice. Little did I realize what effect this decision would have on my rugged individualism.

After I began my history/pre-law program, my descent to Yuppiedom came rapidly. I started worrying incessantly about my GPA. I discovered that oxford shirts and Pierre Cardin sweaters were very much to my liking. I cut my hair short—short enough, in fact, that my ears saw the light of day for the first time in ten years. My habit of Sunday afternoon football games was broken; in their place the diligent study of obscure historical facts was substituted. My goals solidified—I wanted admission to a big-name law school, and then a high-paying job that

See YUPPIE, page 8

By Any Other Name

by Dusty Ricketts

They call me Kid. It's a short name, nothing fancy, but I answer to it. Sometimes people ask me what my REAL name is. You know, "Hey, Kid, what's your REAL name? Aw, come on, tell us. We won't laugh." Ha! They've already laughed at my hair, my face, my eyes, and my Bozo the Clown sunglasses. SURE they're not going to laugh at my REAL name! So I tell them that Kid is a REAL name—it's made up of three REAL letters, see? And it's even in the dictionary. "I bet YOUR name isn't in the dictionary," I tell them. And I bet it isn't.

People can be really insulting, you know? I mean totally rude. They don't just stop at laughing at you when your name is Melvin Mervin Tokenham; they get downright INSULTING!

Yesterday I was at the Mall. I was checking out all the new punk fad styles and telling my friends the usual: "Eyew! I wouldn't be caught dragged up to my aunt's backdoor in THAT cut! Purple and forest green with black and white short cut squares. No WAY!" when this guy I've never even seen before walks up to me and says, "Hey, Melvin Mervin Tokenham, your face is slipping!" Now, I'm not a very handsome sort of person, but I've never taken very kindly to such pointed unnecessary observations.

"WHAT ABOUT IT?" I screamed at him, checking my cheeks to see if they were still right under my eye sockets. "At least my face was born in a hospital, and not under the front wheels of a diesel truck!"

He got mad at that, so he tried this: he stuck his nasty little face in mine and yelled, "I'm going to stick your left elbow in your right ear!"

"Oh yeah?" I pranced, putting up my dukes and jabbing at the air a few times to

show off my easy, graceful style. After all, it was only fair that I let him know I'd had two whole lessons in boxing—free from a coupon I'd clipped out of the yellow pages.

"I think it's only fair to tell you," I paraphrased, "that I've had lessons in the martial arts."

The fellow snorted—like an angry bull. He handed me his card. As I read it (it said "BIG BRUCE COLLINS: KARATE INSTRUCTOR, SIX BLACK BELTS) he picked me up and set me on the information kiosk.

"Listen, Kid," he said to me. "You aren't worth the paper sack they'd sweep you into. Just sit there awhile and try to reattach your face while I go check out the stuff at Miller's Outpost."

"Chicken!" I screamed at his retreating back. "Bully! Cloven-footed Roadrunner! Gumby's pal, Pokey!"

He kept walking. I knew he was beat. I crossed my arms, sighed in satisfaction, and told an old couple where Orange Julius was. I was hero. I was he-man. I was on top of the world.

"Your shoe strings are untied," said my friends from around the lower end of the kiosk, and for the rest of the day they pretended that they didn't know me.

Well, that's OK. I'm the KID. I'm tough. I can take a few bad rubs on a rainy day. But don't you ever get me mad. I may not be as nice as I was that day with that Mr. Bigshot funny guy. Next time I might bleed all over somebody's feet.

"Like Sands Through the Hourglass . . ."

by Clark Davis

Slugging through the swamp, I could hear their footsteps behind me. Closer and closer they prodded, until the savage African natives finally tackled me. Plugging their chainsaw into a nearby tree, they slowly shaved my head, and had started on my ears when the noise awakened me. All the struggle I had amassed against the savages exploded towards my alarm clock as I struck it with my hand, knocking it across the room into my roommate's face. Before the 6'6", 250-lb. member of the La Sierra wrestling team realized what hit him, I dashed into the shower, only to slip on a bar of soap and fracture my elbow. I hardly felt any pain, however, as I was so excited about the Commons breakfast I would soon enjoy.

As I sat down at a table, my roomie, his nose now bandaged, proceeded to pour an entire pitcher of hot chocolate down my new Calvins. I rushed back to the dorm to change, but the elevator jammed between the third and fourth floors. By the time I climbed up to my room I had missed my

8:00 class, and would barely make it to the one at 9:00.

The physiology of Mammalian Cartilage has never fascinated me, and I slowly drifted off to sleep. I awakened twenty minutes later, finding myself perched atop my desk screaming, "I'm pregnant!" Fortunately, the class ended soon and I dashed off to PE. Horror engulfed me when I discovered I had signed up for the wrong class. I felt even more exasperated when the teacher wouldn't let me out. She thought having a male in her synchronized swimming class would be exciting.

By the time lunch came, my stomach was rumbling like a V-8 motor. I fought my way through the two-mile Commons line, balanced my tray atop my head, and searched for a table. Then, I saw her—the girl of my dreams. And she was sitting by herself looking oh so lonely. I floated over and glided beside her. Looking lovingly into her eyes, I introduced myself. She returned the gaze and asked me what class

I was in. "Freshman," I replied. "I thought so," she retorted as she left.

I found myself feeling just a bit depressed as I walked into the Dean of Students' office to work. It didn't help when I noticed a note on Dr. Williams' desk addressed to the Admissions office with my name on it, followed by, "Why did you accept him?"

My mood improved as I journeyed to my favorite of all occasions, physics lab. The various experiments with laser beams proved delightfully entertaining until mine somehow malfunctioned, setting my desk ablaze. I smothered the fire with my body and departed the building gagging on the acrid smoke.

Although I'd lost my appetite, I marched to the cafeteria for supper anyway. It was College Bowl time. The Chapparral room was jam-packed and I sat down in the very front. Sat, that is, until my chair collapsed and I lay sprawled out on the floor with 500 people howling at me.

After dinner, I stumbled up to the library. I thought I'd go the quiet section, but no sooner had I arrived when my bronchitis flared up and I exploded into a coughing and sneezing fit. After the librarian expelled me, I figured I'd just go to my room and go to bed. This proved impossible as my roommate had thrown my bed out the sixth floor window of Towers. The dean fined me \$50. I curled up on the floor with my head against the fridge. I had just about fallen asleep when the phone rang. It was Grandma. She asked me how I was feeling. "Fine," I answered. "Good," she whined, "because, remember, these are the best days of your life!"

CALENDAR

Friday
October 11 6:22 PM: Sunset.
7:30 PM, Church: "The Ragtag and the Bobtail," George Vandeman.
Candy's Word of Wisdom—*dumetose*: adj., bushy.

Saturday
October 12 8:30 and 10:45 AM, Church: "Where Do We Find God?" Lynn Mallery.
1:15 PM: Beach trip to Laguna Beach. Meet at mailbox.
7:30 and 9:30 PM, CH 100: Film, *To Kill a Mockingbird*.
8:00 PM, Gallery Theatre, 126 East, corner of "C" Street and Lemon, Ontario: the hilarious comedy *By the Honey-moon*, will be shown. Tickets \$6. For more info and reservations, call 786-0077.

Sunday
October 13 Five interesting things to do on a Sunday (besides study):
1. Upholster your trash can.
2. Dribble a football.
3. Open a can of worms.
4. Tape dead leaves back on trees.
5. Make ends meet.
2:30 PM: Los Angeles Philharmonic, André Previn, Conduc-

tor, performing Celebration by Zwilich, Symphony No. 39 by Mozart, Symphony No. 5 by Prokofiev. For ticket information and reservations call 213/850-2020.

Monday
October 14 Graduate Record Exam
Candy's Words of Wisdom for this crazy college life: "A positive mental attitude and definiteness of purpose is the starting point toward all worthwhile achievement!"
—Napoleon Hill

Tuesday
October 15 10:00 AM, Chapel: Anees Haddad, Dean, College of Arts and Sciences.
Last day to register, add/drop course without a W, change audit/credit status.
12:00 PM: Coed intramural floor hockey entries due at the PE Department office.

Wednesday
October 16 12:00 PM: Women's flagball intramural entries due.
2:00-6:00 PM: Senior *Visions* pictures.
Candy's Word of Wisdom:—*poopnuddy*: n., an old card game.

Review

Agnes of God

by Sandra Idrovo

Whodunit? When a murder is committed, this is probably the first question we want answered. May plays, movies, and books focus strictly on this "assassin's quest." At first glance, *Agnes of God* might appear to fit neatly into this category. A baby is killed immediately after birth. Agnes—a young nun who has lived her entire life in a convent—is the prime suspect. Verdict: guilty? Case closed?

But . . . who is Agnes? Better yet, what is she? Jane Fonda, playing a very humane Dr. Livingstone, must answer these questions, with or without the help of Anne Bancroft, who brilliantly portrays the Mother Superior of Agnes' religious order.

These two women, from diverse settings and with opposite points of view, face a similar challenge: to believe or not to believe. But believe in what? In the

Catholic Church? In miracles? In God? Or . . . simply to believe for the sake of believing, because they need belief to give meaning to their lives, to impose order on their personal chaos?

Agnes of God shows the struggles of these characters with each other and within themselves. Both search for an answer, each in her own way, using the means she thinks most effective.

It is at this level that *Agnes of God* dis-

plays its superior quality. Though it presents different perspectives on the same issue, it does not attempt to provide us with answers. We, the audience, must fill in the blanks with our own individual responses.

The magic of it all is that the characters are real, believable, convincing. Anyone who has questioned or is questioning his beliefs, striving to find a better way, can identify with them.

Pearson to Pearson

by Anne Pearson

A few days ago, I sat down and talked to myself. I put down on paper some important things, things that had loosely floated about in my head for a long time.

Something of an interview with myself:

Q. Well, Anne, you've been absent from La Sierra for a year. Why are you back?

A. Basically, I need a BA behind my name.

Q. Why is that?

A. First, it makes it easier to get a job; but that's not the most important factor. The degree is a challenge, something that's just far enough out of reach to make it tantalizing. More importantly, I want to learn. Third, and definitely least important—I'm tired of family and friends wanting me back in school.

Q. Why is that least important?

A. It's least important because I should control my own life. I don't want to be in school because other people think it important, because they want me to have a degree, or a good job, or to do what they consider the correct thing to do, that which society determines. None of that is important to me. Instead, I must be pursuing a goal, in this case, my BA, for the right reasons.

Q. Is this why you quit school? A degree



wasn't important?

A. Not exactly. When I came to La Sierra in 1981, a degree wasn't most important. I was here because friends were here, it was fairly cheap—Cal Grants are wonderful things, and my family felt that college should be my next step. For three years I was in school for the three reasons I mentioned.

Q. So these things aren't a major reason to be in school?

A. Yes and no. Parents are far more wise than we usually give them credit for being, and being with peers is good if

a person is to develop socially. But I feel that there are more important reasons to be at La Sierra.

Q. Like what?

A. I should be here because I want a higher education, not solely for friends, or because mom and dad can dole out the money. I should be here not only for my own self-satisfaction, but to develop myself—mentally, emotionally, spiritually, evenly physically, so that I can offer myself to others.

Q. Let's talk about giving to others. How

do you mean?

A. There are a million ways to give to others. I see it as allowing the best of oneself to "shine forth". When I'm with a person, I try to give that person the best of my time, fully concentrate on them, not on the fact that I am tired, hungry, or needing to study. They deserve my best. How can you compare the needs of someone else with your own? If your own needs are top priority, then I think you're selfish.

Q. That all sounds so nice and pat. It also sounds like a lot of bull.

A. No, it's not nice and pat. A lot of times I don't feel like dealing with people. I'm selfish, but there comes a point where you must understand that you're not the only person in the world. One thing to realize here is that people want to give you their best, but how can they when you are wrapped up in yourself. So it works two ways. Giving to others allows you to receive from them. Over and over we've all heard that in order to receive you must learn to give, and that in giving you receive.

Q. OK, now that you're back, how do you feel?

A. Excited. I'm glad to be in school. Sitting in a classroom, learning from teachers who are glad to give me their

See PEARSON, page 8

ventists see nothing wrong with healthy discussion that focuses on issues rather than personalities. Inspired by the words of Ellen White—who inveighed against slavery and other social ills, and in fact told a New York Adventist that it would be impossible for him to maintain his church membership while advocated slavery—Adventist youth look toward a church more willing to involve itself in proclaiming “liberty throughout the land unto all the inhabitants thereof,” a church dedicated to promoting worldwide economic, social, and political justice.

Unfortunately, these stands seem to run contrary to current practice within Adventism. Some of them are even openly discouraged. If youthful church members take their commitments seriously, it should not be surprising to see them deserting their church in droves when their concerns are not addressed, when their perspectives are not given proper attention. Are some church leaders today perhaps filling the role of the disciples in the passage referred to above? As the disciples sought to defend their Lord from childish interruptions, are church leaders today attempting to defend the purity of the His church from youthful corruption? I'm sure they mean well, just as the disciples did. But as they make decisions that will determine whether or not many young people will remain affiliated with Seventh-day Adventism, perhaps even Christianity, church administrators should remember another Biblical passage in which Jesus makes plain His attitude toward those who alienate the young from Him: “But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” (Matthew 18:6)

would allow me to enjoy the “finer things in life.” Without realizing it, I was energizing the Yuppie monster that lay dormant within my soul.

After three years of college, the beast has finally broken loose. As I started preparing for the LSAT this summer, I found myself completely within the ranks of Yuppiedom. I began carrying a briefcase. I bought a pair of topsiders and began wearing them without any socks. I developed a thirst for Perrier (with a twist of lime), an appreciation for prep fashions, and a desire to read *USA Today* and the *Wall Street Journal*. I even lost my passion for British sports cars; suddenly, I was searching for a good used BMW. By all outward indications, I had joined hordes of fellow Yuppies in pursuit of the Almighty Dollar.

Yuppiedom hasn't gained complete control of me, however. My desire for individuality is rather like the tide. Sometimes it washes in, and fills me with a desire to wear tie-died clothes and drive a flower-colored VW bus. At other times, it washes out to sea—I shave, get a haircut, grab my briefcase, and return to the rat race. I still maintain a steadfast interest in my old rock 'n' roll record collection. Yet at the same time I dream of earning my JD at Harvard, Stanford, or UC Berkeley. Occasionally, I get the two mixed up. Some mornings, I wake up with the desire to go cruising around town in a BMW, wearing my topsiders and an oxford shirt, with the windows rolled down and the “Grateful Dead” (a very un-Yuppie group) cranked up on the stereo. Often, it's all I can do to figure out who I am.

So, what's to become of me? Am I to be forever caught between individualism and Yuppiedom, wondering which is right and which is ridiculous? Will I ever want an

old MG again, or have I been consigned to admiring BMW's and wearing topsiders for time eternal? Perhaps I shouldn't worry about it. Maybe the goal orientation we now refer to as “being a Yuppie” is really just part of the process of acquiring adulthood. I suppose only time will tell. In the meantime, while I think about it, I guess I'll go have a Perrier.

PEARSON, from page 7

knowledge, and who are glad to learn from—giving and receiving—this is exciting.

Q. Compare this to before.

A. Before I was here studying, sleeping, eating, hating the administration or at least rebelling against it. Now I am here. I am learning and experiencing. I am enjoying. I am giving my best, determined to get absolutely everything out of this experience. I can and am determined to put it back into class, relationships, and life.

Q. What about the administration?

A. I've faced up to the fact that there will always be someone with more power than me. How I relate with this power is what makes the difference. Out-and-out fighting only makes the thumb press down harder, crushing me. But a willingness to understand why something is done, why a rule is enforced, allows me a better perspective. From this vantage point, inroads can be made. The important thing is that both sides need to be optimistic, willing to work together. I want to give La Sierra my best, whether in class, with people, or in accepting and understanding the administration (while at the same time wanting and working for change).

Q. How do you know that what you want is better than before?

A. One person's ideas may or may not be right. That's why we have committees, student governments, the House of Representatives, and the United Nations. My feeling that there's a problem may be mostly wrong, but part of it may be right. Working with others allows for a better, more democratic decision.

Q. Finally, what does the future hold for you?

A. I can't say I have anything specific in mind. I'm not here to become a doctor, teacher, or social worker. I came here in the beginning just for a place to be, and now I'm here for learning and experience. Whether I'll ever use my degree, whether I'll ever work in Film and Television—my major—is not of paramount importance to me. What is important is to use this vast amount of knowledge and experience to live with others and myself, to give and receive, to be my best.

MAKING MAN WHOLE

Quiet Hours

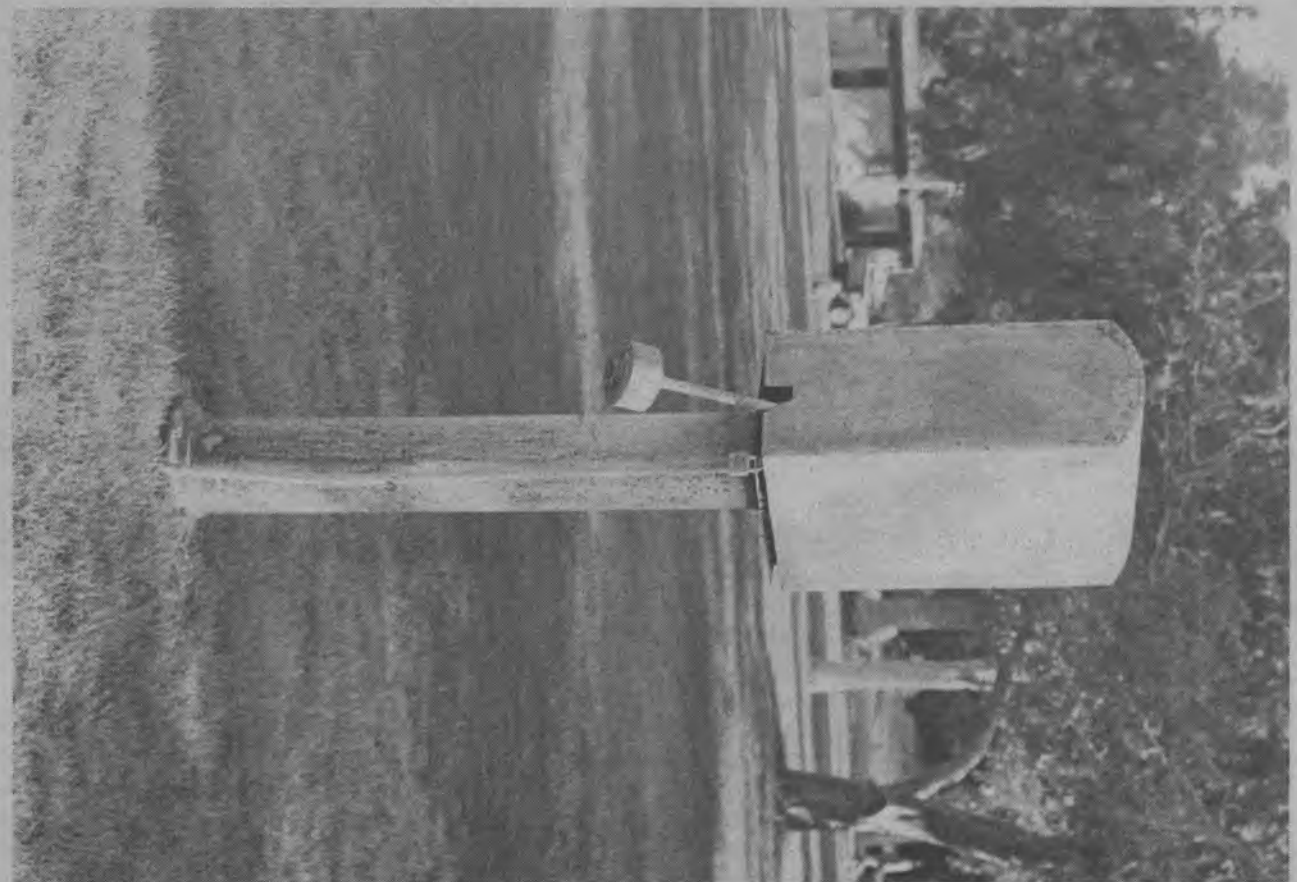
Periods of quiet consideration for others prevail in each [residence] hall each evening from 8:00 PM to 8:00 AM.

Keep Off the Roof

Students are expected to stay off the roof. Antennas [sic] or other fixtures are not allowed on the roof.

—Student Handbook

(This selection from the *Student Handbook* is brought to you courtesy of the ASLLU and the *Criterion* staff.)



WHAT IS THIS OBJECT?

It's located in front of San Fernando Hall. Looks sort of like a telephone booth, doesn't it? The *Criterion* will pay \$10 to the first person who correctly identifies it, and an additional \$10 to the one who suggests the most creative incorrect identification.

Drop your answer by our office during regular hours. Look for further campus oddities in later issues of the *Criterion*.

La Sierra Criterion

HERITAGE ROOM

18 October 1985

Loma Linda University, La Sierra Campus

Vol. 57, No. 3



INSIDE:
Theology: who
needs it?



They kill
babies, don't
they?



Rocking in the
isles

An open view of Richard Rice

by Alexander O. Lian

You may know him as a teacher at the New Life Sabbath School; or as co-director of LLU's Middle-East summer study tour; or as the author of three books, two published this year. But most likely, you know him as the man who teaches senior theology classes and Studies in SDA Beliefs. He is none other than T. Richard Rice, Ph.D., Professor of Theology.

Continued on page 4

HERITAGE ROOM
THE LIBRARY
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CALIFORNIA

LETTERS

Editor:

I thought you might appreciate a historical note in reference to the article "What do LLU conservatives and Fidel Castro have in common?" which appeared in your October 10 issue. I attended La Sierra College in the late 1940s, and experienced the same sorts of difficulties I would infer that Mr. Myers has encountered. After repeated conflicts with administration over what I viewed as trivial matters, the constantly repeated "If you

don't like it here, leave!" had become ingrained into my being. Frustrated, and unable to take it any longer, I returned home.

A long-term process of disillusionment with conservative, authoritarian structures at last came to fruition. The anger I experienced at repression in my homeland exploded. Thus, in the late 1950s, I ousted the reactionary, dictatorial regime that had governed there for years. Many supporters of the feudal aristocratic system—disguised as bourgeoisie—fled the com-

monality they feared might overtake them in a community guided by the principles of social democracy. And they did so with my blessing, since I had long since learned the wisdom of the policy I had once despised: "If you don't like it here, leave!"

So you see, Mr. Myers, the similarities aren't so surprising after all.

Sincerely,
Fidel Castro

Editor:

The commentaries by Gary Chartier and Richard Myers echo the same old liberal poppycock God's church has struggled to resist since she was founded. Myers draws a false analogy between political and religious structures, making it appear that what may be prohibited to the kingdoms of this world is inaccessible to the Kingdom of Heaven. Myers spouts to nauseating excess secularist tripe about democracy, obscuring the fact that the real conflict is not over "political" power within the church, but

rather a struggle between truth and error, between the children of light and the sons of Belial. And it is difficult to imagine how Myers could be so blind as to equate the State of California's ownership of the UC system with General Conference control of LLU. The fate of student government hangs in the balance, if it has been entrusted to such as he.

Gary Chartier's pseudo-sermonette seems almost a sarcastic attack on the sermon form itself, employing as it does the Biblical rhetoric of the homiletician. Who does he think he is, anyway, telling us

what the youth of the church believe? Why does he resurrect the hackneyed comparison between the pioneers of this message and today's youth? With what temerity does he affirm the reality of original sin without exploring the Biblical bases for this doctrine—or, more properly, the lack thereof? In short, Chartier's abuse of out-of-context quotes from Scripture portends ill for the year to come.

Sincerely,
Maxwell Parker

AN OPEN LETTER FROM THE DEAN

Dear Student,

As you are aware, there are many changes on the educational scene throughout the nation. The change in demographic factors, primarily the age group of 18-22 years, has caused practically every college and university in the land to conduct a self-study and in many cases to adjust its services.

The baby-boom years are behind us. Large dormitories across the land that were built in haste to accommodate the swelling new generation are either closing or at best partially full. Schools have been forced to close. Cherished programs are being scrubbed.

Loma Linda University is not only part of the Seventh-day Adventist system of higher education, but indeed part of the approximately 3,000 institutions of higher learning in the United States. The College of Arts and Sciences is experiencing some of the stress mentioned above that is being felt by other similar institutions. A Strategic Planning Commission appointed last April has just rendered its report to the Dean. It has many recommendations to help us maintain the fine educational services that we are attempting to provide for you.

The College will be a little slimmer and a lot stronger in the coming years. Departments or parts of departments will be merged with other departments to strengthen the whole. Every effort will be exerted to continue a course that will fulfill the mission of this fine institution.

A few programs, teachers, and students will be affected as a result of the realignment, the reallocation of resources, and the slimming process. Every effort will be made to assist teachers in re-training or find new employment. And just as importantly, every effort will be made to insure that students affected by department or program changes will be able to complete their programs either here at the College or elsewhere.

No specific decisions have been made yet, but I expect to make a formal announcement about the re-packaging and realignment efforts by the end of October. The decisions will take effect July 1, 1986. For the great majority of programs, teachers, and students there will be no change. But in the spirit of integrity and fairness, I am writing you this open letter. You are the treasure of this, your College. We will continue to serve you with all our resources, energy, and respect because we believe in the mission of our University and the promise of our youth. May God grant you His choicest blessings all during this academic school year as you prepare to serve Him and your fellow human beings.

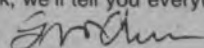
All the best to you,

Anees A. Haddad, Ph.D., Dean
College of Arts and Sciences

This issue of the *Criterion* focuses on one of LLU's finest—Dr. Richard Rice. Special thanks go to Alexander O. Lian, Religion Editor, for his efforts in coordinating this project, as well as his invaluable assistance throughout the year.

Look also, naturally, for our regular features, including further words of wisdom from Calendar Editor Candace Wacker, more sports from Jeff Hancock, and the first of what I hope to be a series of music reviews begun by Randy Isaeff.

Next week, we'll tell you everything you wanted to know about diversity here at La Sierra. Until then, au revoir,



La Sierra Criterion

18 October 1985
Volume 57, Number 3

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The *Criterion* welcomes letters and unsolicited manuscripts, but assumes no responsibility to print either. Letters and manuscripts will be edited as necessary.

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Sunday	10:00 AM - 4:00 PM
Monday	10:00 AM - Noon
Tuesday	11:00 AM - Noon
Wednesday	By appointment
Thursday	By appointment
Friday	10:00 AM - Noon
Saturday	By appointment

Intramural report

by Jeff Hancock

Coach Schneider encourages all non-resident students to join the intramural program. Anyone desiring information may check the bulletin boards in all the dorms, and outside the gym. The PE department office, at x2292, can also be of help. Coach Schneider will gladly accept calls at his home number, 688-3471.

A-league football games will be played on Thursdays at 5:30 and 7:00 in the evening. B-league will play on Wednesdays

in the same time slots.

Men's soccer will be played on Friday afternoons at 2:00. Whether or not there are separate A- and B-leagues for men's soccer will depend on the number of entries received.

All team rosters and schedules will be posted on the intramural bulletin boards and in the PE department office.

All those interested should remember the men's singles tennis tournament this Sunday, October 20. □

General Assembly cleared for 31st

by Gary Chartier

On October 16, the Dean's Executive Committee approved an ASLLU Special General Assembly, to be held on October 31 at 11:00 AM in the Alumni Pavilion. The purpose of the assembly has not been disclosed in detail by the ASLLU, but it is believed to focus on campus social life and student publications.

ASLLU met with initial opposition to its proposal for the assembly from administration, which argued that classes were already being interrupted once during the quarter by a Speaker's Chair program devoted to Halley's Comet. ASLLU argued that, while the Speaker's Chair is theoretically an ASLLU activity, student govern-

ment had not been responsible for planning the assembly, and that to deprive ASLLU President Richard Myers of the right to call a General Assembly would be in violation of the ASLLU Constitution.

To add credence to their request, ASLLU officers and others circulated petitions calling for a Special General Assembly during the week preceding the Executive Committee meeting. According to the Article IV, Section 2 of the Constitution, the President is required to call a Special General Assembly when ten percent of the members of the ASLLU request it. Myers submitted 412 signatures—over twice the required number—to the Executive Committee.

Senate elections

by Curt Hardin

Senate elections were greeted with the fanfare characteristic of many student functions at La Sierra—essentially none. This election, as usual, catered to the resumé-stuffing contingent that's a natural by-product of our pre-professional orientation. Most students were unaware that elections were scheduled until they passed the booth on their way to or from the cafeteria. Naturally, the prospective senators were equal to the occasion, keeping active campaigning to a bare minimum. Several Senate races were very close, perhaps in part because of the low turnout. The final tally:

Towers—Jeff Anderson, Curt Hardin,

Mike Heinrich, Rick Newmyer.

Calkins—Kelvin Kon, Jared Fulton, David Pendleton, Mitch Williams.

Angwin—Diana Hodges, Kelly Pechkham, Phyllis Williams, Margaret Young; **Sierra Vista Apartments**—Camille Hoffman, Mari Lou Iwahashi.

South—Sun Chung, Jamie Song.

Gladwyn—Michelle Degarary, Angie Strickland.

Village—Gary Chartier, Pedro Chaupiz, Lee Cho, Arthur Marshak, Aena Prakash, Traci Scherer.

At-Large—William Akrawi, Lance Cantos, Danny Kumamoto.

Washington Report

They kill babies, don't they?

by David Doran
Washington Correspondent

"It's hypocrisy to call yourself a Christian and agree with abortion!" He glared, as the moralistic tone of his accusation shown through his attempted calm. His youth was obvious, his ambition immutable, and his emotions unrestrained. The sign he held alerted all to his position: "Legal does not equal moral," it read. "Abortion is wrong." His cause was of the highest order. With God's will, there could be no compromise.

Who are we kidding? We all know that the problem of abortion is insoluble. It's an extremely personal issue, one that

creates conflict between our most cherished values. One side insists that, by God's reckoning, abortion is murder, and that where divine and human laws conflict, the law of man must be brought into harmony with the law of God. The other group contends that precisely because decisions about abortion are so personal, they must be left up to the discretion of the individual. The question of abortion places the fundamental freedom to control one's own body in conflict with the right of all to life and freedom from harm by others.

See **BABIES**, page 8

News Briefs

by Shelley Rathbun

Newark, New Jersey—11 American *Achille Lauro* hostages returned home on October 12. Among them was the widow of Leon Klinghoffer, the partially-paralyzed American murdered by the hijackers.

Muhammad Abdul Abbas, the man suspected by the US of being the mastermind behind the *Achille Lauro* hijacking, was released by Italian officials, and flew to Yugoslavia. US petitions for his extradition were ignored, and he has apparently left Yugoslavia for an undisclosed destination.

Moscow—The Soviet Union has offered to cut the number of its heavy land-based missiles in exchange for limitations on the US space-based defense program. On Oc-

tober 14, President Reagan decided to limit "Star Wars" research.

Santa Monica—Johnny Olson, the booming voice behind "Come on down," died on October 12 of a brain hemorrhage. He was 75.

New York—Americans Michael Brown and Joseph Goldstein were awarded the 1985 Nobel Prize for Medicine on October 14 for their work on cholesterol metabolism and the treatment of cholesterol-related diseases.

Los Angeles—At the time of publication, brushfires were burning out of control near Malibu. Fifty-mile-an-hour winds have made the blazes almost impossible to contain.

New Faculty

by Janelle Albritton and Jay Cook

If you're not sure of the name that goes with an unfamiliar face, it very well could be one of the following new faculty and administrators.

Harry Willis enjoys eating pistachio ice cream with his wife, daughter, and five cats. Computer programming also occupies his spare time. He holds Ph.D., M.B.A., and C.P.A. degrees, and has worked as a controller, Vice-President for finance, and owner of a small business.

Like many students, Willis dislikes 8:00 classes.

Before assuming his current post with the School of Education's Department of Curriculum and Instruction, **Eugene Gascay** worked in the Department of Education at PUC, and served as Academic Dean at AUC. When he's away from work, he plays tennis, sails, reads, wanders through art galleries, or spends time with Ruth, his wife, and his children, Doug and Dana.

Oranewood Academy students who thought they'd seen the last of Dr. **Norman Powell**—their principal last year—may be surprised to find him teaching in the School of Education. Powell enjoys landscaping, water landscaping, and almost any other kind of do-it-yourself pro-

ject. Mountains, ocean views, and friendly people—but not Santa Ana winds—make him happy. "People are more important than things" to Powell.

Joining the Business Department faculty this year is **Donald Van Ornam**. Van Ornam last worked in the Far East. He was financial consultant and development director at Phillipine Union College, serving concurrently as business manager of the SDA Far Eastern Theological Seminary. He was later employed as director of the Adventist Development and Relief Agency (ADRA) in the Philippines.

Van Ornam's interests are "people, work, and life." His advice to students: "Don't settle for mediocrity—strive to reach your full potential."

"It's great to be here," or at least that's what **Esther Valenzuela** thinks. The new dean at Sierra Vista Apartments looks forward to getting to know many students. Chocolate, baking, traveling, volleyball, ping-pong, and her husband, Antonio, keep her occupied.

Medical emergencies at SVA won't be a problem for Valenzuela. She has worked as an OR nurse at LLUMC; a health teacher, secretary, and school nurse at Hawaiian Mission Academy; and a Home Health and OR nurse in Santa Cruz county.



Harry Willis



Eugene Gascay



Norman Powell



Donald Van Ornam



Esther Valenzuela

Photography by Curt Hardin

COVER STORY: Richard Rice Continued

Dr. Rice, the son of a dentist and a nurse, was born in Loma Linda, but spent much of his childhood in Ohio. At the age of twelve he returned to California, and continued his education at La Sierra Academy and La Sierra College, graduating in 1966 with a B.A. in theology. In the years to follow, Rice earned his M.Div. at the SDA Theological Seminary, pastored, and attended the University of Chicago Divinity School, where he received a Ph.D. in systematic theology. Rice began teaching at La Sierra in 1973, and has been here ever since.

In conversing with Rice, one encounters a man with a strong faith in his church and his beliefs. It is a faith, however, that has been tempered by time. His tremendous confidence in the church is based, in part, on the role it has played in his life, on the help it has given him in facing the daily business of living. Rice is not as pessimistic as some in assessing the current state of the church. He sees the statistical leaps in Third World membership as a wonderful source of vitality ready to be tapped. Though the situation in North America is not as promising, one must not interpret this as evidence that the church is stagnating, Rice affirms.

One reason for Rice's optimism is the keen interest taken by the young in theological matters, and church governance and polity. This active concern for the condition of the church stems from such recent upheavals as those caused by Donald Davenport, Desmond Ford, and controversy over the inspiration and role of Ellen White. Despite the positive outlook youthful involvement has engendered, Rice does concede that the church has lost credibility because of these conflicts; nevertheless, he finds consolation in the fact that the consciousness of many church members has been raised, and that they are beginning to understand that theological issues are not as cut and dried as they were once believed to be.

Rice views his role as a church theologian as twofold: first, to usher in the reflective moment of the church's life. By doing so, he is able to interpret the Christian faith in a clear and systematic way for the community to appropriate. Second, the theologian must interpret for the world the community's faith in a matter demonstrating its relevance to outside concerns. Rice believes that each function must be performed concurrently, demonstrating the possibility that one can be both a Christian and a

member of society.

Ironically, Rice reveals that none of his books were originally intended to be such. His best-known book, *The Openness of God*, began as a paper on the doctrine of providence prepared for the 1979 History and Theology Conference. After its original publication in 1980 by the Review and Herald Press, *The Openness of God* engendered a great deal of controversy, resulting ultimately in the decision to restrict further printing of the book. Rice felt surprised and disappointed at the decision, having always viewed publishing as a way of carrying on a conversation. The decision to restrict printing has, in effect, ended the conversation, and breaking off communication, here as elsewhere, is highly frustrating. While Rice admits that the book features many innovative perspectives, he maintains that he has simply elucidated what many others have argued as part of the continual debate on foreknowledge and free will. His views uphold the traditional Adventist emphasis on free will, while deviating from the traditional understanding of divine foreknowledge. *The Openness of God* was republished by a non-Adventist company, Bethany Press, under the title *God's Foreknowledge and Man's Free Will*.

Two other books bearing Rice's name have gone on the market this year. *When Bad Things Happen to God's People*, published by Pacific Press, deals principally with the problem of suffering; *The Reign of God*, from Andrews University Press, is a text on Christian theology from a distinctly Adventist perspective. Rice feels

that both will appeal to a wider audience than his earlier work, due to the more general nature of the topics discussed.

While his books reflect the contemplative side of Richard Rice, his career as a teacher displays the active. Rice finds in teaching his greatest frustration, challenge, and reward. His model of heaven is based, in fact, on a university, though he's aware that many of his students think differently. He finds that despite twelve years of teaching, he has never ceased being challenged or invigorated by the demands of his profession. His primary goal is, and has always been, to instill in his students a desire to think through what they believe, to be intellectual Christians. Undoubtedly, students would be hard pressed to find a better guide to this objective than Richard Rice.



RICHARD RICE: WHAT COLLEAGUES AND STUDENTS SAY

"Rick is above all a committed Seventh-day Adventist Christian. As a long-time colleague and personal friend, they do not come better. As a minister of the gospel, he has a deep sense of mission, and of the nearness of our Lord's return. It is a privilege to have him as one of our team in Religion at LLU."

—Kenneth Vine

"I admire his example of Christian involvement in the lives of the students, and I wish I could take his classes! He's a fantastic Christian!!!"

—Leon Mashchak

"Richard Rice is one of the most gracious people I know. Travelling with him the past three years has been a fabulous experience. I'm continually amazed by his wit and intellect."

—V. Bailey Gillespie

"In addition to distinguishing himself by constructing theology, Rick Rice has distinguished himself by constructing a new wing on his house. And in addition to the fact that he cranks out books of theology, he serves as a model to me for two reasons: 1) he finished his house, and 2) he had a *Desire of Ages* quote to inspire him in the project, noting that in all Jesus' years in the carpenter shop, with hammer and nail and saw, not one bad word escaped His lips."

—Charles Teel, Jr.

"He's a model faculty member. He's outstanding in all three areas of faculty life—teaching, research, and service."

—Anees Haddad

"He is equipped with a superb logical mind. It is a pleasure reading his works and dialoging with him. He is always logical and coherent. It reminds me of John Calvin."

—Paul Landa

"He's one of the most inspirational people I've ever known."

—Sherry Miller
(Experience '85 student)

The Openness of God

by Danny Kumamoto

Dr. Richard Rice's *The Openness of God*, (Review and Herald, 1980), offers a challenging and readily understandable view of God. Rice's conception is challenging because of his disagreement with the traditional view of God's foreknowledge. It is accessible because he avoids the use of theological jargon, and clarifies his position through the use of numerous examples.

Rice begins by describing the conventional view of divine foreknowledge, and attempts to show its problems. According to Rice, the conventional view is that God knows the future exhaustively. In this view, as a friend of mine puts it, God "remembers the future." Rice then goes on to assert that, given this understanding of foreknowledge, human free will is meaningless, since if the future is perfectly known, then "the entire future is definite, and creaturely freedom is an illusion."

The rest of the book talks about the "open view" of God, and its implications

for us. The open view is based on the assumption that God does not know the future exhaustively, and that He experiences reality moment-by-moment. Hence, in the open view, God is not responsible for today's evil, since he could not have known of it beforehand. Because the future is open, concern about predestination is pointless. Spending time with God becomes more meaningful because God shares our experience with us, rather than responding to it outside of time.

At first glance, it all sounds good. Rice's fine print, however, does not support his contention of openness. To quote him directly:

[N]o human being enjoys unrestricted freedom. In every situation his options are limited. And God knows exactly what these options are for every individual in every situation. (p. 48) So there is no possibility of God's being caught by surprise by any development in the creaturely world. (p. 49)

This sounds as limiting as the traditional view. What kind of freedom, after all, is a bounded one?

Rice briefly deals with prophecy, leaving more questions than answers. Prophecy expresses God's "knowledge of what will happen. His own intention to do specific things, or some combination of the two." (p. 65) Since He cannot read the future, His prophecies are predictions based on complete knowledge of the present. However, Rice fails to deal with specific prophecies that cannot be labeled predictions of this kind (e.g. Christ's sale for 30 pieces of silver (cf. Zechariah 11:12, 13, Matthew 27:3-10), Peter's three denials (Matthew 26:34, 69-75)).

The Openness of God deals only slightly with the Biblical claim of God's foreknowledge. He ignores verses like:

See, the former things have taken place, and new things I declare: before they spring into being I announce them to you. (Isaiah 42:9)

I am the first and the last; apart from me there is no God. Who then is like me? Let him proclaim it. Let him declare and lay out before me what has happened since I established my ancient people, and what is yet to come—yes, let him foretell what will come. (Isaiah 44:6, 7)

Rice seems to make God fit within our time-frame by equating predictability with foreknowledge. But why must God relate with time as we do? Could he not be unbounded by time as He is by space. Why should we accept the latter unquestioningly while rejecting or ignoring the former? In short, I praise Dr. Rice for his efforts. His book is easy to understand, and provides a reasoned if incomplete alternative to the traditional view. Nevertheless, I remain dissatisfied with Rice's omissions and his logic. Hopefully Dr. Rice will make further scholarly contributions that will resolve my remaining questions.

Portholes on New Guinea

by Nerida Taylor

Some places are hard to believe. I had been there, and I still wasn't sure it existed. As I stared into the display box at the various gods and ancestors, figures began to sway among them. Their pig tail skirts rose and swayed to the beat of synchronous drums. There were only men. Into the dancers darted the masked cassowary-man, scattering the crowd, and then strutting proudly on the stage he had created, only to be defrocked by the bird-of-paradise actor. The crowd hushed. His image was noble, his feathers high and glossy, but his magic could not stop the image from fading. The drums receded.

On the next shelf, the casemoth necklace reminded me of one I had seen before. From behind me came the ancient chant of the women's group, one phrase

intimated by foot stomping and a seed rattle. The leader seemed in a trance, repeating the same verse to measured steps. Always the same tune, always the same chorusing echo from the others. Their feet stamped between the same notes, their breasts sagged three beats later. Sweat mixed with the oils smeared on their bodies to attract the ancestors. I thought it was off key; perhaps the ancestors were tone-deaf.

I turned to stare at one of the god-heads. It melted into the face of an old hunter. His feathers were simplistic, his body lithe. A scar half-closed his left eye. I wondered how many people he had eaten. He stared at me with curiosity, at my clothes, my camera. Perhaps he had come to the dance to watch the tourists.

On the bottom shelf lay an axe draped in a bilum. Two contradicting images. First, the figures madly waving their barbed arrows and shouting. Tribal fighting, the expatriates told us; two had been killed last week in that village, but they would not disturb white men. We left rapidly.

I tried to concentrate on the bilum, the symbol of domestic duties. As every woman's carry-all, it carted goods to market and taro roots home for supper. There, see-through mesh allowed glimpses of more unorthodox cargo, such as piglets or babies.

There were no more figures, but my mind went on. I remembered trying to ask a girl how old she was. She did not know. The numerous, often dusty, hands ex-

tended into the car at every stop from boys eager to use their English word, "eloi." Women in the marketplace did not realize that five pennies were equal to one five-cent piece. One bushman in the market dressed in a pajama top, proudly toting a patent leather handbag similar to the one my grandmother takes to church.

Someone passed down the hall behind me. I straightened, glad this display of New Guinea culture had been brought to the Little Gallery. I thought of my next class. I didn't think anyone in Histology would care that some of these statues should never be seen by women.

Nerida Taylor attended the Eastern Highland Show in New Guinea in 1984.

College Life

The First Week

by George Spelvin

The Consecration Service. Eleven o'clock. October two, nineteen-hundred and eighty-five. My first official College function. As I sat in awe, listening to the thundering strains of the Pipe Organ, and the thundering feet of the entire prestigious faculty of Loma Linda University parade past me, the thought of all there was for me to do, to learn, to absorb in the next four years overwhelmed me, and I had almost collapsed on the pew when the person sitting next to me nudged me, saying, "Wake me up when it's over."

The Consecration Program was the first Religious Experience of my College Life. College is so exciting! Everything that I had envisioned and more. There are so many things going on . . . so many things to remember and keep track of. The homework is staggering. The material presented to me in my classes is vast and expansive.

And it is all presented so quickly!

And on top of all of this, I have to remember where my classes are, the names of all of the new people I meet, and the directions for getting through the Serving Square quickly.

The people are so diverse here . . . it amazes me. Different accents, clothing styles, beliefs, and hair-styles constantly bombard my senses. I must concentrate even harder on my classwork to keep my mind focused on the lofty and noble goals of this institution, and away from the many distractions present even here at this nearly-distraction-free institution.

I wish I could write more, but my studies call. PLEASE NOTE: If you wish to write me, please send your questions, comments about College Life, or suggestions for possible commentary material to George Spelvin, c/o the *Criterion*.

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CALENDAR

**Thursday
October 17** 12:00 PM: Men's Singles Tennis Tournament entries due.
2:00-6:00 PM: Senior yearbook pictures.
LSAT applications due.

**Friday
October 18** 6:13 PM: Sunset
7:30 PM, Church, Vespers: "We are the World," Student Missions.

**Saturday
October 19** 8:30 and 10:45 PM, Church: "Dynasty or Doonesbury," Steve Daily.
2:00 PM: Off-campus outreach. Meet at mailbox.
8:00 PM, Glendale Centre Theatre: The play "No Time for Seargents" will be shown. Tickets \$8. For more info, call 818/244-8481.

**Sunday
October 20** Five MORE interesting things to do on a Sunday (besides pretending to study):
1. Ignore your thumbs.
2. Revolve slowly around yourself.
3. Make rice crispies from scratch.
4. Liberate a captive audience.
5. Eat ONE potato chip.

**Monday
October 21** GMAT
Fall Week of Spiritual Emphasis begins today, and continues

through Friday. The speaker is Dr. Bill Loveless, President, Columbia Union College. The theme for the week: "A Joyous Invitation to the Contemplative Lifestyle."
9:00 AM, Chapel: "Consider the \$50 Porsche."
6:30 PM, Church: Vespers.

**Tuesday
October 22** 10:00 AM, Chapel: "Pictures at an Exhibition."
8:00 PM, Glendale Centre Theatre, Student Night: The play "The Pleasure of His Company" will be showing. Tickets \$5 for students. For further info call 818/244-8481.

**Wednesday
October 23** 9:00 AM, Chapel: "Leaving and Cleaving."
6:30 PM, Church: Vespers.
Candy's Words of Wisdom:
Sow an Act and You Reap a Habit;
Sow a Habit and You Reap a Character;
Sow a Character and You Reap a Destiny.

**Thursday
October 24** 1:00 AM, Chapel: "Just Fooling Around."
LSAT applications due.
8:00 PM, RCC Civic Light Opera: "West Side Story" will be showing at the Landis Auditorium. Tickets \$7 for students. For more info and reservations, call 684-3240.

Rocking in the isles

by Randy Isaeff

Imagine that you are going to be consigned to living alone on a deserted island for the next five years. Among the few luxuries of life allowed are a total of ten record albums to brighten up your incarceration. Just think—only ten albums to listen to in the next five years. If you think about it, that's a long time to be listening to the same ten records. Obviously, you'd better pick carefully; who'd want to be stuck with the complete works of Prince, or everything ever recorded by Jack Wagner, or all of Madonna's deep, intellectually stimulating music as his or her only musical enjoyment for the next half-decade?

After a lot of thought, I think I've arrived at a collection of records that could keep me going for the next five years. You may or may not agree with my choices; that doesn't really matter to me. This is what I'd want to listen to, and since nobody will be with me on that deserted isle, I'm not going to quibble with anyone over the merits of my selections. To me, these ten are some of the very best rock ever put down on vinyl. Here they are, in no particular order:

The Who: Quadrophonia—One of the best, if not the best, concept albums ever created. With its combination of intricate guitar work by Pete Townsend and strong vocals by Roger Daltry, Quadrophonia presents the subject of adolescent growing pains with a level of depth and insight that few other concept albums have been able to match.

The Who: Live at Leeds—A strong blend of blues and British pop which gives an excellent example of The Who's live performances. "Young Man Blues" and "Shakin' All Over" show The Who's R&B talent, while tracks like the eight-minute jam on "Magic Bus," with its hypnotizing Bo Diddley beat, show the group's pop abilities.

Grateful Dead: Workingman's Dead—A most unusual mix of rock, country and

western, and blues, with a little bit of calypso thrown in for good measure. Guitarist Jerry Garcia shows his numerous abilities on this album, playing guitar, banjo, and steel guitar as well. An innovative album from one of the original psychedelic groups.

The Beatles: Let It Be—Naturally, something from the Fab Four had to be included on this list. *Let It Be* contains some tracks ("Across the Universe," "Let It Be," and "The Long and Winding Road," for example) that have a silky richness that is unmatched anywhere else in pop music. A "must-have" album for any collection of vintage rock.

The Beatles: Revolver—An excellent example of The Beatles' earlier style. *Revolver* is literally packed with hit songs: "Eleanor Rigby," "Here, There and Everywhere," "Yellow Submarine," "Good Day Sunshine," "For No One," and "Got To Get You Into My Life" all come from this album.

The Kinks: A Complete Collection—With the demise of The Who, The Kinks are one of the few "British Invasion" groups that are still together. This is original "mod" music, the type listened to by the green-overcoated scooter-mods in England during the early '60s. *A Complete Collection* includes "You Really Got Me," "Long Tall Sally," and "All Day and All of the Night," just to name a few. I don't know what today's "mods" listen to, but I'll bet it can't match the energy of the early Kinks.

Jefferson Airplane: Volunteers—Along with the Grateful Dead, Jefferson Airplane took a strong lead in the psychedelic music scene during the 1960. *Volunteers* is one of the group's later albums, less known than *Surrealistic Pillow*, but an excellent album nonetheless. "We Can Be Together" and "Volunteers" give insight into the hippie attitudes prevalent in late-sixties America, while songs like "Wooden Ships" and especially "Hey

Frederick" stand as prime examples of what psychedelic rock was really about. (Those interested in exploring this group's music further should go up to the library and pester the people in charge of the record collection to divulge the fate of the copy of *After Bathing At Baxter's* which hid in the racks for half a school year.)

Creedence Clearwater Revival: Chronicle—Another great old group that most people don't remember anymore. *Chronicle* is another greatest hits album, containing such classics as "Suzy Q" and "Proud Money." A strong collection, full of music from an age when real musicians didn't cut their hair super-short, or depend on synthesized instruments for creativity.

The Jimi Hendrix Experience: Are You Experienced?—As Hendrix was a guitar player of legendary proportions, it's hard to describe his music, very simply, Hendrix was a guitar wizard the likes of which don't come along very often. "Are You Experienced," the title song, is a masterpiece of psychedelia; such hits as "Hey Joe" and "Purple Haze" also show Hendrix' phenomenal talent.

George Thorogood: Move It On Over—George Thorogood is a fascinating guitarist. The musical styles of Chuck Berry, B.B. King, and other R&B greats are all combined in his work, making him

an American rocker unlike any other. While Springsteen wraps himself in the flag and claims to be an American boy, Thorogood is busy *being* a real American, singing about gorgeous teen-age girls, broken hearts, hard living, and working-class blues in a way that reflects the 1950s-early 1960s American rock 'n' roll heritage. Having one Thorogood album is like having three or four old American rock albums all squeezed into one. The track from this album entitled "Who Do You Love" thumps out its beat in a way that only a handful of R&B masters can achieve; Thorogood is certainly one of them.

So there they are—ten albums that would keep me satisfied in isolation for the next five years. What about the rest of you out there? What would you choose? U2? Duran Duran? Eurythmics? Amy Grant? Write down your ten favorite albums on a sheet of paper addressed to me and drop them by the *Criterion* office; or, if you have a computer account, mail me your list, c/o BACCUHS (my user name). But make it quick—I've got a desert isle I'm itching to get to. Oh, by the way—I expect a violent hail of tomatoes for my Springsteen comment. I ask only that you take them out of the can first. □

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Thought versus action

by Brian Pander

Karl Marx wrote a political manifesto. It was an intellectual enterprise. Lenin inherited this manifesto and later put it into action. The result: the Soviet Union, nothing like the classless, socialist utopia Marx had envisioned.

Now look at this again. First, Marx provided the thought; second, Lenin supplied the action. And consequently, they failed to accomplish, in practical terms, their ideal goal.

Let's look at it another way.

Hamlet suffered in the first part of Shakespeare's play because he spent all his time in thought. He could not kill his stepfather—performing an action—because he was caught up in considering how, when, and where to do it.

In contrast, Romeo encountered difficulty because he acted without thought. He fell in love with Juliet before he could even consider that she was a Capulet. He killed Tybalt out of vengeance, not considering that justice might have been done without his having to put himself in jeopardy. And he killed himself only moments before Juliet awoke from her death-like sleep. His broken heart, not his intellect, drove him to suicide.

These two examples illustrate that neither the excess of thought nor the excess of action is an appropriate condition for the human.

What I have presented to you is a dualism, that is, a concept of two opposing yet fundamental properties which explain the universe. Of course, you're familiar with several dualisms already—good versus evil, male versus female, science versus art, for instance.

However, today I make a dogmatic assertion, much in keeping in the tradition of Socrates, Hegel, and others, that there are not two fundamental properties in the universe; indeed, there is only one. If you are so inclined, that fundamental property is God. Or maybe you think it is money.

But regardless of what you view that one fundamental property to be, if you do accept—with Socrates, Hegel, and myself—that there is indeed only one, then you must conclude that a dualistic explanation of the universe cannot be correct.

Either the universe is mind, or it is matter, or it is

some fusion of the two; they cannot both be wholly correct explanations of what the force of the universe is. The others can be treated in the same way, but ultimately, for the purpose of this particular article, either the human enterprise is thought, or it is action, or it is some fusion of the two; both cannot be wholly correct explanations of what the human enterprise is.

What is the wholly correct understanding of what the human enterprise is—is it thought, or is it action, or is it some fusion of the two?

I would suggest that to answer this question we should use the dialectic method. We consider the two contrasting views, we investigate precisely what we mean by each view, then we place each of the opposing views in the philosophical arena.

By asking the appropriate questions in this philosophical arena, we hope to "flesh out" the meaning of each contrasting view so that we can cut away the falsity while retaining the truth. Ultimately, this dialectic method leads to an expression of unity between the two once-contrasting views, and this unity is then accepted as the truth by all the philosophical participants and spectators.

Now all we have to do to conclude this article is apply the dialectic method to the thought versus action dualism to determine the wholly correct explanation of what the human enterprise is.

First, let's define what we mean by thought and what we mean by action. By thought, we mean that work of the mind (or brain—yet another dualism to resolve) which does not instantaneously affect the physical world. Thought is that enterprise in which Hamlet engaged to excess. In contrast, action is that work of the body which *does* instantaneously affect the physical world. Action is that enterprise in which Romeo engaged to excess.

It is not my purpose to confuse these artificial distinctions by pointing out that "to think" is a verb, and that a verb is an action word; nor will I waste space exploring the possible arguments that might arise from the consideration of a simple game of chess—where the action of the game actually occurs in the mind, and is merely manifested on the board.

Instead, I seek to resolve this dualism by appealing to the essence of the human spirit captured in a championship tennis match. This human spirit is the one quality which all humans have in common; without it, they are not human. Any human enterprise can be used to demonstrate this idea—from flying a jet plane to playing the bongo drums—any human enterprise, that is, so long as it is performed excellently, so long as the humans performing the enterprise are exhibiting their human spirit.

When Bjorn Borg plays a championship tennis match, each great point draws the essence of humanity out of him. Once the point begins, Borg doesn't decide where he will hit the ball and then it. There simply isn't time to do this. Instead, he is driven by the common human spirit, and this spirit unifies thought and action in every fluid stroke of his racket, in every graceful move he makes. Bjorn Borg does not mechanically think, and then act; instead, he engages in a human enterprise which unites these two instantaneously into *feeling* and *living* each point.

So what? What can an understanding of the human spirit contribute to us, the students of La Sierra in 1985?

Well, the real question is not so much what understanding the human spirit can do for us. That's an easy one! Taking a brief example from this article, if we really expect to succeed in putting any ideological agenda into practice in the University, we must not commit the error of Marx and Lenin by separating thought from action—by writing *Criterion* articles separate from a unified student movement. Instead, we must act as a body of human agents (not behavioristic machines), unifying thought and action, striving toward the realization of the human spirit.

But that's only one simple example of how to answer the easy question, i.e., what an understanding of the human spirit contribute to the students of La Sierra in 1985. The very difficult question to answer is this: what can we, the students of La Sierra in 1985, contribute to an understanding of the human spirit?

Think about that one. Someday, it might make a good *Criterion* article.

Theology: who needs it?

by Mark Holm

This has got to be an impossible article to write! I figure that Christianity's been around for close to two thousand years, and that the Jews were around for a few thousand years before that. Ever since God said "Let there be light" we've been trying to figure out what He's all about. And now this paper asks me to explain why we need to study God! That's like asking why we study the stars, why we examine our bodies, why we wonder about the shape, structure, and nuances of the world we live in. It would be easier to explain why we need Christ; but salvation is only part of theology.

Theology studies sin, scripture, church, man, and eschatology, just for starters! I might be able to tell you what theology is, maybe after an M.A. or a Ph.D., that is. But why we need it?

I've made a few assumptions here. I figure that, since this is a Christian school, we can all make an educated guess about why we need theology. Most of us would joke that we need theology *credits* to graduate! Face it people, most of us have sat in Bible class since the time we were old enough to sing "Who has come to Sabbath School." But do we really need theology?

Why not make the whole thing more understandable, and focus on one part of theology. How about being practical, and looking just at salvation. I mean, that's all we really need, that's all that really matters, so to answer the question "Why do we need theology?" I'd have to say that theology tries to get us saved, and that's all we

need to worry about. Case closed!

Wait. I don't feel comfortable with that. I mean, who does the saving? Well, God does. And why does he save me? Because he loves me! What do I have to do to be saved? Ask him to come into your mind and body, and you'll be saved!

But that still doesn't answer why we need theology; it's just a comical sidestep of the real issue. Theology deals with the basic issues of life. Have you ever asked yourself why you sin? Theology tries to answer that. Have you ever wondered about death, sex, marriage, and politics? Theology tries to respond to those questions too. "It only *tries*, Mark," I can hear you say. Well, yes, people, it can only try! In a world where we find answers and draw conclusions only through what can be detected by our five feeble senses, theology deals with those things that transcend our puny little minds. This doesn't mean that all theologians are above the sciences, and that theological conclusions are somehow better than what we view as cold, hard facts. Anybody who knows world history can see that theological Pietism doesn't work in relationship to science! I feel that theology is more basic than that.

We need theology to help us understand who we are in relationship to who He is. We need theology to help us study and grapple with the facts of what man is, and what man can do, and what he can't do. I think that we all should see how much we really do need theology—

the study of God. It would be nice if theologians realized how much they need us, and tried to explain things to us instead of talking their way into obsolescence. We need theology. We all want to know about God. And I believe that everyone of us desires to be saved. Why do we need theology? I think it's because we need to understand how much God really needs us to be with Him.

PERSONALS!!!

Free space is available in the *Criterion* for personals. Anything—well, almost anything—is OK, from romantic poetry to ride-sharing requests. Slip your personal under our door, or put it in the *Criterion* envelope outside the ASLLU office complex. We guarantee anonymity when requested.

But this is all so theoretical, so philosophical, so distant. We all know that there's no ultimate answer. You have your belief, and I have mine, and so life goes on—at least for those of us who weren't aborted. But the young activist wasn't so distant. He was and is real—part of the here and now. The one hundred or so protestors weren't on the evening news, an arm's length away from convenient obliteration. They had crept close, much too close, to reality. It wasn't Monday afternoon, in front of Somewhere Else. No, the front page had come to life. It was Sabbath morning, ten to twelve, across the street

from the Adventist church, and in front of the typically-accompanying hospital. It doesn't matter that the droves of SDA's crowding on the church steps, mouths agape in disbelief at the protestors, weren't in La Sierra or Loma Linda, but in Takoma Park. It is of little consequence that the target of the demonstrators was Washington Adventist Hospital, and not the White Memorial. The issues transcend geographic boundaries. The questions are pertinent to all Christians, coast to coast.

Should Christian hospitals allow abortion? Is it hypocrisy, as the young activist maintained, to allow abortion while avowing Christian values? Sure, from a legal standpoint, everyone has freedom of

choice, but from a Christian perspective, if we believe that the God-given gift of life begins at conception, how can we condone the extinction it's extinction?

The hospital administration claims neither to encourage or condone abortion, asserting that the decision must be made by the patient and the physician. The hospital points out, however, that it would be the first to comply with any legislation regulating abortion. An obvious problem with this stance is that what is legal is not always—if ever—moral. The hospital's position seems coincidentally similar to that non-committal Roman who washed his hands of another explosive "problem" two thousand years ago.

Is it possible that abortion is an issue that brings divinely-inspired principles into head-to-head conflict, where freedom of choice is butts heads with "thou shalt not kill?" The questions endlessly persist, unanswered and possibly unanswerable. Does LLU Medical Center, or the White Memorial, or any other of the myriad SDA hospitals and health-care institutions, allow abortion? If so, perhaps they should come up with better reasons for their position than their Washington counterpart. Otherwise, next Sabbath morning might not be as peaceful and otherworldly as the apathetic past might suggest.

NOT GREY BUT PURPLE

by Paul E. Bacchus

On one demented summer night
Under the dim hypnotic candlelight,
Someone spoke of a third entity.
And I questioned its existence, naturally

With time I contemplated my hypothesis,
And with tears I struggled for a synthesis.
How could I describe such an entity?
Or was it just a foolish impossibility?

In anger I smashed with all my might,
For I could not envision more than black or white.
Is there a third realm to define?
A dialectic battle now possessed my mind.

I stared at the ceiling in realization.
There is good and evil—and their combination.
Something so obvious I was not searching for,
But arcanum known through metaphor.

With black or white I cannot explain.
With grey there is no truth to gain,
Unless unveiled in personal introspection.
I unmask and envisage this mortal connection.

For this third entity I have found
Represents only the mortal's innate and unbound.
Then there is no more truth than what is known,
And not grey, but purple, remains to be shown.

AN INVITATION

by Bruce Dern

The haggard rider mounts his blood-red steed.
As fast as thought, he joins the cloying mist.
The vengeance of whate'er gods may exist
He calls on those who'd strive to slack his speed.

The mists depart. A desert looms before.
And in its midst, a fair oasis lies.
With longing looks, and haunting, mournful cries,
Its sirens for his company implore.

With force of arms he turns them; no mirage
Can stay his progress, keep him from thy side,
To which with fearful haste I'd bid him ride,
Though blood be drawn by enemy barrage.

A hardy band of warriors now contends
To halt him, since the sirens' song sufficed
For naught. They look to seem him in a trice
With shattered form, divided to the winds.

They reckon ill, for he the better proves.
They part asunder at his fierce advance,
Or spend themselves upon his outstretched lance,
While on he's borne by mighty auburn hooves.

At last he finds thee, tells thee of my plight,
Presents the parchment for thine eyes to see,
The missive that contains my humble plea:
"I pray thee, dine with me this Sunday night."

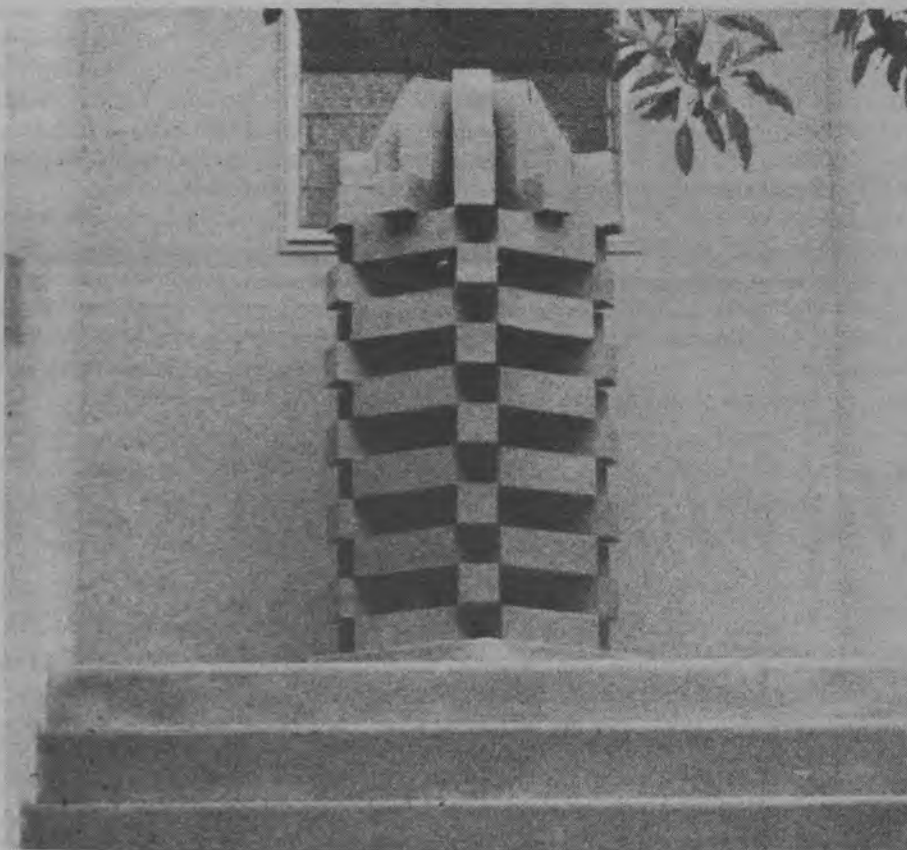
MAKING MAN WHOLE

Off-Campus Dating Regulations

To make arrangements for dating off-campus, the student should submit the proper leave slip 24 hours in advance or see the dean personally for approval. For the local area, a sign-out page is kept at the lobby desk for the convenience of the student. It is important to follow leave procedure consistently—Sabbath, Sundays and weekdays. Failure to make leave slips and to submit them causes serious problems. The dean needs to know where to contact the student at all times.

—Student Handbook

(This selection from the *Student Handbook* is brought to you courtesy of the ASLLU and the *Criterion* staff.)



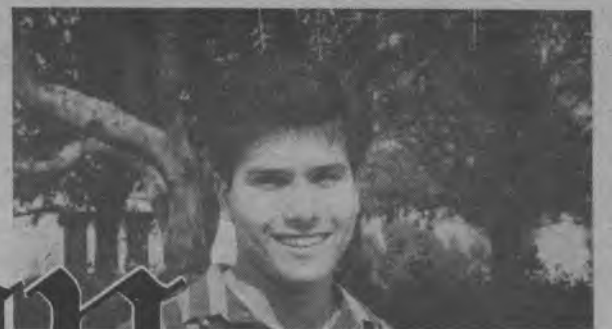
PAGAN SHRINE ON CAMPUS?

Nestled in a niche on the side of HMA, this bizarre creation seems open to all sorts of possible explanations. What's yours? As part of our continuing quest to help students meet the almost unbearable burden of tuition, the *Criterion* will pay you \$5 if it's the right one. Yes, that's right: a whole \$5. And you'll collect the same vast reward for the most creative incorrect suggestion. Call us, or drop your answer by the office during regular hours.

LAST WEEK'S OBJECT: A telescope mount.

WINNERS: Jose Muinos (correct answer)

Paul Landa—"In answer to your question on page 8, "What Is This Object?" Quite obviously, it is a Pavlovian Dog-Feeder. A bell rings, prompting any smart dog to leap at the protruding device which activates a small trap at the bottom of the device which dispenses a tasty morsel of 'Doggy Food'!" Rather than a Pavlovian Feeder, Ken Dickey suggests that its utility for dogs is analogous to that of a fire hydrant.

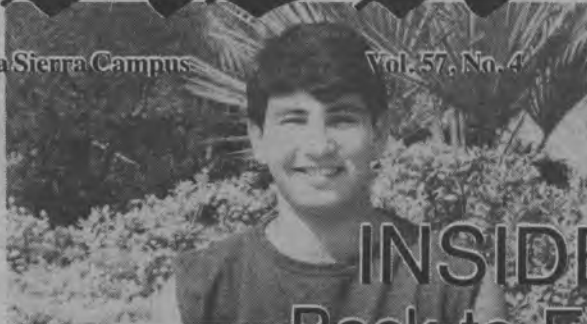


La Sierra Criterion

25 October 1985

Loma Linda University, La Sierra Campus

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INSIDE:

Back to Egypt

Randy Isaeff shares his fears about proposed cutbacks.

Jewelry uproar

Community members reaffirm their support for Loma Linda Academy's controversial stance.

Power of the purse

Is a sophisticated marketing strategy behind University standards?

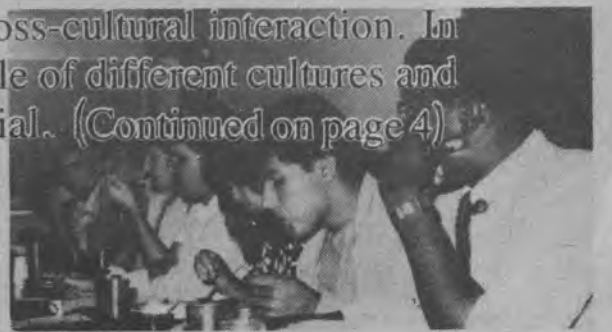
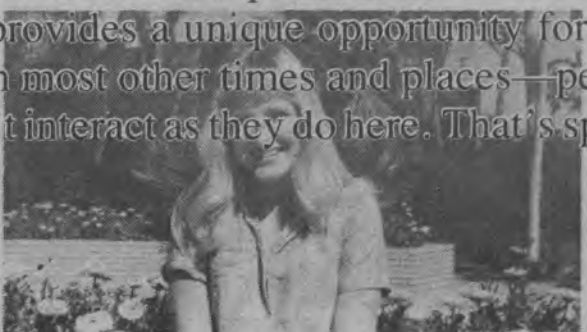
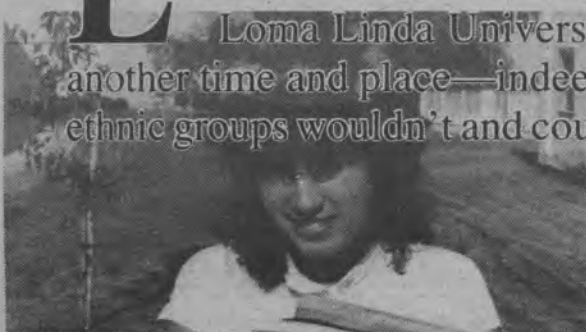


The La Sierra melting pot

by Paul Mallory

LU/LSC: 75 languages spoken. One-third of students on campus foreigners. Half of these on student visas. More than 70 countries represented.

Loma Linda University provides a unique opportunity for cross-cultural interaction. In another time and place—indeed, in most other times and places—people of different cultures and ethnic groups wouldn't and couldn't interact as they do here. That's special. (Continued on page 4)



LETTERS

Editor:

Recently, I was helping out in the computer room, programming a terminal with personal listings for the *Classified* publication for 1985-86. Several comments which people had written to accompany their vital statistics were, it seemed to me, somewhat suggestive. Not wishing to take the mantle of censorship upon my shoulders unilaterally, I turned to those in authority. I was instructed not to type in anything with the word "it" it it. Innocently, I inquired why. I was told that the word "it" was, in

and of itself, highly suggestive and could be misconstrued. At fist, I was taken aback that anyone, however prurient of mind, could read anything into such a simple, forthright pronoun. However, upon reflection, I see the soundness of this editorial policy. Does not the modern vernacular abound with such phrases as "Go for it," "Do it in the dirt," "Get it on," and "Take it easy." Was not Clara Beau called the "it" girl? Let's face "it." The lascivious mentality of our age has perverted this once innocent pronoun into a vile cipher of the unmentionable thought which is on every-

one's mind. We should not stand for "it." We should have done with "it." I, for one, have had "it" up to here. Let us banish "it" from our midst. Let us remove "it" from our vocabulary. Let us delete "it" from our lexicons. Let us extend the wise and prudent editorial policy of the the *Classified* to all campus publications, beginning with the *Criterion*. I'm sure most of the people on this campus share my desire to have "it" out right here and now.

Yours truly,
Richard B. Reed

Editor:

As a freshman, I came here very frightened and very uncomfortable away from home. But eventually I settled in. I knew there would certainly be problems, but one has recently developed which has deeply affected me.

How dare some people call themselves Christians and act as perfect hypocrites? At this point, I think of only four people who have had such a blatant, psychotic change of personality. Incredulous. Three of us began as friends, the other, an acquaintance. Over a period of weeks, I began noticing different people emerging from the originals. I feel DUM-

FOUNDED. One night worship together, the next, strict indifference.

I've experimented with different attitudes—matching their attitudes, complete indifference, and attempted cheerfulness—none of which brought positive results. Snubbing and mild mockery have also had their parts.

Of course, there are a few students and teachers (one in particular) which have been exceptions. They have been consistent in their friendships—good people—and I thank them. But overall . . .

Two things keep me going: remembering Christ's example in the same situations and fi-

nally leaving this frigid prison, (for I have had other major run-ins). I think of the GLORIOUS LAST DAY of finals, which will NOT be SOON ENOUGH, when I WILL BE FREE AT LAST. Regrets? ABSOLUTELY NONE. And it will, and will not surprise me if I hear, "Oh! It's been so much fun! We'll have to keep in touch! Good luck!" To that I will want to say, "Save it. You're transparent. Leave me alone, for isn't that what you have done in the past?"

A Senior Seeing Relief In
Sight

Nefarius:

This is in response to the article you wrote for the *Criterion* on October 10, 1985, entitled "Sinner in the hands of an angry chicken." I hope you didn't mean what you had written because it sounded more like a joke.

It seemed that you were passing judgement upon the meat eaters, something in which was taken very seriously. Where on earth did you get the idea that being a vegetarian would make you more righteous than being a meat eater?

If God was going to condemn a person for eating meat, why did Jesus feed the five thousand with fish? A cannibal may go to heaven while a vegetarian may not. It is not what a person eats that will decide a person's salvation, instead it is what is in that person's heart. In Romans 14, Paul wrote, "One man has faith that he may eat all things, but he who is weak eats vegetables only. Let not him who eats regard with contempt him who does not eat, and let not him who does not eat, judge him who eats, for God has accepted him." So you see, it

doesn't matter if you are a vegetarian or not.

Each person will be judged according to the content of his heart. "I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean." (Romans 14)

Your Benevolent Carnivores

P.S. By the way, the sound of your name brings chills of nefariousness upon our benevolent bodies.

Editor:

This is an open letter to you and your readers. I won last week's \$10 prize for correctly answering the question on the telescope mount. But to my sur-

prise and shock and disdain I have yet to see one copper penny. I don't want to sound desperate, but I also don't want you to sound cheap. What's the haps, BUD? Cough up or resign!

Yours truly,
Jose Muinos
Instructor
Math and Computing

The *Criterion* issue you're holding looks at what I think is one of LLU's most attractive features: diversity. Students from across the globe come here to sample the Adventist lifestyle in a Southern California setting. Many thanks to Paul Mallery, a long-time friend, trusted confidante, and dedicated staff member, and the utterly delightful charming, delightful, and competent Carine Bossuyt for their tireless efforts in making this week's paper possible.

Look next week for a discussion of University governance, and the work of the Strategic Planning Commission.

Au revoir, chers amis.

J. W. Chiu

La Sierra Criterion

25 October 1985
Volume 57, Number 4

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The *Criterion* welcomes letters and unsolicited manuscripts, but assumes no responsibility to print either. Letters and manuscripts will be edited as necessary.

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Sunday	10:00 AM - 4:00 PM
Monday	10:00 AM - Noon
Tuesday	11:00 AM - Noon
Wednesday	By appointment
Thursday	By appointment
Friday	10:00 AM - Noon
Saturday	By appointment

LLA jewelry stance upheld

by Gary Chartier and Curt Hardin

An October 22 meeting of the Loma Linda Academy Board of Directors was highlighted by discussion of the Academy's jewelry policy, discussion prompted in part by the concerns of Loma Linda University administrators.

While the Academy bulletin states "Students are asked to refrain from wearing conspicuous jewelry," Principal John G. Kerbs had noted in an April letter to parents, students, and community members that, if students do not cooperate with the stated policy, "we will simply know that they have chosen not to cooperate, but that we will very much appreciate it if they do." In the view of some connected with other institutions in the surrounding community, this laxity of enforcement has made it difficult for those favoring harsher techniques to maintain credibility. Communications from the Southeastern California Conference made it appear to the Academy administration and faculty that Conference-level action would be taken to resolve the perceived problem if it were not dealt with to on the local level to the satisfaction of the Conference. Conference President Thomas J. Mostert met with Academy Board members in an attempt to correct what he claimed were misapprehensions about Conference administration's willingness to intervene in this essentially local matter.

Despite assurances from Mostert that the Conference had no intention of interfering, numerous community and board speakers expressed concern that such intervention might be forthcoming if the Board reaffirmed its support for Kerbs' handling of the jewelry problem.

Parents and other community members who spoke at the meeting were unanimous in their support for Kerbs and his enforcement of dress policies. Investment counselor Eddie Ngo suggested that petty is-

sues like concern over jewelry had separated him from the church for fifteen years; he was grateful to Kerbs that his daughters had avoided similar oppression while at Loma Linda Academy. Glenn Foster, M.D., thanked Kerbs for continuing to foster the positive climate his six children had enjoyed while at LLA. An Academy faculty member told the Board that, while he had previously opposed Kerbs' approach, he was now confident that it was successful in encouraging students to think, rather than merely obey regulations, thus representing a desirable alternative to the hard-line stance some seemed to desire.

Vice-Principal Ron Morgan noted that, during the past two years, LLA has experienced an enrollment surge of approximately one hundred students.

University President Norman J. Woods discussed what he viewed as the dangers inherent in rugged individualism. Comparing modern Loma Linda with the Old West, Woods affirmed that cowboy days were over, and with them the radical adherence to personal autonomy that had characterized them. Woods reminded the Board that LLA was part of a church family, and that this status imposed restraints that might not otherwise be necessary.

Loma Linda Academy clearly does not believe that a problem exists; the Conference, by contrast, remains concerned about the implications of LLA's approach for dress policies at other institutions. While Dr. Woods informed *Criterion* staff members following the meeting that a committee to study University personal appearance standards, LLU has since resolved the jewelry question. Until it does, the spectre of a school that has successfully implemented another approach is sure to haunt those unwilling to consider the possibility of change.

News Briefs

by Shelley Rathbun

Costa Mesa—Two men threw handfuls of stolen money from a car window while fleeing police. Traffic was stopped as motorists scrambled for the money and returned it to the police. The two men have been booked on suspicion of armed robbery.

Cairo—Thousands of protesting students were dispersed by riot policemen using tear gas and clubs on Saturday. The students were protesting America's interception of the Egyptian plane carrying the hijackers of the *Achille Lauro*.

Frankfurt, West Germany—A peaceful demonstration was held across West Germany by hundreds of workers. Their goal: to show their outrage at West Germany's unemployment rate, currently at 8.6%, and cuts in welfare programs.

The Philippines—Thirty-one people were killed by Typhoon Dot before she finally moved away from the islands. Heavy rains battered the islands, along with winds of up to seventy miles per hour.

Washington—A summit meeting between the US and the USSR has been set for November 19-20. President Reagan plans to speak "openly and frankly" to Soviet leader Mikhail Gorbachev. The President believes that the summit's success hinges on Soviet willingness "to address the real sources of tension in the world."

San Francisco—Dan White, killer of San

Francisco Mayor George Moscone and Supervisor Harvey Milk seven years ago, took his own life on October 21. White died of carbon monoxide poisoning.

Tunis, Tunisia—A senior PLO leader stated that the four hijackers of the *Achille Lauro* were acting under the written authority of Mohammad Abbas.

United Nations—Israeli Prime Minister Shimon Peres told the General Assembly that he is willing to go to Jordan to negotiate peace in the Middle East.

All inductees into the Armed Forces will now be tested for AIDS, the Pentagon has announced.

Salt Lake City—On Wednesday, a car bomb exploded near the Mormon Tabernacle, critically injuring one man. Two similar bombs were detonated on Tuesday, killing two. Authorities cite revenge as a motive.

Monterey, California—Dr. Leonard Bailey announced that Baby Fae died because the baboon from which her heart was transplanted had a blood type different from hers, causing the infant to develop antibodies to her own blood.

Stockholm, Sweden—Two Americans, Herbert Hauptmann and Jerome Karle, received the 1985 Nobel Prize for Chemistry. Their work in determining crystal structures has become indispensable to chemists.

College Life

Spelvin AWSB President

by George Spelvin

(Editor's note: This week, columnist George Spelvin is on leave, celebrating his election as President of the newly-formed AWSB. In place of his usual column, here is his campaign speech, delivered at the first-ever AWSB meeting on October 1. George ran unopposed.)

"If I am elected President of the AWSB, I will do all that is within my power to give this club a positive reputation. I feel that the AWSB has the potential to become of the best, most fulfilling clubs on campus.

"I believe in the philosophy upon which this organization is founded: that people of a common cultural background should come together for fellowship. All of us present here today share not only common interests, but also a common language, a common heritage. This we must never forget.

"When I am elected, the year will be filled with a variety of activities, all designed to promote awareness of our heritage. Bi-monthly Tennis Matches will be organized, and day-trips to local Poetry Readings will be held. Several parties are already in the planning stages. Features

for the parties include Cheese-Pizza, listening to Strauss Waltzes, and playing Party Games.

"The primary Social Event of the year will be the First Annual Two-Bit Lawn Picnic. Bring your friends and dates. White bread will be served, along with apple slices, processed cheese, and Martinelli's 'vege-wine.'

"The highlight of the year, and the event requiring the most imagination and planning, is, of course, the Festival of Nations. Already in the planning stages is an Appalachian Exhibit, featuring authentic Appalachian Food and Music. The special guest speaker, Doc Allen Jones, will present his paper, 'Blue Babies: How to avoid them, and what to do if you get one.'

"I think you can see how dedicated I am to the AWSB. I think I have the determination and will-power needed to make the AWSB thrive. That's why I'm asking you to elect me, George Spelvin, the next (and first) President of the Associated White Student Body.

"Thank you."

The paradox of Republicanism

by David Hoppe

"That government is best which governs least," wrote Henry David Thoreau over 100 years ago to a nation of rugged individualists; a nation which was hardly a nation at all, but a collection of diverse groups and individuals with little use for government. America was a nation whose free environment encouraged, even promoted, this diversity and individualism. Freedom allowed a man to choose how, when, and where he would make his living. It allowed him to choose how and when he would worship, and, not insignificantly, whether he would worship at all. Freedom allowed a man to be successful, and it allowed him to fail miserably, without so much as a hint of sympathy.

This was the climate into which the Republican Party was born. Eventually, Republicanism would become associated with the ideals of less government, more private initiative, and *laissez-faire* economics.

Yet, within the last decade, a curious hybridization of ideals has occurred within the Grand Old Party. Those who once demanded that government "get out of our lives" now demand that government assist us in making our most personal decisions. Those who once advocated the lofty concept of government as the "guardian of liberty" would now have it discriminating right from wrong like a doting great aunt.

The Republican Party, encouraged by

the advent of the "New Right," seems to have accepted the philosophy that government has a perfect right and obligation to ensure that Americans remain loyal to "traditional" values. While this may be considered an admirable goal in some circles, it is undeniably a departure from standard Republican philosophy, and arguably, traditional American philosophy of good government.

The irony of the situation is that while Republicans seem prepared to deny the legitimacy of the individual as a moral decision-maker, they continue to stress individual economic accountability.

The result is a party which simultaneously advocates individual fiscal responsibility and collective moral responsibility; a party which insists on the virtues of the individual as an economic decision-maker, while denying that such individuality exists on a moral level. How can Republicans deny any obligation to failing farmers, while asserting an obligation to act as their moral guardians?

It would seem that the ideal Republican government is "small" in its perceived obligations and "big" in its perceived authority.

If we are to assert that economic obligations extend no further than oneself, we must also admit that moral obligations are equally, if not more, intensely personal.

See PARADOX, page 6

ETHNIC DIVERSITY AT

Cover story: the La Sierra melting pot

Continued

This *Criterion* issue is intended to help you understand this specialness. For those interested in foreign travel, the first in a series of articles by Carine Bossuyt describes her year of study in Spain. A list of on-campus ethnic clubs is also included, together with summaries of their activities. Interviews with foreign students, and articles by an Ecuadorian national and a Filipino-American provide a multicultural perspective on life at LLU.

We hope that this issue will help you to understand that we are all different. We come from different places, different cul-

tures, different religions, different belief systems. We come garbed in different skin colors, different hair-styles, different sizes, different ways of relating. We come offering our ideas, our views, our thoughts, our heritage of hundreds of generations of uniqueness.

Our differences have much to offer. Yet at the same time, we are all children of the same God. Created in His image, none is better, none is worse than the other.

When we realize this—that we are different children of the same Father—then we are truly brothers.

Foreign students share views of LLU

by Carine Bossuyt

Loma Linda University's ethnic diversity has always fascinated me. This *Criterion* issue gave me the opportunity to meet and talk with various students from differing cultural backgrounds. I do not pretend to cover everyone's opinion, experience, or ethnic group. These people happily gave me their perspectives on America, La Sierra, and the almost unbelievable diversity of our campus.

Luis Leon has been here for two years. He is Cuban, but lived most recently in Costa Rica, where he studied at an Adventist academy. "Americans are friendly," he says, "but it is harder to make friends here." He viewed his campus in Costa Rica as a big family. There, people are very open, and everybody knows everybody else. To him, Americans are far more reticent about serious friendships than Costa Ricans.

Compared to academy, La Sierra seems very liberal to Luis. A 10:30 curfew is amazing when Costa Rican rules required all students to be in bed at 9:00 PM! He is happy to be a part of our student body, and feels comfortable interacting with everyone.

Nayla Aad is a Lebanese graduate student. She appreciates American honesty and simplicity in communication. In Lebanon, family life, traditions, and history are the center of one's existence. Here, she regrets Americans' superficiality, and their lack of well-grounded relationships. She values greatly the freedom of thought and action found in the United States. Nayla realizes that social prejudices hardly exist here, and feels that everyone is friendly regardless of their ethnic background.

Annette Hidebrandt, from West Germany, arrived in California four weeks ago. She believes that, while Americans in general are friendlier than Germans, they tend to be superficial in their relationships. A German will be more distant when one first meets him, but as time goes by, and one gets to know him better, friendship becomes stronger than here. On the other hand, she notices that people are more polite and helpful to foreigners than in Germany—at least if they speak English! At the Adventist school campus where she studied before coming here, rules were not as strict. For instance, wearing jewelry did not provoke problems with the administration. She felt a little strange when she realized that she was the only Caucasian taking her first English as a Second Language test, but she appreciates this diversity on our campus. "It's better for communication and to understand other cultures," she says. But she is amazed by questions like "Where is Germany?" or "Do you have televisions and washing machines there?" It seems to her that some Americans are limited in their knowledge of other countries. She is shocked to see so many simple and stupid programs on tele-

vision.

Gurpal Phaguda is Indian, born in Uganda. He has studied both in India and England. He arrived here three years ago, and he's noticed a clear difference. In Uganda, he notes, to be accepted as a part of the people, one must learn their popular dialect, as well as Swahili, the official language. This way, you show your interest in being included in their community. The longer you've been in their country, and the better you know their dialect, the more they'll accept you. In India, divorce hardly exists. The family is the center of a person's life and concerns. Parents take care of their children until they marry, and usually the entire family helps in choosing the future bride or groom. In Uganda and India, public displays of affection are considered out of place. While Gurpal likes the variety of ethnic backgrounds here at La Sierra, he was shocked at first by interracial romance and marriage. "In this land of immigrants, discrimination hardly appears," he comments. He greatly appreciates the kindness and friendliness of LLU faculty, students, and staff.

Hun Tan was born in Cambodia. This is his fourth and last year at La Sierra. His cultural background is very rich: a Chinese mother, a Vietnamese grandmother, and a Cambodian grandfather. Before coming here, he studied in Paris for eleven years. The main difference he notices between his native culture and America is that, in his culture, respect for family honor is more important than individual preference. Throughout his varied experiences, he has come to realize that traveling teaches you many things not to be found in books. He has learned to communicate with and understand other cultures. He has noticed that, when one travels out of his country, he can judge his country from a different perspective, accept the fact that his country is not the best and most unique one in the world, and see its advantages and disadvantages. He believes that our campus is a great place to learn to relate to other cultures. It is not as good as traveling, but it is better than books, because we experience intercultural contacts every day. This helps us learn to be more tolerant, and to criticize less. Thanks to these periodic contacts, we become aware of people's differing methods of communication, and their unique cultural customs; thus, we learn to understand them better. This is a very important aspect of our attempt to complete our education and prepare ourselves for future life.

People with different ethnic and cultural backgrounds view the American society and our campus in diverse ways. For me, there is no good or bad culture or ethnic group. We are all different, but all equally valuable. To learn the truth of this, you need only take advantage of the opportunity La Sierra provides for exposure to different people and different cultures.

DEMOGRAPHIC STATISTICS

Loma Linda University 1984-85			
Ethnic Background			
Asian/Pacific Islander	458	25.3%	
Asian Subcontinent	35	1.9%	
Black/Negro	201	11.1%	
Caucasian	868	47.9%	
Indian/Alaska Native	6	.3%	
TOTAL	1811		
National Origin			
Anguilla	1		
Antigua	1		
Argentina	4		
Australia	4		
Austria	1		
Bahamas	1		
Belgium	1		
Bermuda	4		
Brazil	2		
Burma	1		
Chile	2		
Canada	19	1.0%	
China, People's Republic of	3		
China, Republic of	28	1.5%	
Colombia	2		
Costa Rica	4		
Cuba	6		
Dominica	1		
Ecuador	4		
Egypt	1		
El Salvador	3		
Ethiopia	2		
Germany, Federal Republic of	2		
Greece	1		
Guatemala	3		
Haiti	1		
Hong Kong	8		
Honduras	2		
India	13		
Indonesia	44	2.4%	
Iran	6		
Iraq	4		
Jamaica	4		
Japan	23	1.3%	
Jordan	2		
Cambodia	2		
Kenya	3		
Korea, Republic of	56	3.1%	
Kuwait	3		
Lebanon	10		
Libya	2		
Malaysia	16		
Mexico	11		
Montserrat	1		
Netherlands Antilles	1		
New Zealand	2		
Nicaragua	3		
Nigeria	4		
Pakistan	1		
Panama	8		
Paraguay	2		
Peru	8		
Philippines	22	1.2%	
Rumania	4		
Saudia Arabia	21	1.2%	
Singapore	6		
Spain	1		
Sweden	1		
Syria	3		
Trinidad and Tobago	7		
Thailand	8		
Turkey	1		
United Arab Emirates	4		
United Kingdom	16		
United States	1361	75.2%	
Uruguay	1		
Venezuela	1		
Viet-Nam	9		
Western Samoa	1		
Yemen	1		
Yugoslavia	1		
TOTAL	1811		
Religious Affiliations			
Anglican	2		
Assemblies of God	1		
Baha'i	1		
Baptist	16		
Buddhist	14		
Calvary Chapel	1		
Charismatic	2		
Christian	39	2.2%	
Congregational	1		
Dutch Reformed	1		
Episcopalian	3		
Four-Square	3		
Greek Orthodox	4		
Hindu	2		
Islam	41	2.3%	
Jewish	1		
Latter-day Saints	3		
Lutheran	10		
Maronite	1		
Methodist	10		
Non-denominational	6		
Pentecostal	5		
Presbyterian	20	1.1%	
Protestant	12		
Reformed	2		
Roman Catholic	80	4.4%	
Seventh-day Adventist	1436	79.3%	
Sikh	1		
Southern Baptist	1		
Unitarian	1		
None listed	91	5.0%	
TOTAL	1811		

OUR GLOBAL VILLAGE

For the first time in all of time men have seen the earth—seen it not as continents or oceans from the little distance of a hundred miles, or two or three, but seen it from the depths of space. The midæval notion of the earth put man at the center of everything. The nuclear notion of the earth put him nowhere, beyond the range of reason, but lost in absurdity and war. This latest notion may have other consequences. It may remake our image of mankind—no longer that victim off at the margins of reality, and no longer that preposterous figure at the center. To see the earth as it truly is, is to see ourselves as riders on the earth together, brothers who know now that they are truly brothers.

—Archibald MacLeish

LOMA LINDA UNIVERSITY

INTERNATIONAL DIMENSIONS

Do you want to enrich your knowledge of different countries, cultures, religions, and languages? The International Dimensions program (INDM) gives you an opportunity to become more acquainted with the world around you and understand current issues while fulfilling your general education requirements. Students actually gain time by choosing INDM rather than the standard general education track.

Instead of taking specific courses in English composition, speech, behavioral sciences, and some history and religion, students use and improve their oral and written communication skills in all INDM classes, while enlarging their knowledge of diverse cultures.

The program includes area study classes that focus on regions like Europe, the Middle East, and Africa. In each of these classes, students receive a complete picture of a given area, studying its food, economy, ethnic groups, politics, and other aspects of its culture.

In "World Religions," students learn about different religious beliefs and customs.

Through other classes, such as "Human Being and Society," "Global Issues," and "The US in the World," students explore human behavior in different societies, and become familiar with current problems and more aware of worldwide issues.

Upon completing INDM, you realize that:

"We cannot overgeneralize. All people in Europe are not the same, and they don't all speak English, French, or German."

"Africa is not a dark continent where people live in huts and walk naked among wild beasts."

"All Arabs are not Moslems, and the Middle East is more than an oil field in a desert."

"We must be more critical of what we hear and read in the news."

"Eskimos have several words for snow, but only one for any kind of tree."

... and many more things about our diverse world and its inhabitants.

Two INDM classes are offered each quarter, so the program can be completed in two years. INDM faculty are specialists from such departments as Modern Languages, History, and Social Relations. Classes are often enhanced by guest speakers, films, student presentations, and simulations.

No matter what your educational objective—BA, BS, BBA, or BFA—INDM can help. It's a great opportunity to fulfill basic requirements that gives you an extra edge in advanced studies and your career as well. INDM students learn to be world citizens who are able to function better in our global society.

For additional information, contact Margarete Hilts, program director, at LS 101, x2055

Prepared by Carine Bossuyt, Aena Prakash, and Marie Ramos
International Dimensions

European escape

by Carine Bossuyt

A student's life can become a little tedious and hectic. All that running around from class to class, from the library to the cafeteria, and four years of College go by like a train through the desert. You may have some fun at times, but you're only half-awake. I want to show you that life can be quite generous and very exciting. Let me relate my experience, the event that made my student years travel by, not as a train racing through the desert, but like a deer gingerly exploring a cool, green oasis.

I am on a bus, traveling on small mountain roads, discussing with a fellow traveler the cultural differences between his Northern customs and those of his compatriots from the South. The vivid scenery envelops us. Suddenly, our bus sways around the last curve. What a shock! Before us an ocean village exposes its narrow, hilly streets. Smiling people stroll and chat. Women with baskets filled with fruits and fresh bread. Whitewashed houses with bright flowers on each window. A little lower, fisherman, repairing nets in front of their blue, green, or red boats, moored in a tiny protected port. Yet further, like a flock of little sheep, crests of foam run on azure waves. I suddenly realize that all conversation has ceased. We hear only exclamations: "Ah!" "Wow!" "¡Que impresionante, no?" My friend brings me back to reality. "¡Si, señor, increíble!"

Yes, **this** is Spain. The impressive, colorful, surprising, romantic, proud mother of Flamenco. All this on that unpredictable and mystical peninsula that she shares with Portugal. That land of olive trees, sunflowers, thousands of churches and great castles, gay and sad guitars, songs and dances, golden beaches and lush mountains, and passionate history.

If you're still day-dreaming about a change, imagine yourself doing something out of the ordinary in an exotic place. Consider taking a break in your academic program to fly across the Atlantic to spend one, two, or more quarters on the Iberian peninsula. You will never regret your experience and its numerous rewards.

I will mention a few advantages of travel that I find essential for any person interested in enriching personal communication. Whether your emphasis is business or physics, expand your horizons. Don't just dream and drool. Jump on the oppor-

tunity while you're still young. Go for it!

No one can deny the fact that learning a foreign language enlarges one's universe. Since I learned English and Spanish (French is my mother tongue), I feel much more open to other cultures, and have greater understanding of other peoples' points of view. When you learn Spanish, you can travel to almost any country in America from Canada to Chile, not to mention Spain. You have more career opportunities, especially in California, and you open the door to meeting thousands of people.

Need some advice? Take a Spanish class or two from our own very competent professors. You will then be ready to enroll in a Spanish program in Spain itself. Such programs are numerous and very helpful. I will describe in more detail the different possibilities in a future issue of the *Criterion*.

While in Spain, you will not only meet Spaniards who are very open and happy to help you, but also other students from all over the world. All are attracted by a common interest: learning a new culture and language.

Imagine: soon, you will travel around with your new friends, and you will make more friends in each place you stop. And if you wish, the rest of Europe lies very close by, eager to show you its own wonders. However, don't try to see everything at once. Don't race through Europe trying to see every city you've ever heard about. Take more time in fewer cities. After so many centuries of existence, Europe will not disappear soon; and you can take another trip later to visit the areas you missed before.

Finally, you'll learn to survive on your own. You will understand that it is not difficult once you've taken the first step: deciding to go. You will receive such satisfaction once you've realized your dream that you will wonder why you hadn't thought about it earlier. Soon, you'll want to share your marvelous experience with others and wish them the same opportunity—just as I am doing now.

Wide awake now? Starting to believe that your dream may come true? I've covered very little in the last few lines, so keep your eyes peeled for details and specifics for planning your trip in future issues.

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OBSCENE
LETTERS!!!

You won't find them in the Personals section of the *Criterion*. But you might find almost anything else there—requests for . . . com-

panionship, insulting diatribes, student-provided services, ride-sharing requests, ad nauseum. Send it to us via campus computer MAIL, slip it under our door, or insert it in the incoming stories envelope outside the ASLLU office complex. Anonymity guaranteed.

CALENDAR

Friday
October 25

Men's Soccer Intramurals begin today.
6:05 PM: Sunset
6:30 and 8:00 PM, Commons: Candlelight Communion

Saturday
October 26

2:00 PM, HMA: Sabbath concert
4:00-8:00 PM: Portland Academy Alumni Reunion, 24414 University Avenue, Loma Linda. For information call Elsie Peterson at 796-8992.
9:00, UCR, The Barn: Budd Reed and the Rip-it-ups.

Sunday
October 27

International Student Club South Coast Plaza shopping trip and supper at the Spaghetti Factory.
2:00 PM, Music Center, Ahmanson Theatre: The play "The

Unvarnished Truth," starring John Ritter, will be showing now until November 16, 1985. For student discount ticket information, call 213/972-7337.

Monday
October 28

NTE (core) testing: Library 122
Dietetics testing: Library 122
6:00, UCR, The Barn: Monday Night Football.

Tuesday
October 29

10:00 AM, Church, Chapel: Richard Neal, Associate Professor of Health Promotion and Education from the School of Health.
7:00 PM, San Fernando Hall 307: Campus Ministries Bible study. Contact Randy Herring in Towers for details.

Simon Gendler exhibit

Withdrawal and non-conformity

by Karman Kopitzke

An exhibition of neo-expressionist paintings by Simon Gendler, a Russian-Jewish emigrant, will be on display in the Roy and Frances Brandstater Gallery in the Visual Arts Center through November 4.

Simon Gendler was born in 1954 in Tomsk, a small town in the center of Siberia, where his father had been exiled from Lithuania. In 1975, Gendler moved to Moscow, where he met and became friends with artists representing Russia's illegal "non-conformist" movement. Under the influence of his new friends, he began to study art. Gendler moved to Vilnius in 1978, where he painted and studied until his emigration in 1980. He continued his study of art at the University of California, Los Angeles, and later at the Otis Art Institute of Parsons School of Design.

The greatest influence on the artist was his sojourn in Siberia. Of the 2,000 Jews living in Tomsk, ninety percent had been exiled to Siberia from central and western



Russia. The impact of this climate of oppression and permanent anxiety on Gendler's work is clear. His paintings project a feeling of despair, lassitude, and melancholy. They express fear, withdrawal, and preoccupation with inner drama. While Gendler's post-emigration paintings retain

the same bold style as before, and while the theme of despair remains prominent, his deep colors have become richer and brighter, reflecting the changes in his life since the transition.

A reception for Gendler was held in the Brandstater Gallery on the evening of Oc-



tober 16.

Gallery hours are 9 AM to noon, and 1 PM to 5 PM Monday through Thursday, and 9 AM to noon on Friday. The paintings may be viewed at other times by appointment. For information and directions call 785-2179.

UNTITLED
by Kristof Blends

The distant sound of footfalls
Echoing down the corridors of my mind
From the chambers of my past—
An endless maze of catacombs and tombs
Which house the secrets of my heart—

All so unimpeded by one another
Yet vastly vital for each other.

Memories hang in the balance
As the invisible threads from which they spin
Strain and groan with the qualms of my soul
In an effort to preserve my being
In one wonderful whole.

The past—
Always present; yet never visible
Always a manipulator; but simultaneously out-of-touch.
A mentor whom we have molded
From the clay of our own lives.

Memory—
A sentimental journey into stagnant lands
That appear to become more fertile
With each return.

Memories—
Land of grass that is eternally greener,
Flourishing from the sweet rain
Of our longing to remember ourselves
As beautiful.

"I lied on my late-leave so I could go to the library and get the books I should have studied in Chapel while I was looking at the Jewelry Store catalogue!!!!"

Responsible journalism like this is hard to come by. Great positions open up for people who work on campus newspapers. Write for the *Criterion*, and someday you might edit the *Adventist Review*.

**Call 785-2156.
Today.
Or else.**

Brown bread in a white loaf

by Ray Salvador

At the rather impressionable age of seven, I became "ethnic." Strangely enough, I didn't really notice any drastic changes in my biological structure or in my ways of thinking. Actually, when this momentous change in my social status took place, the word "ethnic" meant little or nothing in my world of playgrounds and make-believe adventures. All I knew was that a real adventure had opened up before me, and that I would get to fly in a real airplane to a far-off place called America. Little did I imagine the consequences of such a move, the great distances I would have to span both geographically and socially. Moving to America. After all, the world is relatively small for a first-grader who views change and new surroundings without trauma; but was I ready for the strange and wonderful thing that happened to me when I stepped off the plane at LAX? No longer was I a typical first grader; I had instantly become a member of a minority group, with all the trimmings that accompany the dubious distinction of being "ethnic." Years, laughter, and a few tears passed before I understood the term fully.

My family of two brothers, mother, father, and myself established residence in Ohio in the early 1970s. It was then that I got my first inklings of what being "ethnic" held in store for me. Growing up as part of a not-so-substantial minority in the Midwest is quite an experience; especially if one happens to be Filipino. Ev-

eryone stared when I walked down the sidewalk that wound its way through rows of red brick developments, and the neighbors daring enough to say "hello" spoke slowly and very loudly. I remember wondering if my new neighbors were all suffering from some epidemic speech problem.

Another peculiarity I quickly observed in the natives of our newly-adopted homeland concerned their eyesight. On numerous occasions, while riding my bicycle or walking along, I would hear a raucous voice yelling "Jap" or "Chink." How could I explain to these people the error of their ways? If they were doing to be bigots, they might at least be accurate. Chinese eyes slant more downward than Korean eyes, which are relatively straight, and Japanese eyes slant upwards—or is it the other way around? Of course, there are variations on these general observations, and if in doubt, a simple derogatory remark without racial classification will do nicely.

My initial experience in an American school was enlightening, to say the least. The first question the principal asked my father concerned my knowledge of the English language. She articulated slowly and clearly, addressing my father as she would a three year old learning how to speak. I was beginning to have serious doubts about the natives in America. The reactions from other students at the school were mixed. My classmates con-

sidered me a wonderful addition and source of conversation. I always smile when I recall a lunchroom conversation between a classmate of mine and his brother. "We just got a Filipino in our class," he whispered to his older sibling as he pointed in my direction. I can still hear his brother reply "Where's he from? China?"

My fellow students, like most children well able to cope with such matters as racial differences, quickly accepted me into their circles. Their parents, however, were often at a loss for words when confronted with an "ethnic" guest. Once, a friend invited me over for dinner after school. When I arrived at Calvin's house, I was greeted at the door by his mother. From the blank expression on her face, it was obvious that Calvin had neglected to forewarn her that I was "ethnic." Just as I started into my usual pat explanation that no, I wasn't Chinese or Japanese, the Philippines are islands near Japan, Calvin appeared from behind his mother, and yanked me in the door to show me his new train set, and thereby saved me from having to give yet another geography lesson. As we made our way down to the basement, I heard a faint sigh: "I hope he likes hot dogs."

The children at church considered me a living mission story. They constantly plagued me with questions like, "Do you really eat monkey brains?" or "Have you ever

See ETHNIC, page 8

Who is buying our University?

by Richard J. Myers

I was somewhat embarrassed last summer during a conversation with UCR's student government President on the topic of the nation-wide campus uproar over apartheid. He told me that the ASUCR had organized marches and sit-ins, and he was clearly very proud that his campus had taken part in the nation-wide campaign against injustice in South Africa. I knew what his next words were going to be: "So, what did your campus do about apartheid?" I was unable to look him in the eye as I related the fact that LLU and its student government took no part in the anti-apartheid campaign. The issue, I was sad to say, had not even been considered by the student Senate.

Before I go any further, I want it understood that the reason for my embarrassment wasn't that we hadn't taken part in any organized protest, since I realize that this probably would have resulted in a severe reprimand from the University administration. No, I was embarrassed because so little interest in the apartheid problem was visible among the student body. I'll venture a guess that the majority of students on our campus hadn't even heard of apartheid, and wouldn't care if they had.

Aren't students by nature supposed to be concerned and excitable about issues like this? If so, then what's wrong with us at LLU? Are there any issues that can stir

the Loma Linda student deeply enough to make him stand up and be counted?

I think there's one such issue. It's an issue of such a trivial nature that I shudder to think that this, and not apartheid, nuclear war, or the draft is the issue of concern to LLU students. The issue: what should be the University's attitude toward jewelry?

The battle lines were drawn years ago, not long after we resolved the conflicts over co-ed swimming pools and bowling. Most students, and significant numbers of faculty and administrators, believe that jewelry, modestly worn, is tolerable on our campus. On the other side are the Board of Trustees and the more conservative elements of the University community, who feel that jewelry is wrong, and find the wearer of jewelry intolerable and deserving of suspension or expulsion.

This is not new information to anyone familiar with the University. What is new is the current battle over this subject at Loma Linda Academy. In a decidedly brave and welcome move, John G. Kerbs, the academy principal, has declared that the wearing of jewelry by LLA students is "inappropriate," but that the wearing of jewelry in a modest, conservative fashion is not a punishable offense. He is supported by the academy fac-

ulty, Board of Trustees, and, of course, the students. During the last two years of Kerbs' leadership, enrollment has risen from approximately 340 to 440—roughly a thirty percent increase (when was the last time you saw a statistic like that)—and everyone seems content.

Well, not quite everyone. Complaints from sister institutions, notably Loma Linda University, has prompted pressure from the Southeastern California Conference to reconsider the Academy's controversial stand. An open meeting of the Academy Board of Directors, held on October 22, focused on this issue. (The meeting is discussed in its entirety elsewhere in this issue.)

To many familiar with this issue, the ramifications of abandoning current jewelry policies are dangerous, and threaten our already tenuous grasp on the traditional body of principles and standards that underly the system of Adventist education. To many others, such abandonment would be a welcome move away from the tedious outgrowths of a religious system still bogged down in the culture of the 1800s.

Do the former group have a legitimate argument? Will non-enforcement of the jewelry policy render our campus secular? Hardly, when you consider that our

See MARKETING, page 8

Back to Egypt

by Randy Isaeff

Do you remember why you came to La Sierra? Chances are, you decided to pay the significantly higher tuition required by this institution because of the teachers in a certain department, or because of the selection of classes that a particular major had to offer. These reasons may not be valid too much longer, though, especially if your major isn't health- or business-related. The October 7, 1985 report of the College of Arts and Sciences Planning Committee details a proposal to reduce the school budget by reducing the size of academic departments, cutting back on the variety of upper-division electives offered throughout the College, and snuffing out certain programs altogether. The reason for these cut-backs is a ten percent reduction in enrollment since 1981. Because the amount of money

raised by tuition is less, and because the committee feels that the business of this institution is quality education, it has arrived at the conclusion that the only way to offer that quality education in the future is to make numerous cuts in the curriculum.

Exactly what are the proposals? Here are some of them, straight from the Planning Committee's twelve-page report:

Biology: Possibly close the doctoral program; reduce upper-division course offerings.

Communications: Close the department.

English: Reduce the variety of upper-division course offerings.

Geology: Possibly close the program.

History and Political Science: Reduce the variety of

upper-division course offerings; offer a single B.A. degree; limit full-time faculty to four.

Industrial Arts: Close the department.

Modern Languages: Offer a Spanish major only.

Religion: Significantly reduce the variety of upper-division course offerings.

And the list goes on. Now, while I understand that any educational institution has to pay attention to fiscal realities, I simply can't believe that making curriculum cuts and sizing down departments will have the dual benefit of controlling the budget and offering a quality education. After all, who's going to want to attend a college where they may receive at best a limited education

See CUTBACKS, page 8

PARADOX, from page 3

This is the paradox of today's Republicanism. With luck, this will be a temporary association, born of political necessity. As the political pendulum swings back to the left, perhaps the so-called "conservatives" who advocate these views will lose their alleged popular appeal and Thoreau's "best" government may one day be a Republican government.

ETHNIC, from page 7

The children at church considered me a living mission story. They constantly plagued me with questions like, "Do you really eat monkey brains?" or "Have you ever seen any real cannibals?" I almost hated to tell them that where I came from there were skyscrapers, hamburger stands, even automobiles. I always explained that if I had seen a cannibal, I would probably be somewhere in his inwards. This seemed to satisfy their curiosity, and they would leave me alone until the next week when they would approach me armed with more details from the week's mission story. As I grew older, the children at church and school got used to me, the neighbors no longer spoke slowly to me, and my friends' parents stopped worrying about what to feed me. I had blended as far as possible into the crowd and become a part of my immediate community. I had blended as far as possible into the crowd and become a part of my immediate community. I was, however, still "ethnic".

I gained more insight as to what being "ethnic" really meant when I started filling out my own school application forms, as well as various job applications. These applications and forms always included a section on racial origins with the choices of white, black, hispanic, or other. I was always "other," but that didn't stop people from labeling me as Chinese, Spanish, Korean, or even American Indian. One boy at school was so convinced that I was and Indian of the red variety, that I called him paleface one day in my most serious and persecuted voice. "I knew it," he exclaimed, "you're not oriental!" I have long since learned not to argue with anyone about my national origin; they always know better.

There are many misconceptions in America about ethnic groups that I have learned to live with and usually laugh at. A few of these:

1. All orientals are small and fragile. Once while I was retrieving a stray tennis ball at a local park in Kettering, Ohio, I was harassed by two less-than-intelligent youths who continued to comment loudly on my pedigree from the safety of their bicycles. After about fifteen minutes of verbal abuse, I decided to put them out of their misery and slowly approached them, tennis racket in hand. Finally confronted, they fell silent for a moment as I got closer. "He's bigger than I thought," one whispered to the other, and they promptly rode off, yelling obscenities as they retreated. The moral of this story is that orientals grow pretty well on American food.
2. If you were not born in the United States, you've never heard a lick of English. Therefore, people feel that they must speak to you slowly. They don't seem to understand that if one can't understand English in the first place,

speaking slowly doesn't make it any easier to understand

3. All orientals are either Chinese or Japanese. In other words, a slant-eye is a slant-eye. I've already explained the differences between various oriental groups, but I neglected to mention that Filipinos can easily pass for just about anything, given the right amount of imagination. The moral—most bigots have vivid imaginations.
4. Anyone with brown skin and black hair and a name that even vaguely sounds Spanish must be Spanish. It's a simple case of logic: if it looks like a duck, and it quacks like a duck, then it must be a duck. Having Salvador for a last name didn't help any, especially in California. Since moving to this sunny state, I've received numerous hispanic scholarship applications. I'm tempted to one day fill one out, and see just how far it goes.

When I was seven, and staring at the smog that blankets the Los Angeles skyline, I didn't even realize that I had become "ethnic," and I didn't care. Today, at the enlightened age of twenty-two, I know what it means to be part of an ethnic group and to be proud of my heritage. I also know that being "ethnic" means being on the receiving end of racism, discrimination, and bigotry, but I still don't care. Like the majority of the people in the United States, I too like baseball, hot dogs, apple pie, and Toyota.

MARKETING, from page 7

Let's look at present jewelry policies from a different viewpoint. Consider, for a moment, the viewpoint of those responsible for marketing the University to a population of parents intent on assuring a college education for their children. In the past, marketers need only appeal to the Adventist parent, since in the past our schools were constructed to serve the relatively small number of students in the Adventist church. Over the years, the number of Adventist youth grew, and our campuses with them. But, in the last few years, the number of Adventist students in our schools has consistently declined. And whatever reasons are proffered to account for this, the fact that a dorm student can expect to pay \$10,650 for one year at LLU must surely outweigh the others.

This places the marketer in a difficult position. If there is to be sufficient enrollment in October, he must begin to market Loma Linda University to someone else besides the Adventist parent. And this direction is spelled out very neatly in the College of Arts and Sciences Planning Committee Report: "The College should consider the ramifications of making a strong advertising thrust to the conservative Christian groups of Southern California. . . ." Now everything falls into place. We must maintain a conservative image so we can appeal to the conservative Baptist parent in North Dakota, the Bible-thumping Pentecostal father in Houston, and the fundamentalist Saudi sheik desiring a Western education for his son. The strict jewelry policy is all a part of this marketing strategy. So is the 10:30 curfew. So is the banishment of all short dresses and pants. So is the absence of television in the dorm rooms. "Let it be known that, if your Johnny comes to LLU, we won't let him watch TV, he'll be in the dorm to study by 10:30 PM, and we'll even eliminate all possible temptations

from the opposite sex." Now, if you were a conservative parent with an impressionable child, wouldn't you send him or her to LLU, if your alternative seemed to be the Animal House of public education?

The problem LLU has with Kerbs is that, if he can succeed in selling his approach to the jewelry problem, then the various schools of the University will clamor to do the same, thus tarnishing our marketable, conservative image. Good luck, Principal Kerbs. I'll bet you never guessed that your chief opposition would be the businessmen.

CUTBACKS, from page 7

in the major field of their choice? My guess is not many. Why should somebody pay over \$2,000 every quarter for a major program that only offers a few classes when a good education at a more reasonable price is available at state and city colleges? I can't help but feel that the implementation of such a plan betrays Loma Linda University's goal of "making man whole." Sure, LLU/LSC may be left with the departments that grind out pre-med and pre-nursing students, but the college will have lost the non-medical side of education that gives the wholeness we claim to stress. After all, there is more to life than getting into medical school. A whole wealth of knowledge in other fields exists in the real world. It seems like an awful shame to make this information less available in an institution of higher learning.

It would seem that the administration needs to re-think its approach to LLU/LSC's financial problems. While I will acknowledge that in the very worst financial bind La Sierra might need to make such drastic reductions, I think that such cuts ought to come only as a last resort. To be fair, the CAS report does suggest cutbacks in support departments and in the administration. Yet, not specific plans are mentioned. Why have areas not directly related to instruction been overlooked, while the most important part of the university gets reductions first? It would be more logical, in my opinion, to start cutting in less essential areas, and save the reduction of educational programs as an emergency measure. Hold off on any major financial projects, cut back on non-essentials, and perhaps try to make the curriculum more attractive to a wider variety of students—this would make more sense in a time of crisis than making curriculum cutbacks in the name of quality education. By the way, whatever happened to the old-fashioned Adventist dictum of *stepping out* in faith when troubles come? I can't believe that our Adventist forefathers would have condoned this kind of planning.

I'm certain that there are those who will defend the Planning Committee's proposals on the grounds that Adventist youth will still fork out \$2,000 per quarter just to be in an Adventist atmosphere, regardless of educational quality. Yet even this age-old reason for Adventist education can't really apply when the Division of Religion is being asked to *significantly* reduce its upper-division offerings. How can a Christian school place limits on the department that prepares students for denominational ministry?

In short, the implementation of the CAS Planning Committee's proposals will make much of the education available at La Sierra a farce. Sure, you'll still be able to complete pre-med and pre-nursing re-

quirements, but don't hope for much beyond that. How many of those on this campus with History, English, or Modern Language majors would have chosen to attend LLU/LSC if it had only offered a limited curriculum, while public colleges offered more education at a better price? Without the roundness of humanities plus sciences, La Sierra may well become an over-priced school unable to compete with its public counterparts. Let the administration beware—should the Promised Land turn out to be an illusion, the Israelites will have no choice but to go back to Egypt.

UNTITLED by Marshall Powell

A King and an Army,
To save me from my enemy.
My neighbor was the enemy.
I was the Army.
My home was the battleground.

I said

My God was supreme.
My neighbor
Repeated it for his God.
And we fought
As if there were no God.

You said

The world was flat.
I sailed upon it;
It is round.

You placed me

At the center of the Universe;
Am I still there?
Or have you moved me?

You said

The state transcends the person,
And showed your faith
By taking my property,
My liberty,
My mind.

You have told me

What to believe,
When to believe,
And when to stop believing.
What do I believe now?

Through the dust of battle,

Through showers of blood,
Over the screams of the tormented,
Behind the glitter of your words,
I see that you,
The definer of Evil,
Are the Evil.

MAKING MAN WHOLE

Hazing

Because of sections 10581-10583 of the Education Code as voted by the 1959 California State Legislature and because of the objective of the Christian university, students are not to involve themselves in hazing.

This is interpreted to include initiations and celebrations of birthday parties or engagements that might tend to injure, degrade, or disgrace any student.

—Student Handbook

(This selection from the *Student Handbook* is brought to you courtesy of the ASLLU and the *Criterion* staff.)

La Sierra Criterion

1 November 1985

Loma Linda University, La Sierra Campus

Vol. 57, No. 45



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- School of Education
- Learning Advancement
- Extension Services
- School of Education

Year Budget Last Year

SCHEDULE 5

INSIDE:

Strategic planning

Frank Knittel gives his perspective as a member of the planning committee.

BUS

Budget

12,000

5,000

49,302

19,921

169,000

661,989

26,200

21,497

2,366

155

72,191

49,375

47,910

16,440

15,609

-0-

31,486

36,332

9,000

47,829

51,838

16,157

13,484

3,535

2,211

-0-

054

6

SCHEDULE 6

Senate action

The Senate votes to push for SPC representation

63,6

104,99

68,381

13,533

274,997

-0-

59,354

73,512

149,572

145,312

553,351

"True Believers"

Did Bill Loveless really mean what we thought he did?

376,000

36,081

(25,916)

387,046

3,944,437

208,276

100,000

100,000

240,000

(1,500)

1,000

85,092

53,741

258,002

72,299

30,096

3,557,391

1031,302

314

1

"A little leaner, and a lot stronger"

by Anne Pearson

The 1986-87 school year will bring about a renaissance for LLU-LSC. Financial difficulty has caused the College of Arts and Sciences to undergo a reorganization process. Presently, the CAS has 22 academic departments, with a majority of students enrolled in these programs. To one degree or another the effects of the contemplated changes will be felt by these departments.

LETTERS

Editor:

I'm somewhat bewildered by what I heard in chapel for the week of prayer. Could you imagine my surprise when the guest speaker suggested that he believed TM was useful. That in itself made my estimation of him drop. But lo and behold he got everyone to stiffen their arms, relax, breathe deeply and meditate. Excuse me if I'm

wrong, but that is striking similar to TM and yoga. He mentioned that there were a large number of E. G. White quotes saying that the imagination should dwell on biblical themes. And so I looked up her quotes concerning imagination and although she says that the mind should think upon these things she never once even

slightly implied that we should use those techniques showed to us in chapel. Where did he get those anyway? From the Krishnas? It seems to me that those techniques are not as useful for "The Contemplative Lifestyle" as it is for Transcendental Meditation. Then again, maybe they are the same thing.

Quite Concerned

Editor:

excuse me, but have sleeping giants started to rumble? or is the power struggle so intense that the giants fail to realize who they are? peripheral edges are fine for those with limited sight, but clear vision sees that the center is crumbling. its amazing that jewelry has reached the crisis stage, requiring special committees to "discuss accessories." or that wearing walking shorts during hot months is "against university policy" according to administration, and yet it is a policy not supported by faculty, staff and teachers. could it be that there is

disension among the ranks of administrators and faculty, between the dean of students and the dean of arts and sciences, (who, ironically, share a wall)? and the students become frustrated as the power struggle continues to grow, as the core begins to burn hotter. why should policy be upheld by students, when perceptions indicate that a tug-of-war is going on? teamwork appears to be a concept hidden on the shelves of antiquity. how long will it be before the players start working together, focusing on the central purpose of living a christian

life, instead of stunting academic growth with peripheral issues? the very idea of being a "christian" university implies that christ is at the university's center. christ hung out with harlots and thieves, and concentrated on the inner side of the person, not the number of ruffled beds or pieces of missing silver. how long will the sleeping giants continue to deceive themselves, unaware that their rumblings are sending ripples to the surface? "we have met the enemy and he is us." (pogo)

a concerned student

Editor:

I was overcome with disbelief at Richard B. Reed's letter in your last issue. Is it possible that anyone can believe that the perpetrators of the *Classified*, that meat-market among campus publications, are the least bit concerned with the sensibilities of the pure-minded souls of this institution, or the moral climate on this campus?

This token censorship is nothing more than a smoke screen to conceal the real activities that go on in that computer room after hours. There, sitting in the green glow of their computer screens, young men sift for information among the slips of innocent co-eds, drooling over their figures, fondling their statistics, pawing at their vitals.

Let us not be distracted by these campaigns against the "i" word. Semantics are not the issue. The computer room—that's where the real hotbed is. Let us pull the plug on these practices, before they have undermined the chastity of every willing female on this campus!

Nefarius

Editor:

I am disappointed in this year's *Criterion*, as it seems to be following a track I feel that last year's had left. Once again it seems that rebellion and dissent are upheld as ideals for our collegiate young people to follow. This is not right. As an organ of publication at a Seventh-day Adventist Christian university, the *Criterion* should be and present the criterions of cooperation with both university and church leadership. Let us not criticize God's anointed people.

The irresponsible criticism, both of systems and leadership,

to the detriment of God's people, who must be united in this trying hour as history nears its end. Of course there is a proper place for discussion, when a decision hasn't yet been reached, all [indecipherable], and are responsible for voicing an opinion. In this manner God's institutions may grow strong, but once the chosen leadership, anointed by heaven and acting with divine approbation, has made a decision of which course to follow we are told that there ought to be *no dissent*. The children of God, must be united. Dissent is

rebellion not yet full grown, and those who practice it are committing the same sin which Lucifer committed. I beseech you brethren, "be of one mind."

I hope this reproof is not too strong, so that you fall, but rather that you take it in a manner befitting the remnant people. To paraphrase Inspiration, "God helps us who help ourselves."

Sincerely, yours in the Truth,
John Harvey Elder

Editor:

Your article on Castroism was certainly an eye-opener for me. It stirred up my heart to declare that we certainly don't want to be like Castro, with his policy, "If you don't like it here, leave." I am sure most readers will agree with me that we ought to set up a new policy at La Sierra immediately: "If you don't like it here, that's tough; you can't leave any-

way."

After reading this article, I realized that I have been mistaken for years about West Germany. Here I thought they were more democratic than East Germany, but it appears that they are not—they are "emulating Castro" in allowing their citizens to leave if they feel like it. And it seems that the U.S. government is not as democratic as

it should be, either, because they too have been known to allow dissenters to leave if they wanted to go live somewhere else. Is this the right thing for a freedom-loving nation to do?

What about all the other colleges and universities in the U.S.? Are they emulating Cas-

Continued on page 4

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Sunday	10:00 AM - 4:00 PM
Monday	10:00 AM - Noon
Tuesday	11:00 AM - Noon
Wednesday	By appointment
Thursday	By appointment
Friday	10:00 AM - Noon
Saturday	By appointment

Fourth Floor sit-in

by Rick Newmyer

Calls from the *Criterion* and others for student activism were finally answered Wednesday night at Sierra Towers. Fourth Floor residents held a sit-in in front of Dean Soliz' office, beginning at 10:45 PM, to protest the placement on their floor of aqua-blue and green couch that clashed with the brown and blue ones already there. "We want to update our floor; that's what we want to do," sit-in organizer Sergio Soliz told the *Criterion*.

Protestors planned to leave the couch in the lobby until their demands were met. "We're gonna get a new one the easy way or the hard way," said one participant who declined to be quoted by name.

RA Hun Tan unsuccessfully attempted to break up the protest by saying "You guys made 'nuff noise. Go bed." Asked about the demonstration, Tan told the *Criterion*, "No comment." "You guys to mind?" Tan asked the protestors. "You go

away from desk, please."

Joe Gerard, in the lobby at the time, told the protestors: "Take what you need and go, because it's a crime. I don't even like to go on fourth floor because I'm afraid my new clothes will get soiled."

At 11:05, Dean Soliz emerged from his office after a meeting with Dean Thomas, to applause from the demonstrators. After a five-minute conference between Soliz and Soliz, Soliz emerged from the office to announce, to further applause, that Soliz had met Fourth Floor's demands.

The couch was placed in storage in Towers basement. Soliz promised that a replacement would be delivered to Fourth Floor Thursday.

Fourth Floor RA Harry Nashed spoke supportively of his floor's unity. "I'm very proud of Fourth Floor for organizing themselves and acting like a group so early in the year. But I had nothing to do with it."

News Briefs

by Shelley Rathbun

Manila, Philippines—President Ferdinand Marcos ordered an additional \$27 million to go toward deployment of five new battalions designed to counter Communist guerillas. Marcos' move follows Senator Paul Laxalt's visit to the Philippines to express President Reagan's concern over the opposition's growing strength.

Washington—A determined President Reagan announced October 26 that he will continue the research and testing of space defense systems. Some view this as another attempt at compromise within his administration over the interpretation of the US-Soviet anti-ballistic missile (ABM) treaty.

Jerusalem—On Monday, October 28, the Israeli Parliament ended a long and heated debate by endorsing Prime Minister Shimon Peres' controversial peace proposal.

California—Linda Scott beat 25 million to 1 odds to become the California state lottery's first \$2 million winner.

Lake Charles, Louisiana—At least three

persons were found dead in the wake of Hurricane Juan. The 85-mph winds left hundreds trapped and lowlands flooded along Louisiana's coastline.

Kansas City—The 1985 World Series ended after 9 1/2 innings of game 7. The Royals prevailed 11-0, with the Cardinals appearing at times like spoiled children. Cardinals Joaquin Andujar and Whitey Herzog were thrown out of the game.

Amman, Jordan—PLO officials met for a showdown with King Hussein over Middle East peace plans on October 28, and later vowed to continue their violent battle against Israel.

Paris—France will not pay to ransom nine impressionist paintings stolen by gunmen from a Paris museum. The paintings are valued at \$12.5 million.

Washington—In a reversal of previous statements, the Pentagon now says that anyone who admits during AIDS screening to drug use or homosexual acts will be discharged.

Career and Job Fair

by Lari Mobley

The Placement Service will be sponsoring a Career and Job Fair on Tuesday, November 12. The job fair will take place in the meeting rooms of the Commons from 11 AM until 4 PM. A wide variety of business firms will be on hand to provide interested students with career information. Participants include Adventist Health Systems-West, the Federal Bureau of Investigation, Taco Bell

Corporation, United Parcel Service, and Volt Temporary Services.

Interested seniors are encouraged to attend the job fair, and to have their resumes ready and available. Students will be able to learn information about prospective employers and career paths. All interested students and faculty members are encouraged to attend.

Senate report

Push for SPC representation

by Gary Chartier

The Senate met for the second time this year on October 30. The highlight of the meeting was a vote to communicate to the University administration the Senate's desire for student representation on the Student Personnel Committee.

After Parliamentarian Danny Kumamoto gave a brief talk on Senate rules of procedure, Vice-President Alexander O. Lian announced appointments to Senate committees. A committee to study ASLLU structure comprises Gary Chartier, Curt Hardin, and Arthur Marshak; another, charged with preparing job descriptions for ASLLU officers, includes Senate Chairman *pro tempore* William Akrawi, ASLLU President Richard J. Myers, and Margaret Young.

Lian presented to the Senate the tentative version of the ASLLU budget. The budget was approved in initial form by the Senate last year, but the Senate must still evaluate the final version. Current expenditures are being made contingent on Senate confirmation. The final budget is expected to be approved at the next Senate meeting.

The Senate voted to approve the appointments made to vacant offices by Myers this summer. These were: Alexander O. Lian, Vice-President; Bonny Maynard, Director of Social Activities; and Bridgit McBeth, Director of Student Society.

Senator Curt Hardin submitted a proposal that students be allowed to sit on the Student Personnel Committee (SPC). This committee is made up of those connected with the Student Affairs office—deans, Food Service, Security, and others. Hardin and others argued that, while disciplinary decisions are supposed to be made by the Student Affairs Committee, which has student members, such decisions are often reached by SPC. Myers suggested that representation was also necessary because of SPC's power to approve candidates for ASLLU office.

In accordance with the university governance policy voted this summer, which guarantees students approximately twenty percent of the seats on committees which deal with certain student-related matters, the Senate requested that four students sit on the SPC.

Spirit Week

by Bonny Maynard

Next week will be ASLLU Spirit Week. Each day, students will dress in costumes appropriate to the theme selected for the day by the ASLLU. Costumes will be judged in the cafeteria each night at 5:15 PM

Themes for each day are as follows:

- Monday:** Fifties Day.
- Tuesday:** Nerd Day.
- Wednesday:** Western Day.
- Thursday:** Sports Day.

Intramural Report

Tennis Tournament

by Jeff Hancock

On Sunday, October 20, the men's singles tennis tournament was held. The finalists in the A-bracket were Terry Reibstein, an alumnus of La Sierra, and Eugene Nash, a current fac-

ulty member. Reibstein was the winner. Damon Kelsay won the B-bracket competition; Ron Basical was the runner-up.

Standings for the last two weeks:

A-LEAGUE				B-LEAGUE			
TEAM	W	L	T	TEAM	W	L	T
Fighting Irish	1	0	1	49ers	2	0	0
Bruins	1	0	1	Rams	2	0	0
Bulldogs	1	1	0	Cowboys	1	1	0
Cornhuskers	1	1	0	Seahooks	1	1	0
Spartans	1	1	0	Bears	0	2	0
Huskies	0	2	0	Raiders	0	2	0



Cover story: Haddad on cutbacks Continued

Dr. Anees Haddad, Dean, College of Arts and Sciences appointed a Strategic Planning Committee (SPC) to look intensively at the college program with the view of reducing the academic budget while maintaining the strength of the college.

The faculty nominated members for the committee and the nominees were presented to the College Executive Committee. Seven nominees were chosen, being representative of the faculty population.

These seven, Neils-Erik Andreasen, Ivan Holmes, Vernon Howe, Frank Knittel, Jean Lowry, Peter Strutz and Ignatius Yacoub issued to the Dean the final report of their actions on October 7, 1985.

The SPC made 12 general recommendations to the CAS as a whole including the following: The variety of general education options, electives available to a major and degree offerings by a department should be restricted. Lower division courses should not be offered in multiple unless enrollment exceeds 40. Fulltime faculty should teach the general studies and major course offerings, reducing, if necessary, the upper division variety to make this possible. The La Sierra Campus administration should seek relief from the continually escalating cost of central university administrative over-

head, and a long term planning committee should be established to study concepts for the development of the college.

The committee then made 25 recommendations to the Dean, in which he is allowed to exercise his authority. The recommendations called for scaling down, combining and in some instances, discontinuing programs. Currently the Dean is notifying the departments of his decisions.

Haddad was willing to discuss the process and affects of the reorganization. He explains that, "The reorganization of the College offerings that is taking place currently is aimed at slimming our size a little to consolidate and strengthen the programs."

He continued that the need for consolidation stems from the decreasing enrollment while the administration, faculty and support staff have remained steady. Therefore in the past few years the college has faced a decline in economic efficiency.

Concerning the SPC recommendations Haddad commented, "The Commission worked very hard and produced a very important set of recommendations which we have been studying very carefully, and I must add prayerfully. They are not the only recommendations that

we have, but we are taking them most seriously."

When asked about enrollment for next year, Haddad was very positive and felt that the figures would be better than this year. To insure this the CAS is planning to expand its recruitment to other Christian educational institutions, adult education, night classes, seminars and workshops.

Currently the college is 90 percent tuition dependent. Haddad mentioned that plans are being made to increase endowments to the college.

Loma Linda University is accredited by the Western Association of Schools and Colleges (WASC) which has repeatedly warned about the multiplicity of courses and majors that the college offers and has directly asked the college to consider cutting down these offerings. Haddad said, "I believe WASC will be pleased with the reorganization."

The final decision rests with the Dean after analysis of the data and proposals submitted, and with total consultation with the administration. Commenting on this decision Haddad said, "We know that the results will be better than the past. We are repackaging, realigning, reallocating. It is a renaissance, a new birth. It is accompanied by pain and the promise of joy."

Governance changes affect students

by Arthur Marshak

Did you know that you, as a student, have the opportunity to sit as a student representative on the President's Council and take part in discussions relating to university policy? Did you know that you as a student have the opportunity to contribute to various aspects of University governance ranging from membership on the Student Affairs Committee to membership of the Student Senate? If not, read on.

On November 16-17, 1982, LLU played host to an interim visit by the Western Association of Schools and Colleges (WASC) Senior Commission. WASC is the body by which the university is accredited. Periodically, this organization sends out commissions to assess various educational institutions, and suggest ways in which they might function more effectively. WASC reached the conclusion that LLU would run more smoothly if faculty and students had greater decision-making responsibility. WASC asked that a report be presented detailing how LLU would

put this suggestion into practice. An interim report was duly forwarded by November 15, 1984, and a further report, entitled "Report of the Taskforce on University Governance," was approved by the Board of Trustees on August 26, 1985.

This latter report set out guidelines for student participation in committees on the university and intraschool level. It maintained that if students are affected by a decision, they ought to participate in formulating it, or at least be consulted before it is finalized. In addition, it noted that students are more likely to support a policy if they feel involved in determining it. The report also recognized that student input is of value in marketing the educational services of the university, of which students are the "consumers."

The report declares that students may have primary influence over student organizations, including the ASLLU and student publications, the Student Center, and social and extracurricular activities in general. Their input will also be sought on

academic matters, recruitment, orientation, discipline, finances, and university services.

Here's a partial list of university committees with student representatives:

University Academic Affairs Committee: Responsible for academic master planning for the university, curriculum alterations. Students: two from each campus.

University Budget Committee: Sets budget parameters for tuition, salaries, sets budget priorities. Students: two from each campus, including the presidents of both student associations.

University Religious Life Committee: Coordinates religious programs, retreats, outreach programs. Students: two from each campus.

University Student Life Committee: Coordinates student services, residence hall operations; reviews student concerns; provides guidelines for student government. Students: student association presidents from each campus, plus one student

from each school.

That's not all. Each of these committees has its counterpart on each campus and/or in each school, with representation appropriate to each. The report recommends that committees assigned to areas in which students have primary influence include three full-time students; committees dealing with areas where students have communal influence should have two student members, it adds.

The report recommends that "student representatives on campus or university committees be elected, or appointed ex officio, by the student campus government organizations." This year's student representatives have already been selected (with one possible exception—see page 3 for a discussion of Senate deliberations relating to student representation on the Student Personnel Committee). Next year, however, will give others the chance to voice student concerns to university administrators and faculty.

Continued from page 2.

tro by allowing people to leave if they want to? Did they do that before Castro came along? And how about Castro's people—did he throw them out, or were they anxious to get out? Oh, the dissenters were anxious to leave, and it was the criminals in jail that he threw out of the country! Well, the analogy holds up to some extent, then. The conservative LLU administrator would allow those who wish to leave to do so, and the criminals he would throw out. It sounds to me as though "Castroism" is widespread in all of our nation's colleges. In fact, don't most Protestant churches follow this policy? What a shame! They're emulating Castro.

But what is this in the article? It says Castro himself hasn't allowed all the dissenters to leave, just some of them. Why do we call it Castroism if Castro himself doesn't follow this policy? Is it just an appeal to our emotions?

The article said the easiest response for

a dictator is to ask dissenters to leave. It's a pity that Idi Amin didn't take the easy way out, instead of having his dissenters butchered. And under Pol Pot's dictatorship, in Cambodia, you didn't even have to be a dissenter—all you had to do was own a pair of eyeglasses or a wristwatch, and you were considered "rich" and therefore shot. He didn't throw them out or even allow them to leave.

The author assumes that LLU is democratic, and it is part of the international Adventist community, rather than belonging to its "rich, white patrons from North America." Again, our emotions are stirred to say, "Are those rich white people trying to make rules for us? Throw the rascals out! Let's take a poll of the poor Mexicans and poor Filipino Adventists to make the regulations for LLU."

However, I suspect that the present regulations are a lot more liberal than they would be if we did poll some overseas

schools. TV in the dorm rooms? When I visited our school in Chiang Mai, Thailand, they considered proper dorm furniture to be six bunk beds per room, a shelf for each student, and a cardboard box for every student. The bed and box did not have to be shared, and they thought that was very nice. Since then, the school authorities have tried to build chests of drawers in each room, so each student can have a drawer. The school was only waiting for money to buy wood.

What about meat in the cafeterias? When we were in Sri Lanka, the proper menu was rice (three times a day), lentils, and boiled greens. For variety, they had different curries, mostly made from coconut mild and hot pepper. Those students would be shocked at the variety of food available, and the waste in our cafeteria.

What about entertainment? My boys and I were playing rook in Taiwan, when

we were politely informed by a Taiwanese young man that he gave up playing cards when he became an Adventist. Well, there go the rook games.

How democratic should a school be? When I first started teaching, one alert teenager asked if I believed in democracy. Naturally, I said yes. Then he suggested running the classroom as a democracy. It didn't take me long to count the number of students in the room versus the number of teachers (me) and say no.

"Then you believe in running it as a dictatorship?" he asked.

I winced. "Well, I don't like your choice of words," I said, "but this is what we are supposed to cover during this year. This is what we are going to study, and here is your assignment." I found out later he would have preferred to go outside under the trees and play games.

Continued on page 5

SPC member tells of committee work

by Anne Pearson

In April 1985 a Strategic Planning Committee (SPC) was appointed by Dr. Anees Haddad, Dean, College of Arts and Sciences (CAS) to study allocation of resources for the 1985-86 school year.

The SPC was to make their final report to the Dean by October 15, 1985. This it has done, and presently decisions are being made as to the reorganization of the CAS.

Frank Knittel, a member of the SPC, shared these unofficial remarks about the committee's work:

- Q. How did the committee arrive at the recommendations which it ultimately presented to the Dean?
- A. The committee studied a considerable body of material dealing with financial resources, utilization of personnel, and academic productivity. Recommendations for reallocation of university resources followed this.
- Q. Were non-financial factors considered?
- A. Not really. Whatever we recommended had some relationship with finances. Once in a while as we got into what might be best for a department to offer the university, we reminded ourselves that we were not commissioned to revise the academic budget because of non-financial concerns.
- Q. Was the committee given guidelines?
- A. We were instructed that our work was limited to the CAS segment of the university.
- Q. What specifications were given the committee considering the areas to cut back?
- A. Actually, it was the other way around. We were told to stay within the areas of CAS; we were told we were not to get into the matter of administrative reallocations, even in CAS. Within the area of CAS we had a free field.
- Q. Was the committee instructed to consider some departments and to leave other alone?
- A. No.
- Q. Other than cutting programs, what other alternatives were considered by the SPC?
- A. Combinations of departments, early retirement packages, reduction of upper division offerings in some departments were all discussed and in some instances recommended.

Q. Some feel that the ratio of administrative staff is too favorable to administration. What alternatives in this area did the committee discuss?

A. We did not discuss this. We were instructed that another committee was working on this and that administrative matters were beyond the boundaries of the SPC.

Q. Is it possible to cut administration?

A. Definitely.

Q. Did the SPC consider the possibility of still further enrollment reductions as a result of the recommendations made to the Dean?

A. Not a great deal of time was devoted to this item, though we should have studied it in considerable depth. I should add here that we were given a very limited time frame and we did not have time to discuss in depth many matters that rightly concern a true Strategic Planning Committee.

Q. Were the departments given ample opportunity to discuss the total departmental picture with the SPC, especially prior to the time recommendations were made?

A. No. When an SP committee functions ideally, a massive amount of time is spent with the departments. Actually, an SP committee ought to have much of its statistical material come from the departments. This did not happen in our case—again, facing the dilemma of time, we used statistical information which largely already existed in various places. Unfortunately, the information also existed with varying accuracy.

Q. What bearing did the ultimate response of the departments have upon the final recommendations?

A. In terms of the final report of the SPC, very little. In terms of the final administrative decisions relating to all this, I am not informed.

Q. In view of this, did the SPC function as a true Strategic Planning Committee?

A. No it did not.

Q. How do you personally feel the committee functioned?

A. Given the parameters established and proscribed for the SPC, the committee did its work responsibly and

carefully. The members found no joy in work or the agony of their conclusions. As it finally turned out, the committee came to be one which simply dealt with the problems at hand for next year, and there is little or nothing that can be termed as progressive in nature. That is, while the recommendations of the committee may be of help for next year, I see no overall scope of recommendations that will carry on for the following year, when enrollment will doubtless drop again. In short, our work is basically identified for meeting budgetary demands in 1986-1987 with no resolutions of continuing reallocation. This short-term approach is not the posture of a true SPC, which has the time—both in terms of calendar and teacher load—to go far beyond a one-year emergency. You see, combining two departments may save the day for now, but what about tomorrow?

Q. How will the results of the recommendations affect the students—was this affect discussed at length?

A. Yes, it was discussed. Many students will not be affected by the present recommendations. Combinations of departments do not generally affect the academic standing of students. Eliminations of majors will affect some students dramatically, of course. In such cases, the student will either transfer or change the major. Unfortunately, the majors which may be eliminated here are those which students tend to choose for decided personal reasons; and this suggests that those students will go elsewhere. The net effect upon enrollment because of all this is difficult to assess.

Q. Was any thought given by the committee as to how the school could or should aid a student whose major is suddenly terminated?

A. We did not spend a great deal of time with this, though we did discuss it. The general feeling is that we should counsel these students carefully and help each of them make appropriate educational choices, even if it seems in the best interest of the student to go elsewhere.



Continued from page 4

A well-run school will have an administration to run it, and regulations so that everyone knows what is expected. If we don't like the regulations, we could suggest changes to the administration. This would probably bring more results than discussing them with poor non-white Adventists out of the U.S. Or we could just complain about the rules to a conservative student down the hall, and try to ignore his comment, "If you don't like it here, leave." However, it might be safer not to ignore this, particularly if you are in his room and he is bigger than you are. He might get tired of listening to your complaints. And while a dissenter has a right

to say he doesn't like a rule, shouldn't a conservative have the right to suggest timidly that he might be happier somewhere else where the rules are different? After all, LLU still has not set up that policy that you aren't free to leave.

Very truly yours,
Leona Berglund

[Editor's note: whew!]

MATH 121 by Channing Limbaugh

Here I sit in mathematics;
Try to fathom deep quadratics.
Teacher talks and we all stare;
What blank faces we must wear.
Number makes us feel ill.
Mathematics overkill.
Sixty problems due today,
A book, ten pounds it surely weighs.
A thousand questions we all cry,

But teacher doesn't bat an eye;
From all the questions thrown his way,
He must factor night and day.
Tracy sleeps in blind protest,
Bradley sits his mind at rest.
Algebra will get us yet,
Pretend factors, number sets.
Yet teacher goes and writes some more
On his art deco white chalk(?)board.
On to section 2.4!

CALENDAR

Friday
November 1

Annual Black Student Retreat, November 1-3, Camp Cedar Falls.

Music weekend retreat, November 1 and 2.

Roy and Frances Brandstater Gallery: An exhibition of Neo-expressionist paintings by Simon Gendler, a Russian-Jewish immigrant, will be on display until November 4.

12:00 noon, Pomona College, Claremont, Lyman Hall: Karl and Margaret Kohn, piano, four hands. Music of Weber, Hindemith, and Dvorak.

4:58 PM: Sunset.

7:30 PM, Church, Vespers: Gayle Rettig, speaker/singer, "Psalmist to the flock."

Saturday
November 2

8:30 and 10:45 AM, Church: "The Ordination of Government," Gary Ross, General Conference Congressional Liason.

1:30 PM, Student Center: Sabbath social, videos.

2:00 PM, HMA: Meet for Two-Bit climb.

9:00 PM, UCR, The Barn: "Figure 4" with "The Wake" will be playing.

Sunday
November 3

2:30 PM, Los Angeles Philharmonic, Leonard Slatkin, conductor: The featured soloist will be John Browning, on the piano, performing Overture Corlohan by Beethoven/Mahler, Piano Concerto Number 5 by Beethoven, and Dvôrak's Symphony Number 7. Call 213/850-2020 for ticket info. and reservations.

5:30, Alumni Pavilion: Festival of Nations!! Come and enjoy lip-smacking good food from all over the world. Sounds too good to be true? Come down and see for yourself. No admission charge.

Monday
November 4

COLLEGE DAY!

9:00 AM-5:00 PM: Yearbook pictures.

Candy's words of wisdom: "Eyebrows were created for the specific purpose of being raised."

Tuesday
November 5

10:00 AM, Chapel: Alan Collins, Professor of Art, and Dorthoy Minchin-Comm, Professor of English—"The Ages of Man."

Riverside General Elections: Polling place—Student Center.

8:00 PM, Biola University, Crowell Hall: The exciting Empire Brass Quintet will be performing this evening. Tickets \$3 for students. For reservations and info. call 213/944-0351, x5506, before 3:30 Monday-Friday.

Wednesday
November 7

Sophomore Ministerial Testing.

8:00 PM, Glendale Center Theatre: The comedy "The Pleasure of His Company" will be performed this evening. Tickets \$3. Call 818/244-8481.

9:00 PM, UCR, The Barn: "The Bone Daddies" will be performing.

Candy's word of wisdom: it—May be used as a substitute for any neuter noun in the nominative or objective case; as "Here is the book; take it home."

Thursday
November 8

7:00 PM, UCR, Watkins Hall: Miles Anderson, trombonist. Admission free.

7:00 PM, UCR, LS 1500: The Foreign Film Series begins with "La Nuit de Vernnes." Don't miss out on this hot bit of action. Free.

8:00 PM Redlands Footlighters, 26986 Barton Road: "The Price" will be performed—opening night! Tickets \$6. For more info. and reservations call 793-2909.

8:00 PM, Los Angeles Philharmonic, Leonard Slatkin, conductor: Shlomo Mintz, featured violin soloist, will be performing Credendum by William Schuman, Prokofiev's Violin Concerto No. 1, and Dvôrak's Symphony Number 7. For ticket info. and reservations call 213/850-2020

Candy's word of wisdom: squamoocipita—roughness, filth, dirt; akin to Latin *squalere*—to be foul.

Digital Baroque

by Danny Kumamoto

Compact Disc (CD) is the best audio medium currently available. CDs sound better than records or tapes—just listen to one, if you don't believe me. No mechanical part of the player contacts the recorded surface of a CD. Hence, CDs don't wear out like records or cassettes—you can say good-bye to pops, hisses, and other obnoxious noises. The only disadvantage with CDs is their price; a CD costs about twice as much as a comparable LP. But if you want quality, a CD is worth it.

I got hooked on CD in the middle of last summer, so my collection is pretty limited right now. My major interest is in Baroque music, and my CD collection reflects this. Among my favorites:

J.S. Bach, Brandenburg Concertos,

(Archiv, Cat. no. 410 500-2 and 410 501-2, The English Concert and Trevor Pinnock), are very well known. They're constantly used and abused by the advertising industry. Despite the commercial abuse these pieces suffer, they remain a pleasure to listen to, especially since authentic instruments are used.

Handel, Coronation Anthems, (Archiv, Cat. no. 400 030-2, Choir of Westminster Abbey) are my second favorite choral work. The sound quality is excellent, and the anthems are sung with the joy and pride that should characterize royal music.

Vivaldi, The Four Seasons, (Archiv, 400 45-2, The English Concert) is also well known. I like the prominence given to the harpsichord, though I'm not sure

this is what Vivaldi intended.

J.S. Bach, Goldberg Variations, (Archiv, 415 130-2, Trevor Pinnock) is a lively performance on a restored Baroque harpsichord. Though it's an analog recording, the sound quality remains excellent. My only objection is that Pinnock skips some repeats to increase "the concentration of the audience," rather than playing in accordance with Bach's notation.

Monteverdi, Vespers of 1610, (EMI, CDS 7 47078 8—with 2 CDs, the Taverner Choir) is my favorite of all the choral works. The performance is not as rich as it could be, since soloists are used in many of the choral lines. But I do enjoy the way Gregorian chants are used to maintain continuity between each move-

ment.

Telemann, Water Music, (Archiv, 413 788-2, Musica Antiqua Koln) is something I had never heard (let alone heard about) until I bought it. I was pleasantly surprised. It is a beautiful composition beautifully performed.

To really appreciate any of these recordings, you must hear them for yourself. Unfortunately, not a single CD player is available for public use, as far as I know. Fortunately, the prices of CD players are going down. Some estimates predict prices under \$100 within a year. If you're debating whether to wait until then, ask a friend for a taste of what you're missing out on. It will probably settle your doubts.

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Elegy for a remnant church

by Harris See

I entered the church last Monday morning for Week of Devotion feeling the usual apprehension and inquisitiveness about the speaker and his topic. Growing up through the Adventist school system, I have sat through so many weeks of prayer, year after year, speaker after speaker. Very few of these weeks stand out in my mind as being beneficial in any way. Very few made a significant change in my life. Still, I hoped that this week might have something to offer me. I was wrong.

On Monday, the speaker told me he had nothing to say to me. He told us he was speaking only to the "true believers," that they were the only ones who would benefit from this week of prayer. But I'm not a true believer. I used to be. I used to believe everything handed down to me through the church, my pastor, teachers, Ellen White books, etc. etc. etc. Then I grew up.

The magic and newness of Adventism—"the truth"—left me long ago. I didn't wake up one morning and realize that I no longer believed. It was a gradual process. I found out that I had been lied to. Things in the church were not so picture perfect as they had always

appeared. Pastors and conference leaders became human. There's nothing wrong with being human, so long as one admits to it.

The "salvation by faith" message preached by the church seems to me contradictory with their "salvation by works" practices. Sure I'm saved by Jesus' death on the cross, period. But, I must keep the Sabbath, believe the doctrines of the "remnant" church, behave in a certain manner, etc. etc. etc. The list is endless. I no longer believe the church to be infallible. Sometimes I don't believe in a loving God, either, because of the ways I've seen him presented by "his church." Still, I go to church every Sabbath, I read the Bible frequently, but these rituals have lost all meaning in my life. No, I'm not a true believer anymore.

I thought maybe this week would be different. Maybe, I hoped, the speaker would say something that would make me believe again. But from the beginning I felt alienated. He had nothing to say to me, because I didn't believe. I wonder why I was required to sit through five-hours of his sermons. They were not meant for my ears, and I got little out of them. I fantasized

about entering the church waving a red flag blaring the caption: "Not a True Believer!" Yes, I felt out of place. I felt like a piece of baggage taking up space last week in someone else's meetings. I wondered whether the "true believers" were enjoying their week of prayer, and why they couldn't get together sometime on their own and leave me out of it.

Many people said positive things about last week's meetings. They felt truly blessed by Dr. Loveless' message. I'm glad. This tells me that it is indeed possible to find something worthwhile in religion, at least for a few people—the true believers. But I am shut outside of their church, standing on my tip-toes gazing in through the windows, envious of their assurance and belief. But they communicate only with and to one another. Those of us who've wandered outside their ranks are not longer wanted or understood. We're left to find our own way back. It's my own fault, some say, that I am no longer one of them. Perhaps. Perhaps it's their fault. Or perhaps it's just fate. I only know that I am no longer one of them. I'm not a true believer. And as of last week, I no longer want to be.

On true and false believers

by Alex Lian

I don't think I've ever witnessed such a vehement reaction to a Week of Prayer speaker as I did last week. Bill Loveless was characterized as arrogant, pompous, and judgemental. Curious as to the cause of such responses, I inquired of my peers the reasons for their remarks. The answer, while it did not surprise me, did offer some amusement.

It was the true believers, or more properly the term "true believer", that caused the consternation among the students. According to those I spoke to, the common perception was that Loveless used the term in a way to imply that those who did not enjoy or attend his meetings were not Christians, or at least "true Christians."

Of course, this type of conduct is simply unacceptable; Who does Loveless think he is anyway? The gall of the man, to suggest that we are pseudo-Christians just because we don't like what he's saying. And so the rant goes.

On the surface, it does seem that there exist a valid complaint. However, if one takes a moment to uncover the real significance of the offensive term, there exists a solution that is both proper and Biblical.

"True believer" as it is commonly used, exemplifies those who are not Laodecian in their faith, but are wholeheartedly, unreservedly committed to Jesus Christ and His cause. There exists no falsehood in their belief, hence the term "true believer."

Nevertheless, one cannot be a "true believer" if there is not within him a receptivity for the message of God.

Perhaps it would be useful to illustrate by contrasting

the words "listen" and "hear." Common sense dictates that while one can hear a sound, such as that emitted from a Bach concerto, it does not follow that the same person will be listening to the concerto and be able to discern the music of the violin, cello, and viola. One who has the capability to listen also has the capacity to discern the vital from the peripheral. Using the Bach example again, let's suppose that the same concerto is recorded on a old, dilapidated record that when played issues forth a sound characterized by intermittent scratches. One who is not willing to make the effort to listen to the piece will only hear a horrendous noise. While in contrast, those who do make the effort will still detect the synchronizing of the violins, cellos, and violas. For these people scratches are irrelevant; they are something to be ignored while the ears tune to hear only the music itself.

Such is the criteria for those who are called true believers. Jesus makes an oblique reference to this by his continual injunction—"he who has ears, let him hear." Christ knew that his message would only be received by those who were interested in what he had to say, and were willing to give it a chance. These people found in the message of Christ a touchstone that they could relate to. In other words, the gospel found a home within them; in their hearts a resounding chord was struck. Their belief was not dependent upon miracles or any other externals, for, as the Pharisees and Sadducees clearly demonstrated, such externals were not enough to sway the hearts of those who neither wanted nor willed to believe.

The unbelievers found nothing in the message of Christ that appealed to them.

Thus we can see that the term "true believer" describes a person who finds himself having an affinity for a particular belief; and it is this belief that provides for that person a niche of security in the hallway of life.

Now, if we consider Bill Loveless' use of the term "true believer" in the light of the above discussion we are better able to understand his meaning. Loveless, in his own inimitable style, presented the students with an unusual worship format, one featuring the imagination. Loveless knew that to some this would be appealing, but to others it would not. However, those who found in this method a viable worship experience, who found that they through contemplation could add to the spiritual dimension of their lives, would become the "true believers" of the contemplative lifestyle. This is not to say that those who did not were false believer or pseudo-Christians, but one can say that they were not attracted to such a manner of worship. One does not know if these people have already found a style of worship which they feel is fulfilling, a style of worship that is so appealing to them that they are its "true believers." One just doesn't know.

Consequently, the offshoot of the discussion is simply this: one should not judge another's worship style, knowing that each man must worship God in his own way; and one should not be offended when someone, like Loveless, states the obvious.

Shared participation?

by Gary Chartier

The "Report of the Taskforce on University Governance" represents, at first glance, a remarkable breakthrough. The stated commitment to "shared participation in decision-making" is a welcome one. But a questions arise as one peruses the report: is the dedication to participatory governance, at least as far as students are concerned, more apparent than real?

"[D]emocratic and management principles" are used to support student involvement in governance, in addition to concern for the educational function served by self-direction. Students are declared to have primary in-

fluence over such areas as student organizations and social and extracurricular activities. But there are problems.

To say that students have primary influence over student organizations really doesn't solve anything. Why? Because influence over a student organization is only as meaningful as is the organization itself. If student government is powerless, then control over it is not particularly significant.

As members of the university community, students are guaranteed involvement in decisions concerning

academic, student, and financial matters, as well as university services. For these areas, as for those over which they are expected to exercise primary influence, the student will is expressed, in accordance with the governance document, through participation in university boards and committees. And herein lies the rub.

The committee which drafted the governance report would seem to waffle over the use of the term "primary influence." Early in the document, "primary or effective

Continued on page 8

influence" is defined as "the ability to specify alternatives to be considered and to significantly effect the determination of the alternative that is ultimately selected." It's only natural, then, that "in School and Campus committees assigned to tasks in which faculty have primary influence, between 67 and 75 percent of the members hold full-time faculty appointments." But wait: "in School and Campus committees assigned to tasks in which students have primary influence, approximately 30 percent of the members be full-time students of Loma Linda University."

I stopped short when I read that. How can students "significantly effect" a decision if they make up less than one-third of the members of the body that makes the decision? Among the initial rationales offered by the report for faculty and student involvement in governance is that "[t]he

zeal, loyalty and commitment of individuals within an enterprise will be maximized if those individuals are granted a voice in determining what shall be done and how." Naturally, the extent of that voice would depend on how much it affected the "individuals with [the] enterprise"—in this case, LLU students. Of course, therefore, some committees would include few students. But in those that deal with matters which concern us directly, it strikes me as a gross injustice that we are denied greater responsibility. If students don't learn self-government now, they won't suddenly discover it within themselves when they enter the "real life." And perhaps of more significance to the University in this time of belt-tightening, what student looks forward to attending an institution where his or her opinion is not given the weight it deserves?

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SS,
SOS.
JP

JET "TGGW" PB:
Thanx a million is never enough, but it
at least conveys a sense of my gratitude.
Don't take this wrong, but
Je t'aime,
FK

David,
Can't wait 'til you get back,
cutie . . . Wanna play tennis. I'll supply
the racket, if . . .
MN

GRF,
In hopes you're reading this . . . why not
give me a call, huh.
Think about it

IS,
People are people, so why should it be that
you and I should get along so awfully?
Quarter-note

FAK,
Where'd you get a name like that, any-
way?
A puzzled student

JP,
They finally caught up with you. Sorry.
Karl Marx

BJSF:
Advice: look down on Rogers!
LW

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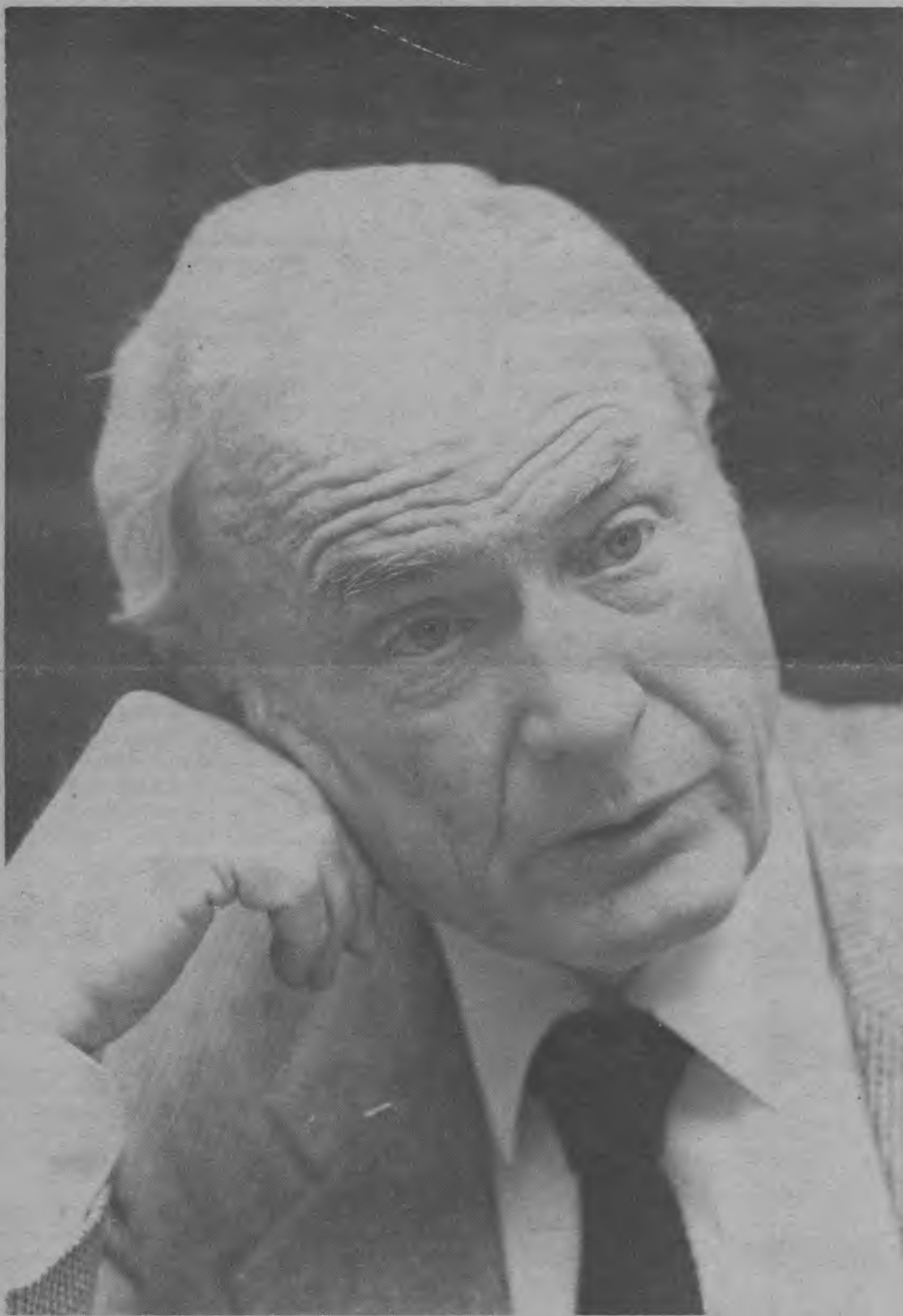
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La Sierra Criterion

8 November 1985

Loma Linda University, La Sierra Campus

Vol. 57, No. 6



Jack Provonsha on fundamentalist geology

“More needs to be said”

by Gary Chartier

Jack Provonsha is perhaps Adventism's most distinguished philosopher of religion. Educated at Harvard and Claremont, Dr. Provonsha has taught at Loma Linda University since 1958. Here, he shares with the *Criterion* his perspective on the SDA view of the geological record.

INSIDE:
Birth pangs
New Life worship
services begin



**Spain: it's
waiting**
Carine Bossuyt tells
you how to get there,
and what to do when
you do



Spirit Weak
Once again, La
Sierra shows its
enthusiasm

LETTERS

Editor:

This year, I have consistently found that the *Criterion* has shown the results of a lot of time and energy on your part. I haven't always agreed with the editorials, but I appreciate the fact that we can express our feelings without fear of reprisal.

One thing that bothers me is

[Editor's note: It's true—we've been free of reprisal; I haven't been expelled from school, none of my staff members has been suspended, and our budget is still intact. I appreciate that. But reprisal can mean more than just cutting off funds, or removing an editor or staff member from office. There are more subtle social pressures that can be applied in response to unwelcome news, and I think that's a fact of which writers of anonymous letters and articles are acutely aware. Because the Criterion is designed to facilitate free communication within and around

that in each issue there seems to be a trend toward printing anonymous "letters to the editor." As the editor of *INFO* I refuse to accept announcements without making certain of the source, and I strongly feel that good editorial policy would not allow for the printing of anonymous statements.

the University community. I would be very uncomfortable squelching a letter because I was not sure as to its source.

At the same time, I recognize that anonymity can be used as an effective cloak for malicious falsehood. With that in mind, it should be understood that the Criterion does not necessarily endorse the opinions expressed by its readers in the LETTERS section. We would advise concerned readers to take anonymous letters with the obviously necessary grain of salt, but not to discount them without critical consideration of their contents.

If something is worth saying, there should be no problem in attributing the source. If this is happening just to fill space, maybe a statement to that effect would be in order. Thanks for all your devotion to the paper.

Velma Clem
Editor, *INFO*

Letters written as filler material should be readily identifiable. No self-respecting parent would sign a note to her beloved child "His Mother." Fidel Castro has never been in La Sierra as far as I know. Letters which present exaggerated, stereotypical positions, with signatures like Elmer Horsepickle, or Neal C. Wilson, should be discounted as playful attempts at humor by the staff. Any letter, on the other hand, which purports to be serious, has been interpreted as such by the editorial staff, and printed in good faith.]

Editor:

How much did the administration pay John Harve [sic] Elder for his condemnation of the *Criterion* for bringing controversial issues about God's

[Editor's note: Some clarification may be in order here. John Harvey Elder is a recent La Sierra graduate, and a former editor of the Criterion. To those who do not know him, John's off-the-wall humor may not be apparent in his recent letter. Let me set the record straight by assuring you that it would be al-

chosen administration to light? By the way, do the students know the student bank invests their (students) money and yet doesn't give interest. Seems to

most impossible to view John as an apologist for any administration, divine or otherwise.

I'm also a little worried by those on campus who seem to think that the writer was John's father, Harvey Elder, MD, of Loma Linda. To my knowledge, Dr. Elder was completely uninvolved in the writing or trans-

be a conflict of fiduciary responsibility.

Thank you,
GUA
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mission of John's letter.

For those concerned by the anonymous letter phenomenon, it should be noted that John's letter came under a pseudonym. Check with us at the office, and we'll tell you what it was, which should make clear why we didn't print it.]



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La Sierra Criterion

8 November 1985
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Sunday	10:00 AM - 2:00 PM
Monday	By appointment
Tuesday	By appointment
Wednesday	6:00 AM - 10:00 PM
Thursday	1:00 PM - 5:00 PM
Friday	10:00 AM - 11:00 AM
Saturday	By appointment

New Life services begin

by Carlos Garbutt

Amidst the usual nervousness that accompanies the inception of a new endeavor, New Life worship services commenced on Saturday, November 2. Sierra Vista Chapel was swollen with people as the program began. Singer Gayle Rettig, who had performed for vespers the previous night, led in several Biblical choruses.

The focus of the service was diverse ways of praising God. Various perspectives were presented to emphasize this theme. Hindu, Muslim, Judæo-Christian, and early Adventist methods and philosophies of praise were presented in an atmosphere of sharing, understanding, and learning.

The service climaxed in a dispute be-

tween traditional and innovative views of worship within Adventism. The subject of the staged debate—music and its role in worship. The argument increased in intensity, until the participants appeared ready to exchange blows. The conflict was stopped short of violence by Alex Lian, who led the disputants and the congregation to recognize the essential diversity of a community. Differences, he suggested, are harmful only if we let them cause strife and animosity.

The meeting closed to the music of "For the Bible."

New Life services will continue weekly in Sierra Vista Chapel unless otherwise noted in the *Info*.

News Briefs

by Shelley Rathbun

Washington—According to Congressional sources and administration officials, President Reagan signed approximately one month ago the formal document necessary to initiate a covert plan to weaken Libyan Colonel Muammar Qadhafi's regime.

Manila Philippines—President Ferdinand E. Marcos said Sunday, November 3, that, in response to opposition requests, he is willing to hold a new election to answer questions about his popularity. The election is planned for January.

Washington—According to a new study, "more than half of the jail inmates convicted of violent crimes had been drinking before committing the offenses." 68% of those convicted of manslaughter had been drinking before their crime.

Johannesburg, South Africa—Television and photographic coverage of all anti-apartheid riots has been prohibited in all areas of South Africa now under a state of emergency, government officials announced Saturday, November 2.

Kabul, Afghanistan—The US Embassy was ringed by troops and deprived of power after a 19-year-old Soviet soldier fled into the building on October 31. The cordon ended when the soldier voluntarily left the embassy.

Pittsburgh—A 13-year-old boy, Lee Kwellen, was able to speak, with the aid of computers, for the first time in his life. Kwellen was silenced from birth by cerebral palsy.

AWSB

Hancock, Lian make VP bids

by Jeff Hancock

[Editor's note: The enthusiasm created by the formation of the AWSB (see the *Criterion*, October 25) has resulted in much greater attention than club organizers had anticipated. Additional officers are being chosen to deal with this increased workload. Two *Criterion* staff members, Jeff Hancock and Alexander O. Lian, are candidates for the AWSB Vice-Presidency. Lian, preferring to run on his past record, chose not to campaign actively. His opponent's campaign speech is presented below.]

"Unlike our President, Mr. Spelvin, I'm not running unopposed for the AWSB Vice-Presidency. This doesn't disturb me; I'm sure you'll come to see that I'm the best choice for this office.

"I have served as vice-president of two organizations in the past: the BBOA (Blue Babies of America) and the perhaps less familiar Association of Motorcycle Misfits (AMM). I feel that my leadership, and support of President Spelvin, will incomparable to any we've seen before.

"As Vice-President of the AWSB, I would be in charge of planting, fertilizing, and maintaining the grass for the First Annual Two-Bit Lawn Picnic. This would be no problem, since I have served as head

landscape and irrigation person for several housing developments in San Diego. My duties would also include the party games and pizza for the various parties we've planned. Not only am I very familiar with the most popular party games—Tiddly Winks, Twister, and Blindfolded Billiards, for example—but I've worked in several Italian/American establishments which have given me priceless knowledge of pizza preparation.

"I know that my opponent, Alex Lian, has innumerable qualities of leadership, and that he would do a fine job if he had the time. But I ask you to consider if he in fact does have the time. The thinner a man spreads himself, the less effective he will be in his various duties. Alex now serves faithfully as ASLLU Vice-President, Religion Editor of the *Criterion*, and an RA at Sierra Towers. Isn't all that enough for one man to keep track of efficiently?

"Please elect me, Jeff Hancock, the next (and first) Vice-President of the Associated White Student Body. Thank you."

Low turnout marks off-year election

by Jeff Hancock

An off-year California election attracted minimal voter turnout. About eighteen percent of the approximately 382,000 registered voters in Riverside went to the polls, one of the lowest vote counts in county history.

Incumbent Mayor Ab Brown coasted to victory, capturing seventy percent of the votes cast. The closest of his three opponents was Jonathan Kinsman, with twenty

percent.

The only ballot measure this year concerned the selection of the county superintendent of schools. Sixty-six percent voted in favor of popular election.

Loma Linda University's Wilfred Airey, Professor of History, was returned by a wide margin to his seat on the Riverside City College Board of Trustees.

College Life

Academy Seniors share views

by George Spelvin

College Day: that opportunity for Academy Seniors to have their eyes opened to the glories of College Life. Wanting to gain an understanding of how they viewed College Life, I asked them their impressions of College. Their responses included:

"It really wasn't too bad. I enjoyed my seminar."

"The 'Mr. Bill' slide program was good."

"Why were there so many Business seminar people, and only six English seminar people?"

(No response—choking on cafeteria food at the time of my question.)

"I don't really care. I'm going back to Egypt next year."

"It's pretty good. I like it."

"It was very beneficial."

"Not bad. The food was pretty good. The milk. I liked the milk."

"Well, this is the first time I've been on a College Campus. It is very big."

"Well, to be honest, I get tired of being told that this is the best place in the world, but other than that, it's OK."

"I don't care. I'm not coming here anyway."

On the whole, I was impressed with next-year's freshmen. But one thing really bothered me: so many of them lacked appreciation for this top-of-the-line Institution of Higher Learning. Hopefully, by next year, they will have gained proper respect for Loma Linda University. Then, they will be truly ready to enroll here.

Intramural report

by Jeff Hancock

Hay, intramural enthusiasts: last week saw the beginning of the men's soccer season. Six teams, representing clubs, academic departments, dorms, and other groups have been organized.

Co-ed floor hockey is also under way. Only four teams are participating; each will thus be able to play the others frequently during the season.

This week's standings (with A and B leagues correctly labeled):

A-League			
TEAM	W	L	T
49ers	3	0	0
Rams	2	1	0
Cowboys	1	2	0
Seahooks	1	2	0
Bears	1	2	0
Raiders	1	2	0

B-League			
TEAM	W	L	T
Bruins	2	0	1
Bulldogs	2	1	0
Spartans	2	1	0
Fighting Irish	1	1	1
Cornhuskers	1	2	0
Huskies	0	3	0

Ladies, remember to get involved in the tennis tournament (application deadline November 7) and women's volleyball (deadline November 14.)

Cover story: PROVONSHA Continued

Q. What is the current state of Adventism's view of geology?

A. I can say that it looks like we are facing very difficult problems in Earth history, based upon an attempt to try to correlate the Biblical record with the apparent geological record. They don't seem to be saying the same things, either timewise or in the quality of the record.

As I stood in the courtyard of the museum at Vernal, Utah, which is near the dinosaur deposits, and looked at the huge models they have there, of the *Tyrannosaurus Rex*, that huge, carnivorous creature with his big teeth, it was very difficult for me to imagine that God could have created such a creature. And as you look at the geologic record, there's much of that, in which the picture is one of zoological mayhem, rather than Garden of Eden. What went wrong in the past that created that kind of picture? And how to relate that to the Biblical picture

"Somebody wrote a letter to the editor of the *Adventist Review* that said 'The Bible says that the whale swallowed Jonah; I believe it. And if the Bible said Jonah swallowed the whale, I'd believe it.' Now that's belief by willpower, not by conviction."

wherein God creates everything good? One can imagine the possibility of *Tyrannosaurus Rex*' ancestor running around eating apples, rather than chewing up other dinosaurs, but how long does it take to create the creature?

That whole geologic record is a very complicated notion, if you want to try to force it into a Biblical model. And how to work that is where the problem comes. You can do it, I suppose, by willpower. Somebody wrote a letter to the editor of the *Adventist Review* that said "The Bible says that the whale swallowed Jonah; I believe it. And if the Bible said Jonah swallowed the whale, I'd believe it." Now, that's belief by willpower, not by conviction. That's really not good science; you can't be a scientist and function that way. I don't think you can be an intellectually honest person and function that way. You have to look at the evidence; you have to take it seriously, try to unravel it as much as you can, and recognize that when truth is finally all understood, we won't have conflicts like this.

What we've got to do is reinterpret the evidence in such a way so those two views come together. And what I've tried to do is find a way of taking the Bible seriously, as a literal account of what took place a brief time ago in human history, and still take seriously what the geologic record is saying. One way to do that is to say that the Bible doesn't tell the whole story. It's true, but it's partial history, the history of God's activity. But I'll have to tell you, the *Tyrannosaurus Rex* looks like something more that the Devil would produce than that God would produce. And I think that one could develop a picture of the Great Controversy in which Satan was given plenty of time to demonstrate the principles of his kingdom. And then, in contrast, God demonstrated the principles of his kingdom. The conflict is not between a destroyer, who's simply going around trying to destroy every good thing God made, but rather someone, a satanic person, powerful enough and great enough to attract a third of the angels of Heaven, which means he's a Universe-class contender, presenting an alternative ordering of reality. The devil's ordering of reality is one way, and God's is another. It's the choice between those two that becomes the moral choice between Satan and God in the Great Controversy. The way God solves the problem of evil is by allowing it to work itself out,

and demonstrating that it is bankrupt, that it in fact contains within itself the seeds of its own destruction. The record of the rocks may show us, not just God's action, but the demonic activity.

Q. Do the "rocks" show a developmental process?

A. They could very well. If Satan were doing it, that may be the way he'd have to work. Ellen White talks about thorns and thistles outside the Garden of Eden that Adam and Eve ran into as soon as they were expelled. She says that God didn't create them. "God never created the thorn and the thistle," she said. Well then, who did? How long does it take to create thorns and thistles by mutation, selection, and survival of the fittest, and so on—the patterns by which, ordinarily, things work in nature? Well, it might have taken a good deal of time.

So, what kind of working model would I suggest? That the demonic activity is quite different from God's, but that the Bible is primarily concerned with God's activity. So, therefore, the Genesis account could be perfectly true, but a partial picture of the record of Earth's history.

I see the Scriptural record, at both ends of the Great Controversy, are in some way consistent with the Christian picture of God. Whereas the picture of natural history *does* have the demonic element in it, and it speaks more of the demonic than it does of the divine. And I think we have to take that into account. So, what we're looking for here is a working model that will allow us to take the geologic record pretty much at face value, the way it appears, but give it a different source than the Scriptural record. We can take both of these literally, both of them as pictures, but complementing each other, each one only being a partial part of the story. The geologic record is not a picture of divine creation, it's a picture of something else. The Biblical record *is* the

"The way God solves the problem of evil is by allowing it to work itself out, and demonstrating that it is bankrupt, that it in fact contains within itself the seeds of its own destruction. The record of the rocks may show us, not just God's action, but the demonic activity."

picture of divine creation, but ignores certain other things. So, put the two together, and they make one single truth, but reflecting the conflict between good and evil expressed at these very basic creation levels.

Q. In practical terms, how will this affect the Adventist presentation on geology?

A. Well, we'd have to be a little more open to the evidence than we have been, because in order to try to preserve the traditional position, we have really had to be selective in our evidence. What we've been doing generally is building our notions out of exceptions. But if you take the whole evidence together, and be honest with your evidence, you have to note that those *are* exceptions; you have to build your case out of what is usually the case. I think that we've always felt we had to do this.

Because we've felt we had to do this, we are, I think, sometimes unwilling to be as honest with the evidence as we might be. I don't know how to solve the problem, but I guess that's the direction we'd better go. That's where I try to suggest the development of some working models that will allow us to recognize the validity of the Bible, that this is a reasonably accurate picture of Earth history, given the restraints that God faced as he tried to reveal it to man, but that, in fact, that's only part of the story, that the rest of the story must be read from the other book, the book of Nature. Those two books together give us the full truth.

Q. How would you react to those who might suggest that yours is a primitive, fundamentalist approach to resolving the problem?

A. Well, I think that would be a statement that I would take exception to. I think that part of our problem in the past is we've had a much too primitive, much too simple understanding of the nature of the Great Controversy. It's high time for us to give it its philosophic depth and its cosmic scope; that will allow us to interpret Earth history in its light. To have the devil only slightly more powerful than we are, with bat wings and all this kind of nonsense, is a primitive myth. But to talk about the Great Controversy seriously could have cosmic implications, when we understand the nature of the universe with which we're now familiar.

When we talk about a conflict between the demonic and the divine in that arena, we're talking about a being who far transcends anything we've said about the demonic up to this point. He's a Universe-class contender. You're dealing with somebody, for example, for whom our genetic engineering experiments would be child's play, who has a grasp of modalities involved in mutation, and controlled mutation, and alteration of forms. I wouldn't grant him the authorship of life, for example, but he could certainly borrow and modify what God has created, and modify it in the direction that his view of reality would suggest. What we're seeing here is a conflict between two ways of looking at reality: the Edenic and Isaiah picture of the New Earth, where the wolf and the lamb lies down together, as over against the struggle for dominance, the zoological mayhem by which evolution supposedly works. But it's two different ways of looking at things, and I think one is demonic and one is divine, and we've got to find some way of separating them, but also combining them into a total truth.

Q. Do you have any difficulty reconciling this model with the text of Genesis 1?

A. I don't. Given the limitations, as I said a moment ago, that God faces as he tries to communicate to man, and still allow him freedom. It can't be just a dictation; he has to work within man's frame of reference. But I think one can take the general outlines of Genesis, and say, "That's an accurate picture of the kind of person God is as he creates." Even if all the details are hard to put together, in a general sense, this must be taken seriously as a literal picture of the divine Creator at work. By contrast, what we're finding in the natural record speaks of someone quite different from God. And I can only talk about that as being that which opposes God in the Great Controversy between good and evil. It's demonic.

"... in order to try to preserve the traditional position, we have really had to be selective in our evidence. What we've been doing generally is building our notions out of exceptions."

It seems to me that those forms that I witnessed in the model, there in Vernal, Utah, really were much more appropriately termed demonic than divine. All the characteristics of the demonic were present, including the predatory quality of the creature. That *Tyrannosaurus Rex*—I just couldn't imagine God being responsible for that creature. Ellen White talks about, as a matter of fact, the destruction of forms that God did not create, by the Flood. And again, that has to be gone into in depth. The simple words in which these things are expressed often are not nearly sufficient for a total

See GEOLOGY, page 8

Spain: the adventure calls

by Carine Bossuyt

[Editor's note: Carine continues the discussion of educational opportunities in Spain she began two weeks ago.]

Spain: what image comes to your mind when you hear the name? Spain strikes some peoples minds with a huge question mark. To some, it is merely a European country where Spanish is spoken. Others will imagine a corrida or a flamenco dance. However, those who have visited Spain have memories of exciting experiences.

Spain is made up of different provinces. Each region possesses its own individual characteristics.

In Madrid and its surroundings, for instance, people speak Castilian, the purest Spanish on earth—or so its speakers say. In other regions, separate dialects and even different languages are used.

Flamenco is often mistakenly viewed as the traditional Spanish dance. In fact, it is only one style of dancing found in the South, in Andalucía. Many other kinds of dances exist throughout the country, such as the Sardana in Cataluña and the Jota in Aragón.

The architecture is also varied. The Arabs, who had conquered much of the southern region of the Iberian peninsula by the time of their expulsion in 1492, strongly influenced Spanish architecture. This influence may be seen in the fountains, inside patios, whitewashed arcades, and garcens. But in the North, where Arab

rounded by arcades. People gather there on special occasions such as the Saint's celebration, for concerts, or on Sunday mornings for the coin and stamp market.

The corrida, usually known as bullfighting, is also an event typically associated with Spain. I was surprised to learn that many Spaniards do not enjoy the sport. According to the experts, one must know the rules of the corrida to appreciate it. Probably more Americans watch football than Spaniards attend corridas, although these fights are held every week.



bakeries, cafes, and restaurants, where you can eat all your meals from breakfast to supper. A regular three-course meal, including a soup or salad, vegetables, and a main dish, with drink and bread, costs between \$2 and \$4.

Not only are travelling and food cheap, but school tuition, room, and board are also inexpensive. A common custom for students is to share an apartment, to live with a family or in a dormitory affiliated with the university. There is a Seventh-day Adventist church in Madrid, and it can

help foreign students find rooms or families to live with. I attended Madrid University for three months, and stayed in a dormitory where about 55 Spanish girls lived. I had never lived in a dormitory before, but I found it very easy to know and meet people. Many of the girls became my friends very quickly. Through my interaction with the girls in the dorm, my Spanish improved greatly, and I acquired a better understanding of Spanish customs. Spaniards are generally very outgoing, and it is very easy to start a conversation with them. Even at the university, where about 135,000 people study, meeting people is possible. While having a cup of hot chocolate in the language department's cafeteria, I started conversation with another student, who in turn introduced me to his friends; eventually, we formed a close-knit group.

Imagine! This three-month package which includes a trip abroad, a better knowledge of the Spanish language, hundreds of sites to visit, and cultural events to attend can be yours for less than \$2000.

The above-mentioned aspects of a stay in Spain are only a few practical ideas that you may want to consider when planning your trip. I chose to study in Madrid because of its multitudes of cultural events, but there are many other universities which offer language programs for foreigners all year long. There is also a Seventh-day Adventist school in Sagunto, along the Mediterranean sea, where Spanish is taught to foreign students. In a future issue of the *Criterion*, I will give you more information about the school in Sagunto. As for the other schools in the country, you can obtain more information from the Spanish consulate in Los Angeles:

help foreign students find rooms or families to live with. I attended Madrid University for three months, and stayed in a dormitory where about 55 Spanish girls

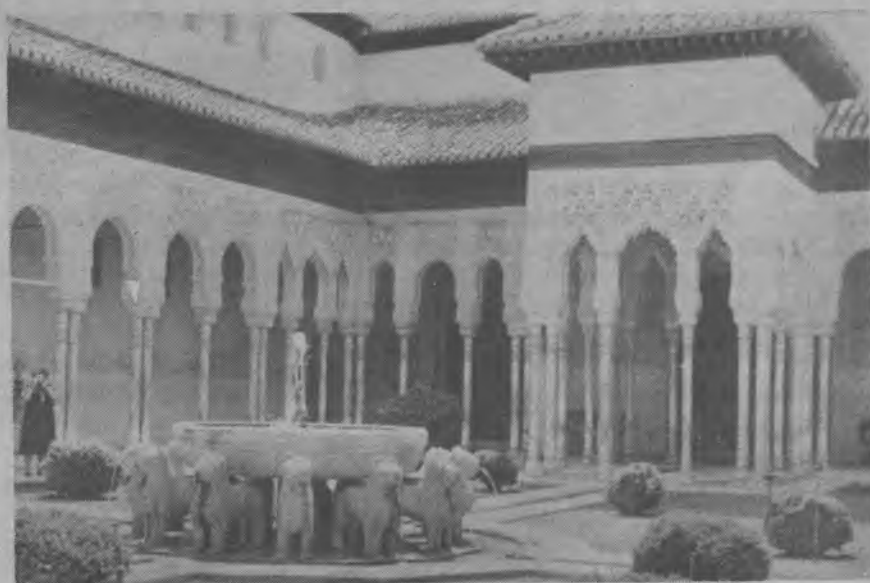


culture did not penetrate, we find more Gothic and Romanesque castles and churches.

Every year, each village and city in Spain holds a celebration for its own Saint. I was in Madrid during one of these celebrations which went on for a week, day and night. Every evening people can attend any one of four or five open air concerts, plays, and dances. People spend most of their time socializing. It is a general custom to take a stroll in the old part of town in the evening. One sees as much action in the streets at night as during the day. On the day dedicated to the Saint, giant puppets representing some historical and famous characters appear in a parade. Later on, fireworks are displayed on the "Plaza Mayor." The "Plaza Mayor" is the heart of the city, a cobblestone square sur-

There are many more interesting features I could describe, but I would like to show you now how easy it is to go there yourself and see all of Spain's beauties with your own eyes.

Spain is one of the easiest and cheapest places in Europe to visit. As in most countries in Europe, Spain has an efficient railway system. Usually, visitors hop on the train at night, sleep on it, and reach their destinations in the morning. That way, they don't waste any time traveling during the day. Each railway station is surrounded by hostels where you can spend the night at very little cost (approximately \$4). These hostels are usually owned by families who live in the same house. Each one has several rooms with a common bathroom in the hall. Generally, meals are not served, but the streets are filled with



"Property is liberty!"

—P.J. Proudhon

"Property is theft!"

—P.J. Proudhon

"Property is impossible!"

—P.J. Proudhon

"Consistency is the hobgoblin of small minds!"

—Ralph Waldo Emerson

CALENDAR

Friday
November 8

12:00 Noon, Scripps College, Claremont, Humanities Auditorium: "Fridays at Noon"—Music of Schumann, Grieg, and Gade will be performed by Donald Ambrosio, violin, and Gayle McComb, piano. Call 621-8000, x3266. Free.

12:00 Noon-5:00 PM, University Art Gallery, Humanities Building, UCR: An abstract exhibition, "Joint Retrospective," by Leta and Charles Hess, photographers, will be on display until November 10. Saturday and Sunday hours 12:00-4:00 PM. Call 787-3755 for more info.

4:52 PM: Sundown.

7:30 PM, Church: Vespers—"Love Story," Ray Tetz, Collegiate ministries, Southern California Conference.

Saturday
November 9

8:30 and 10:45 AM, Church: "It's a matter of trust," Lynn Mallory.

1:30 PM, Azure Hills Church: Union College alumni potluck/meeting.

2:00 PM, Cossentine Hall 100: Sabbath afternoon film feature.

7:30 PM, Pasadena City College, Sexson Auditorium: Larnelle Harris concert. Contact Loma Linda Campus Student Affairs for more ticket info at 824-4510, **TODAY!!!**

8:30 PM, the Ahmanson Theatre, Los Angeles: John Ritter, the Emmy Award winning master of comedy, brings his madcap sense of humor to the hilarious play, "The Unvarnished Truth." Call 213/972-7337 for student discount info.

Sunday
November 10

Language Proficiency Exam.

2:30 PM, Los Angeles Philharmonic: Leonard Slatkin, conductor, and Shlomo Mintz, violin. Dvůřák's Symphony No. 7, Prokofiev's Violin Concerto No. 1, and William Schumann's Credendum will be performed. Call 213/850-2020 for ticket and reservation info.

3:00 PM, Mount St. Mary's College: Art of the Organ series. Robert Clark, organist. \$3 admission. Call 776-2237, x3263, for more info.

5:00 PM, HMA: Harp recital by the students of Dominique Piana. Music of C.P.E. Bach, Beethoven, Grandiany, Hasselmans, Krumpholz, Pachelbel, Schubert, Thomas, Tournier, Zabel. Free.

Monday
November 11

Library 122: NTE (spec.) testing.

SENIORS: Last day to enter application for June 1986 graduation, Records Office.

California Museum of Photography, UCR: "Evolution of the Japanese Camera" will be featured until December 1, free.

6:00 PM, UCR, The Barn: Monday Night Football.

Tuesday
November 12

10:00 AM, University at Worship, Church: Richard Myers, President, ASLLU.

11:00 AM-4:00 PM, Commons: JOB fair.

Candy's Words of Wisdom: "Defeat may be a stepping stone or a stumbling block, depending on whether your attitude is positive or negative."

Wednesday
November 13

9:00 PM, UCR, The Barn: The Tyrone Anthony Jazz Group. \$3 admission.

Words to make your day go better:

"As a man thinketh in his heart, so is he. (Proverbs 23:7)
"The way you think determines where you are!"

Thursday
November 14

10:00 PM, Assembly, Alumni Pavilion: "What is going to happen to Comet Halley?" will be presented by Donald Yeoman.

8:00 PM, Redlands Footlighters, 26986 Barton Road: "I ought to be in pictures," a comedy-drama by Neil Simon, will be performing until Nov. 24. Call 793-2909 for ticket and reservation info.

Freeman and Knight Film Review

Death Wish 3: Charles Bronson reprises his role as the avenger for good. This time, his vengeance focuses on the gangs of New York city. The violence is as good as ever in this third installment; the story is once again plain silly. The film's predictability makes it almost completely unentertaining.

Kiss of the Spider Woman: This film is a moving adaptation of Manuel Puig's celebrated novel. It deals with two prisoners in a South American jail. William Hurt portrays a prisoner forced to choose between his own freedom and his feelings toward his fellow inmate, played by Raul Julia. Julia's character is a political prisoner, who is caught up between his feelings of revulsion and compassion for his cellmate. Director Hector Babenco succeeds in making a profound and deeply emotional film, while simultaneously providing spellbinding drama.

To Live and Die in LA: This film focuses on the obsession of a secret service agent intent on avenging his partner's brutal murder. Although his obsession seems justified, one finds it hard to sympathize with him because of the way he exploits the people who trust him. The film's violence and sexuality are excessive (reminiscent of director William Friedkin's previous attentiveness to the grotesque in his earlier film *The Exorcist*), but the film is redeemed by well-constructed plotting.

Jagged Edge: Director Richard Marquand (*Return of the Jedi*) spins an exciting thriller of a tale, one that could well have come straight from a newspaper headline story. The plot centers on a defense lawyer, Glenn Close (*The Natural* and *Maxie*) who defends a millionaire publisher, Jeff Bridges (*Starman* and *Against All Odds*), accused of murdering

his wife, who, it just so happens, held most of their financial empire's purse strings. Sound interesting? Now, top the story off with romance between defense lawyer and client. Anyone who reveals the ending deserves death by slow torture.

Re-animator: Do you like watching severed heads talk? Did you laugh all the way through *Dawn of the Dead* and *The Texas Chainsaw Massacre*? If you answered "yes" to one or both of these questions, then this "classic" horror tale is just the treat for you. Pleasant dreams . . .

Remo Williams: Here's an action-adventure film based on the paperback *Destroyer* series—you remember those books on the circular racks at the back of your local B. Dalton bookstore? We wouldn't want to ruin the ending for you, but is there any doubt as to the success of Remo's mission? A clue: the *Destroyer* books are a series. Although the action is

amusing, and Joel Gray, playing a deceptively frail Korean martial arts master, has some funny dialogue at times, this film would have done better as an ABC Saturday Night Movie.

SCORECARD

Death Wish 3	<input checked="" type="checkbox"/>
Kiss of the Spider Woman	<input checked="" type="checkbox"/>
To Live and Die in LA	<input checked="" type="checkbox"/>
Jagged Edge	<input checked="" type="checkbox"/>
Re-animator	<input type="checkbox"/>
Remo Williams	<input checked="" type="checkbox"/>

Key

= Thumbs up = Thumbs down
 = Thumbs down our throats

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The ethics of religious-political activism

by David Hoppe
Washington Correspondent

How ought religious institutions to relate to government? This question seems particularly relevant of late, as American religious figures gain more and more influence among voters and (not incidentally) legislators.

Seventh-day Adventists, for their part, have never known exactly where they stood in the political world. How do people who believe it their destiny to be persecuted and almost destroyed by the political equivalent of the Antichrist relate to organized government?

The traditional position has been to officially lobby against the forces which threaten religious liberty. This is a healthy, intelligent reaction, one that keeps Seventh-day Adventists interacting with government, as the Constitution says they should—working within the system to achieve (or prevent) change. Yet, even with this phi-

losophy, Adventists face a peculiar paradox. After all, if the "Time of Trouble" (government persecution) must transpire before the Second Coming of Christ, how can one work wholeheartedly to prevent its occurrence? How can the Adventist lobbyist in Washington put any real effort into his job when his failure is not only considered inevitable, but welcomed by his employers?

Another paradox of religious-political activism is best illustrated by the "New Right" in America. Their overbearing and often decidedly un-Christian tactics seem to have reinforced the traditional Adventist attitude that it's best to simply remain uninvolved. For, in spite of their excellent religious liberty lobby, Adventists have had little to say about politics.

This is unfortunate, because, like it or not, politics is life on this planet. Politics is the "means whereby." It

spreads the gospel, it feeds the hungry, and yes, it mines the harbors of Nicaragua.

Adventists have a moral obligation to involve themselves in politics. The only other option is apathetic and fatalistic hypocrisy. Our convictions demand that we act, not as legislators of our own standards, in the vein of many of our fundamentalist friends, but as "legislators of moral opportunity," committed to the defense of each person's right to make basic moral choices free of coercion. Any less involvement would be unworthy of Christians who take seriously the Biblical command to "loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and . . . break every yoke."

Seeing red

by Dawn Hibbard

Red. The first lady's favorite color. A rose. Red. The university's ledger, the alleged cause for recent layoffs among faculty and staff. Red. The color of the tear-stained eyes of administrators, employees, and students. It wasn't easy for any of us.

As a Mass Media major, second-guessing the fate of the Department of Communication, waiting for the verdict, I grabbed my transcripts, scared, ready to leave Loma Linda University.

The waiting is over now. The department stays. But half of one faculty position was cut. For Communications students, it's an apparent victory. Yet sadly, at the same time it's a tragic defeat.

Of course, I would have expanded my department, not shrunk it. I wasn't the decision-maker; my words are without authority.

But may I say with appreciation, to one who inspires scholarship and challenges students: thank-you for being a friend, counselor, and teacher.

Spirit Week or spirit weak?

by Gary Chartier

I've known Blair Bradley since I was in third grade. Maybe that's why it doesn't surprise me that he took Spirit Week seriously. Maybe that's why I didn't fall over in a dead faint when, on Nerd Day, he pranced across campus wearing a bow tie and some very ancient and decidedly un-sexy glasses. Maybe that's why I didn't have a heart attack when he came to school prepared for Western Day, in a ten-gallon hat and cowboy boots. All but a few other dedicated souls—Nader Yassa and Richard Myers, for instance—attached as much importance to Spirit Week as they do to the *Student Handbook*.

I know why I didn't dress up: I'm lazy about things like this. It certainly wasn't for lack of nerdish clothing or cowboy hats. But beyond that, I have no excuse. Thus, this editorial is for me as much as for anyone else. Spirit Week was announced in last week's ASLLU General Assembly. It was mentioned in the *INFO*. Posters advertising it are all over campus. None of these publicity techniques, unfortunately, seems to have helped

much.

This is the equivalent of what, at La Sierra Academy, we called the "Annual School Spirit Editorial"—a traditional yearly event, so traditional that it makes little or no impact on its readers. I hope this piece is not so unlucky, since it says something I believe is important: if students expect to be able to effect change in the structure or operation of this university, they will need far greater cohesion and commitment than they demonstrated this week.

Spirit can be manifested in a variety of ways. Dressing up for Spirit Week is only one. Show your spirit by coming to Senate meetings, voting in ASLLU elections, and attending ASLLU activities. Uninvolvement isn't "cool." Anyone can be apathetic. But it takes an exceptional person to show support of and unity with his fellow students. Ultimately, the nerds are not the ones who wore bow ties and carried Hewlett-Packard calculators in their pockets on Tuesday; instead, they're the ones who *didn't*.

Spirit Week participants



The typical



and the atypical

grasp of the issue in terms of our present understanding of the nature of the Universe. But I think the essence of it ought to be taken as serious. I don't think that I'm a simple person, but that the concept, although it can be perceived in simple ways, the concept I'm giving has, I think, potential for really cosmic philosophic significance, not just some new kind of mythmaking.

What I am saying is not that the Genesis record is innacurate. I'm rather saying that it is a dependable record, but that from the evidence, obviously there is more that needs to be said.

[The questions, and Dr. Provonsha's responses, have been edited for reasons of space and clarity.]

MAKING MAN WHOLE

Chaperonage

The reason for chaperonage is to protect the reputations of homes, school, and individuals.

The written request form for an activity submitted to the dean should include complete information about the activity—dates, times of leaving and returning, destination, transportation, the chaperones, those in the group, and the event. Groups not sponsored by the faculty should have an approved chaperone for every 15-20 members for the event.

Chaperonage Costs

The group being chaperoned is always expected to pay any transportation, admission or other such expenses of the chaperone.

—Student Handbook

(This selection from the *Student Handbook* is brought to your courtesy of the ASLLU and the *Criterion* staff.)



This is the editor of the *Criterion*



Normally, he leads a pretty boring life.



But Monday night, all that changed.



A mysterious Someone saw to it that he was "lei'd" and "kissed" by Hawaiian Club menehunes at the Festival of Nations.



Naturally, he's curious. Very curious.



If you're responsible, now is no time for silence.



Go ahead. Make his day

Dear Fred,

My mail has slowed down. I'm hurting and so very upset. I guess it's just the woman in me.

Please come back; I'll share you with Frank.

—ED

Lady McBeth,

Art thou truly looking for a challenge?

ShEKSpere

MM—

Ready for another round of haunts, or was once through the "maze" good enough?

MN

Channing,

A lighthouse sits on the sand. In it, a woman waits for you, telescope in hand.

The luminous beam goes out into the night; it's searching, seeking to find you en route.

The morning sun has risen. Your eyes gaze into my soul, unlocking my heart's prison.

Your smile warms my day. We embark the precious boat which carries us far away.

Your Secret Admirer

E,

I'd have been glad to have provided a sixth one—a real one this time.

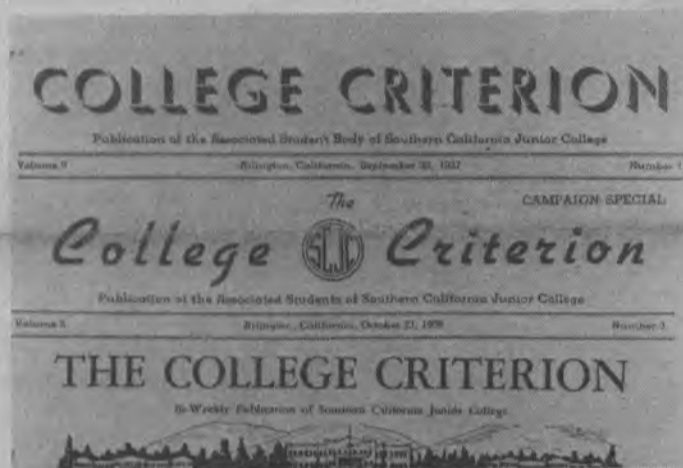
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La Sierra Criterion

16 November 1985

Loma Linda University, La Sierra Campus

Vol. 57, No. 7



INSIDE:

Students take
the rap
Congressional action
may drastically
reduce student
grants and loans

Biting the bullet
The Dean
announces program
and personnel cuts

The End
Is it worth thinking
about?

Fifty-seven years of La Sierra history

The *Criterion* commenced publication in 1929. Now, in its fifty-seventh year, the campus paper looks back at times past. Through interviews with those who have seen La Sierra grow from infancy, and through vignettes from past issues, we strive to show the process of development here. We look forward to serving the campus and university communities for many more fruitful years.

See pages 4 and 5 DEC 16-85

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LETTER

Editor:

I was discussing the holistic grading system used here at La Sierra with a few of my colleagues. They expressed their dislike for this ridiculous tradition. For the benefit of your readers who are unfamiliar with this annoying process, it is a form of evaluation where a written paper is graded by two of our esteemed english professors. The paper bares no authors name and neither professor knows the grade given by the other. A score out of a possible 12 points (6 points from

each reader) is given. A score of 12 represents an "A" and each subsequent number lowers the letter grade a half on our 4.0 scale. (e.g., 11- A-, 10- B+, 9- B, etc.)

This crazy method is designed to give us students the utmost possible objectivity and save the professors valuable time.

The papers are returned with each reader's grade, the total score, and the equivalent letter grade written at the top. There are no marks, not suggestions,

and no explanations. Of course this saves the teachers time and effort; but what of our hard work and long hours at our desks? We are here to improve our knowledge and further our skills. How are we to accomplish our ultimate goal—an "A" paper—if we get no reasons for a given "B" or "C". Everyone worldwide learns from their mistakes; but I suggest that holistic grading certainly does not fulfill this idea.

In a tiff,
Jeff Hancock

Todd,

I was, too.

REW

R. Bar,

Private eyes are watching you.

Lynn

Sweet Sixteen,
My lips are sealed.

Energetic Eighteen

Secret Admirer,
Who are you?

CL

Generic Guy,
I guess not.

Girl in the
Plain Brown Wrapper

George,
Yes, it's over.

GS

To the Agnostic,
I want to pull your shirt tail.

The Believer

MM!

Suddenly crazy to be auditing my
mommy in Mexico City. Care to join me??

VT

RR,
Good luck on Tuesday.

Olga

La Sierra Criterion

16 November 1985
Volume 57, Number 7

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Sunday	10:00 AM - 2:00 PM
Monday	By appointment
Tuesday	By appointment
Wednesday	6:00 AM - 10:00 PM
Thursday	1:00 PM - 5:00 PM
Friday	10:00 AM - 11:00 AM
Saturday	By appointment

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Football continues

Intramural report

by Jeff Hancock

Because the lack of staff support is so great, the coverage of LLU's intramural sports is somewhat limited. I will be covering the final games of each sport as they arrive; however, as you will notice, only standings are printed currently. General intramural announcements will also be included periodically.

The space allotted to this report is limited each week, so only the standings for the sport with the least number of games remaining will be listed. For men's flag-football, the standings are:

TEAM	A-League		
	W	L	T
49ers	4	0	0
Rams	2	2	0
Raiders	2	2	0
Seahooks	2	2	0
Cowboys	1	3	0
Bears	1	3	0
B-League			
Bulldogs	3	1	0
Spartans	3	1	0
Bruins	2	1	1
Cornhuskers	2	2	0
Fighting Irish	1	2	1
Huskies	0	4	0

Budget strategies revealed

by Anne Pearson

The enrollment at Loma Linda University, La Sierra Campus, has decreased by approximately one hundred and sixty full-time students since 1984-85. Because the College of Arts and Sciences is ninety percent tuition-dependent, the decrease in enrollment has caused a 1.3 million-dollar deficit in the budget.

Anees A. Haddad, PhD, Dean of the College, has been forced to make important and difficult decisions involving the teaching and support staff areas of the College in order to correct the imbalance. Approximately twenty percent of the faculty and support staff positions will be discontinued by June 30, 1986. Six departments will be combined into three. Various majors that have had one or two graduates in the past five years will be discontinued, and some will be subsumed under other majors as areas of interest.

Seven full-time teaching positions will be discontinued: two from Consumer Related Sciences, two from Industrial Technology, one from Communications, one from English, and one from Psychology.

A number of the departments will have access to less funds for secretarial and staff positions allowing for a total of five and one-half budgets to be discontinued.

Two and one-half budgets in contract money from several areas will be discontinued, and full-time faculty will teach in place of the contract teachers.

The Department of History and Political Science will lose a total of two, one-third time positions, and finally, half of one position in the Departments of Health/Physical Education and Social Relations will be discontinued.

This slimming process will be felt by very few students. At the same time, the effects of strengthening through consolidation will be felt by most students.

The Departments of Social Work and Psychology will be combined. Although Social Work will not continue as an independent department, it will continue as a full major with full faculty in the Department of Psychology.

The Honors Program and International Dimensions will become Honors/International Dimensions Program, enriching the offerings by combining the resources of both departments.

The Department of Consumer Related Sciences will be discontinued as an independent department. The Home Economics major will be discontinued and its stronger major, Early Childhood Education/Development, merged with Social Relations, effecting a saving of two budgets.

The combinations are not meant to weaken, but to make the departments stronger by coupling the strengths of various departments, consolidating their services, and strengthening their programs.

The various majors to be cancelled will affect few if any of the students at La Sierra. However, Haddad commented that the Dean's Office is pledged to assist students with questions and those needing help to graduate if their majors are cancelled.

Outside of the College of Arts and Sciences, the School of Education will discontinue one secretarial and one teaching position. The campus administration has decided to terminate thirteen support positions, including positions from the areas of Health Service, Admissions and Recruitment, Student Finance, Records, and the Library.

The La Sierra campus will lose three administrative positions. Those of Associate Business Manager, Associate Dean of Students, and Associate Dean of the College of Arts and Sciences.

According to Haddad, the faculty has been very supportive and understanding. He commented that it is not only painful to those who will leave, but also to those who will remain. Haddad also mentioned that the students, initially apprehensive, have been supportive and understanding.

Finally, Haddad is confident that the decisions made will not only balance the budget, but bring the strength of the faculty and support services into proper relationship with the current enrollment.

News Briefs

by Shelley Rathbun

Moscow—Gary Kasparov, 22, became the youngest world chess champion in history on Saturday, November 9. Karpov, holder of the title for ten years, resigned after forty-two moves in the twenty-fourth game. He is entitled to a rematch by February.

Washington—Prince Charles and Princess Diana arrived in Washington on November 9, to begin a nine-day visit to the US. The Prince and Princess were treated to a star-studded dinner party courtesy of President Reagan.

Reserve, Louisiana—A possible diplomatic crisis was averted when a Soviet freighter left port. The ship carried a young Ukrainian sailor who had jumped overboard in an attempt to defect, but was forced to return by US Immigration and Naturalization Service officials. The freighter entered international waters despite a Senate subpoena spearheaded by conservative South Carolina Jesse Helms.

Salt Lake City—Eighteen years ago, researchers gathered here to begin work on artificial body parts. The success of the artificial heart spurred the researchers on as they continued work on duplicating other organs. Their work is finally paying off, as people with deteriorating or non-functional body parts are being fitted with artificial blood vessels, inner ears that restore

hearing, and arms that respond to nerve signals. Artificial Fallopian tubes, a urinary system, and possibly an artificial hand are on the way.

Cliffside Park, New Jersey—At least five people were killed Sunday, November 10, as two private planes collided in midair and crashed. The police expect to find at least twenty more bodies in the remains of apartment buildings that were set ablaze almost instantly by the collision.

Moscow—President Reagan's Saturday speech, broadcast by the Voice of America, was branded untrue by the Soviet Union. The Soviets claim that Reagan raised doubts about American attitudes toward the Geneva summit by deliberate falsification.

Hamburg, West Germany—The Associated Press reports that the Federal Republic of Germany will participate in US efforts to develop a space-based missile defense system.

Paris—Two AIDS victims, undergoing experimental treatment with the drug Cyclosporene, have died. Dr. Phillippe Even said that other patients are responding well to the drug, use of which will be expanded later this month.

Student aid threatened

by David Doran
Washington Correspondent

In recent efforts to balance the ever-increasing national budget, Congress and the Administration targeted student financial aid programs as prime areas for cuts. Currently, there are three possible proposals for decreasing the deficit, all of which reduce funding for student grants and loans to some degree.

The term Gramm-Rudman probably elicits little more than casual recognition back in Southern California. Here on Capital Hill, the standard response is one of confusion and bewilderment. Congress and the Administration have been attempting to solve the deficit problem for years. The urgency of the present financial situation has prompted Congress to take recent balanced-budget measures quite seriously. This translates into much tougher times for students counting on federal aid to finance their education.

This new down-to-business outlook first took the form of an amendment to a measure to raise the budget deficit ceiling. The amendment, dubbed Gramm-Rudman, set the goal of a balanced budget by 1991. It stipulated that, if Congress couldn't keep each year's budget within preset levels, the President would be called upon to make an across-the-board percentage cut in funding to most federal programs, including student grants and loans. The Administration-backed measure passed the Republican-controlled Senate with a comfortable margin, but was defeated in the Democratic-controlled

House. The Democrats introduced an alternative plan similar to Gramm-Rudman, but with fundamental differences which affect the severity of cuts student aid will suffer. Gramm-Rudman and its Democratic alternative are currently under discussion in a joint Senate-House conference.

The Democratic plan specifically allows for cuts in defense spending. No one is quite sure of the status of defense spending under Gramm-Rudman, except that, if cuts are allowed at all, they will be minimal. This means that student aid will be hit less hard under the Democratic plan than under Gramm-Rudman, because defense spending will take part of the burden under Gramm-Rudman. Another fundamental difference is that, while Gramm-Rudman would take effect beginning in fiscal 1987, the Democratic alternative would begin with the 1986 fiscal year. Under Gramm-Rudman, federal loan cuts would be deeper, but over a shorter period of time than under the Democratic proposal.

Regardless of which proposal, if either, is passed, federal spending for student financial aid will be cut for the 1986 fiscal year. Measures dealing with minimum levels of spending reduction have already passed the House. These measures are the third possibility for the 1986 budget, and would come into play if neither of the other proposals is passed. They stipulate that all applicants for Guaranteed Student

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Airey part of La Sierra history

by Clark Davis

Wilfred Airey

No history of Loma Linda University would be complete without mentioning Dr. Wilfred Airey. He has been part of the La Sierra family since he became one of 110 La Sierra students in 1931.

Dr. Airey began working at La Sierra in 1941, when he was asked to chair the department of English. He remembers only too well days when he was one of two faculty members in the department, and taught six or seven courses in addition to heading the program. He now teaches in the department of History and Political Science.

During his forty-four years on the campus, Dr. Airey has been actively responsible for the development and maturation of



Before?



After

the school. He served as chairman of the Campus Planning Committee for fifteen years. A particularly outstanding con-

tribution is his significant role in the securing the erection of the current campus library.

Dr. Airey's accomplishments reach beyond the campus, however. Two weeks ago, he was elected to a seventh term on the Riverside City College Board of Trustees. No public official in the state has a record of service longer than Dr. Airey's twenty-one years on the board. During his two decades at RCC, Dr. Airey has helped guide the school to its place as the finest community college in California.

Dr. Airey is more than optimistic about La Sierra's future. He has watched it grow over the years, and now believes its faculty to be as fine as that of any institution in the country. He believes the current difficulties facing the school are only temporary, and sees La Sierra continuing as an outstanding example of Adventist higher education.

Hilts recalls past



by Carine Bossuyt

Margarete Hilts is Professor of French on the La Sierra Campus. In the past, she has served as chairperson of the Faculty Social Committee, the general Education Curriculum Committee, and the Modern Languages

Department, in addition to coordinating the International Dimensions program. I asked Dr. Hilts to relate some of the events that occurred on campus during her teaching experience.

When the campus was smaller, the faculty prepared and served a meal to all the students. Three or four people, usually men, would cook food in large quantities, and the other faculty members would serve it in the (old) gymnasium. Dr. Hilts acknowledges the fact that such an activity would be impossible to organize today because of the size of the student body.

Every month, faculty members used to gather in the gym to play a sport together. As they were fewer than today, they were more closely knit. Once a year, they organized a meal and a play to entertain the seniors. A typical play focused on the life of a university student, from freshman to senior year. All this required a lot of organization and work from the teachers, but they had fun. As years went by, people became busier, and students stopped going to the activity.

Students went to chapel more than once a week. Each department on campus organized a program. Sometimes, the student government had a meeting that every student attended to decide particular issues. It was understandably hard to reach a decision most of the time.

The *Criterion* and the yearbook—then called the *Meteor*—raised money through off-campus subscriptions, rather than from student fees. Since the publications reached more people off campus, they were more strictly regulated. Criticism ultimately resulted in the decision to keep publications on campus.

The Modern Languages Department was more alive in the past, even though University enrollment was not as high as now. Students were required to take two full years of a language, and more people went to study abroad. Since the early 1970s, requirements have changed. People do not think languages are important, and do not see any monetary value in them. Most students don't understand that knowing a foreign language increases

their options for future career and residence decisions.

When I asked Dr. Hilts what she would like to see change at La Sierra, she pointed to the number one problem in our society: lack of communication. Our curriculum and faculty should emphasize the humanities, because they help us understand differing people and societies. Technology becomes obsolete very fast, but the humanities remain, and we need them as the bases for communication. What a scientist discovers today may be obsolete tomorrow, while philosophers' ages ago stated principles still valid today. While technology deals with things, the humanities deal with people.

Dr. Hilts concluded her remarks by noting that LLU's entire philosophy has changed because of changes in our society, as well as its larger student body, but that it is neither worse nor better than before. It is just different.

LA SIERRA: A PHOTOHISTORY



Dean Verna Barclay as a La Sierra Senior



The 1966 *Criterion* shows plans for the soon-to-be-built Sierra Towers

CALENDAR

Friday November 15 4:47: Sunset
7:30 PM, Church: Vespers—"The Man From Aldersgate," a one-man play about John Wesley, will be presented by actor Richard Nelson.

Saturday November 16 8:00 AM and 10:30 AM, Church: "Rebuilding Broken Trust" Lynn Mallery
11:00 AM, New Life Church, Sierra Vista Chapel: "Carport Cathedral," Charles Teel, Jr.
1:30 PM: Off-campus outreach. Meet at mailbox.
8:00 PM, Gallery Theatre, Ontario: The smash hit comedy "I do, I do" will be playing. Tickets \$6. Call 986-0077 for reservations and information.
9:00 PM, UCR, The Barn: A&M recording artist—The Tones

Sunday November 17 AHPAT testing: CH 100
8:00 PM, Biola University, Crowell Hall, Biola Organ Department: Music of J.S. Bach. \$3 for students. Call 213/944-0351, x5506 M-F before 3:30 PM.

Monday November 18 CBEST applications due.

Tuesday November 19 10:00 AM, Chapel, Church: "Fig Leaves and Failure," Les Pollard, Assistant Chaplain.

A Chorus Line: Award-winning musical at the Grand dinner Theatre in the Grand Hotel, Anaheim (across from Disneyland). Tuesday-Thursday dinner at 6:30 PM, show at 8:15 PM; Saturday dinner at 7 PM, show at 8:45 PM; Sunday dinner at 6:30 PM, show at 7:45 PM; Sunday matinees with lunch at noon show at 1:30 PM. Tickets \$18 to \$26.50. Call 714/772-7710 for tickets and info. Through 1985.

Wednesday November 20 Now until November 24: Griswold's new Candlelight Pavilion dinner theatre is now showing a Broadway-style revue featuring music from yesterday and today. Wednesday-Saturday dinner at 6:30 PM, show at 8:15. Sunday brunch at 11 AM, show at 1:15 PM. \$26.50 for dinner and show. Tickets 626-2411 or 626-1254.

Thursday November 21 7:30 and 9:30 PM, UCR, Foreign Film Series: "A Horse Called Pharlap." The amazing, true story of a champion race horse who became an Australian national hero during the depression. This is a gripping tale of triumph, tragedy, corruption, and greed. \$2 admission.

Freeman and Knight film review

Bring On The Night: In his previous film, Sting failed to draw the crowds to the box office with his dramatic roles (*Dune*, *The Bride*, *Plenty*). In his new film, *Bring On the Night*, Sting sticks to familiar ground in his documentary role. This is a film about the formation of his new band and the development of their first and latest album, *The Dream of the Blue Turtles*. The film covers the progression from the initial press conference, on through the rehearsals, and ends with the opening night

of their European concert tour. Throughout the film, we get a candid view of the inner-workings of modern musicians at work. However, because of the film's length, *Bring On the Night* would best be appreciated by avid Sting fans. (Thumbs up)

Target: Gene Hackman and Matt Dillon star in this adventure-drama about a father (Hackman) who is forced to reveal his secretive past to his son (Matt Dillon) when his wife is kidnapped while on a tour

of France. For the first time, the son is forced to trust in his father in order to save his mother's life. The film is quickly paced and there are many surprising twists in its plot. Hackman does a superb job in his role which adds to the authenticity of this already well-written and directed film. (Thumbs up)

That was Then, This is Now: Emilio Esteves, a member of the famous "Brat-pack", writes and stars in this film based on the novel by S. E. Hinton. The story re-

volves around the lives of two best friends as they get older and change. Unfortunately, the plot never really seems to come together, many of the scenes are drawn out much longer than is necessary—causing them to lose their effectiveness, and there are too many loose strings in the story that are left dangling. The only two positive points in this film are the fine acting job of Emilio Esteves (stick to acting, buddy) and the excellent job done with the cinematography. (Thumbs down)

Review

Hüsker Du

by Channing Limbaugh

Hüsker Du means "Do you remember?" in Swedish, and was also a German think tank in the 1940s. More importantly, it's the name of Minneapolis' most prolific band. Their music mixes R&B riffs, punk speed, and garage energy, with enough instrumental know-how to fuel a dozen hard-core groups. Their new album is called *Flip Your Wig*, and it's not for everyone.

Their previous records have been consistently accessible, with catchy tunes like "Books about UFO's" and "I Apologize" appearing among the psychedelia on their last disc, *New Day Rising*. Like most bands on the SST label, the Hüsker's previous albums have been produced by Spot, a mysterious guru who also works with **The Minutemen** and **Black Flag**, among others. *Flip Your Wig* seems to dismiss the notion that Hüsker Du is nothing more than a cult band. The band's new producer: Steve Fjeldstad, who gave **The Replacements** a new lease on sales. *Flip Your Wig* sounds good, but it's no one's pop record.

The title track is an attempt to deal with the pressures of being a critically-acclaimed band. "Divide and Conquer" is a brilliant composition, but it doesn't blend the personal and the political in the way that made "Real World" and "Turn on

the News" (from *New Day Rising*) more than punk. Grant Hart's love songs don't have the poignancy of the *New Day Rising* tracks by Bob Mould. Hart's lyrics are full of clichés, and sound like heavy metal without the threat. The instrumentals are way off-beat, with slide whistle and xylophone on "The Baby Song," and backwards piano on "Don't Know Yet."

There are some minor gems here, like "Find Me," the story of a native from an unspecified country, brought here for anthropological study, and "Flexible Flyer," but these are the only two really substantial songs.

All things considered, this is Hüsker Du's most problematic album. If you already know and like the band, *Flip Your Wig* is a definite "add" to your collection. If the band is new to you, start with *New Day Rising* and overlook the iffy production, or save \$5 and search around for the single of "Makes No Sense At All," backed with an enlightening version of "The Mary Tyler Moore Show" theme. Satisfaction guaranteed.

The very best

by Seema Agarwal

Best Outdoor Cafe: In the Mission Inn Emporium, a collection of flower, coffee, and teddybear shops. Great place to go people-watching. Sorry, can't tell you the name; you'll have to find it.

Best Belgian Waffles: At the "Belgian Waffle Works Café." Every concoction you could possibly imagine. Waffles made to order with ice cream, or fruit, or anything your heart desires. They serve mimosa. Wow! Canyon Crest Town Center.

Best Mexican: Sorry—too many opinions. We couldn't decide. We'd love some suggestions.

Best Italian: Sorrento's, run by an Italian family. Very homey. Great pizza. Across from Riverside General.

Best Indoor Café: Wooden Shoe, run by first-generation Danish immigrant. Very quaint and cozy. Café Mocha is excellent. On 7th and Magnolia.

Best Baked Goodies: St. Francis Boulangerie: Across from Riverside plaza. They honestly outdo the French.

Best Chocolate Chip Cookies: Mrs. Field's. What can we say? She speaks for herself. Tyler Mall or Riverside Plaza.

Best Ice Cream: Plaza Ice Cream, at the Riverside Plaza. Next best thing to ice cream in Florence. They have Gelato, sherbet, and, of course, Häagen Daz!!

Best French Cuisine: La potiniere, "par excellence" et pas cher at the San Ber-

nardino Hilton.

Best Chinese: Shanghai Restaurant, at 10359 Magnolia. Inexpensive (buffet lunch) and good. Great service.

Best Thai: Oriental cuisine in the Gemco Plaza (by Tyler Mall). Vegetarian, home-cooked meals. Great prices for everyday dining.

Best Sea Food: McGrath's, adjacent to the Mission Inn shops. You can watch the chefs create.

Best Pseudochic Restaurant: Mario's Place at 6085 Magnolia. Fine Italian food. Sorry, no pizza. Great piano, though.

Best Japanese: Kushiyaki-Ya Restaurant. Informal setting. Everything from tempura and teriyaki to sushi. At the Canyon Crest Town Center.

Best California Cuisine: An excellent combination of California (nouvelle) cuisine and French style. Chamring decor. Great cappuccino. Canyon Crest Town Center.

Best Sunday Brunch: Set in the Spanish courtyard of the Mission Inn. Terrific buffet. Relaxing atmosphere, great service.

Best Bagels and Cheese: "Lox Stock and Bagel." 12 kinds of bagels, and 7 kinds of cream cheese. Oh, yeah—and a sinfully delicious chocolate mousse. Served up with exotic coffees. At the Canyon Crest Town Center.

EDITOR'S NOTE: From its beginning, Seventh-day Adventism has focused its energies on the "Blessed Hope" of Christ's Second Coming. Does this eschatological hope prevent us from experiencing the present to its fullest? Does it lead us to neglect pressing social and personal issues, in the hope that the future will see them resolved without our involvement? Or does it provide us with the courage and vision necessary to a fulfilled and productive life? These and related questions are explored in the essays that follow.

"That which it fears to lose"

by Nabil Abu-Assal

Why does man worry about the end of time? That seems like a trite question to ask in this age of nuclear presence. The answer rings loud and clear: man worries because he does not want to die. Man worries because he does not want to bring about his own and everyone else's death. The worry revolves around a cloud of guilt and desire. Man feels guilty because his ultimate desire—at least the one he spends the most money on—is to see or control his suicide.

Why does a Christian worry about the end of time? Should a Christian worry about the end of time? The question itself implies a contradiction, for if one is a Christian, he does not worry about the end of time; he looks forward to it. Unlike the common man, the Christian sees the progress of history and technology as a gift from God. Time, the apocalypse, will release the Christian from his worldly chains. He can only achieve salvation through the complete and violent (final) destruction of his sensual environment.

With this admission, that the question itself may be faulty, in a Christian context, let us analyze the elements of a possible answer. Christians worry about the end of time, probably more than the common man, not so much because they feel that they have any control over their situation (e.g., few Christians would be willing to admit responsibility for a nuclear holocaust), but rather be-

cause they want to validate their own prophetic-ethical interpretation of God's messages to his people. The end of time for a Christian is an ambiguous relationship between three things—the Christian, his environment, and God (or God's word). What makes this tripartite relationship a mysterious affair is the question of just who is responsible for what. Which sign of the end do I as a Christian create? Which sign should I attempt to negate by trying to fight the flood of history? Which sign comes directly from God, and signals death's knell?

These questions are, of course, impossible to answer without faith. But even if a Christian does possess a high degree of faith—witness the disciples who refused to believe that Jesus would not return within their lifetime—the nagging question of how the end figures into the present remains. Pascal suggested that man always worries about the future (or past) because he is always so unhappy in the present. Is this why a Christian might worry about the future, the end? Is he just plain bored or disgusted with a sinful world? Is he lazy, impotent?

I don't know. It's easy for me to imagine a Christian who is happy in the present (few as those Christians may be) and who still worries, or contemplates, about the end of time. To be truly curious about God's continuing revelation of his power, his love for man, is in no way contradictory to valuing each present moment of vibrant life.

But isn't it still rather bleak for a Christian to actually desire an end to all that God has created? To want to stamp out this dirty, evil world? What would Christianity be like (would it be at all?) if we were all innocent children in love with life, if we accepted the world as it is, and did not desire its death?

Time will come, and take my love away.
This thought is as death, which cannot chose
But weeps to have that which it fears to lose.

Perhaps a Christian should seek no final answers to such questions. Perhaps the energy and power of Christianity is imbedded within this conflict between life and man's hope, or premonition of an ordained end to that life.

Perhaps, what is more crucial than asking or answering these worries about the end of time is realizing toward what type of God the Christian conflict leads. For is it not true that the whole purpose for an end of time is to bring us face to face with God?

A one-time La Sierra student, Nabil Abu-Assal began law school at UCLA this year, after completing an MA in English at the University of Chicago.

Heaven as a long arc

by Charles Teel, Jr.

Peachable Kingdom. Age four. I am fascinated by flannel graph boards that picture grassy fields, white clouds, fleecy lambs, playful lions, and Jesus. The Peacable Kingdom is a very good feeling.

Heaven. Age eight. I know that the New Jerusalem includes golden streets and wings and steps and blond people with white skin and identical smiles. Heaven is just like Harry Anderson painted it.

Second Coming. Age sixteen. I don't want Jesus to come until I've been married for at least a short time. The Coming is obviously something that gets in the way of my humanness.

Final Events. Age twenty. I join with several college seniors in cross-referencing Ellen White, Uriah Smith, Daniel, and John the Revelator to determine the precise ordering of the shaking, the sealing, the Sunday Law. Final Events call for time charts, and a preoccupation

with chronology.

Finishing the Work. Age twenty-three. As a white seminarian, I become engaged in finishing the work by conducting an evangelistic campaign in the Southern California suburbs. I find it difficult to understand how a black seminary colleague can rationalize that registering voters in backwoods Mississippi has anything to do with finishing the work. Finishing the work involves proclaiming belief in the world to come; it does not encompass social involvement in the present order.

* * * * *

What do I do with these visions of heaven that have come to be as much a part of me as my mother's milk? Visions that have at once fascinated me when day dreaming and terrified me when night dreaming?

Have I come to discover that the animals that populate

the zoo of the Peacable Kingdom are of flannel cloth, rather than sinew and bone? Yes. Do I then conclude that the Peacable Kingdom and lions lying down with lambs is not "really real?" Not necessarily.

Can I still settle for Harry Anderson's pictures of heaven as the last word on eternity? No. So do I then hide these pictures from my children? No. For I now hunch that the agrarian vineyards of Prophet Amos and the imperial city of Seer John and the Victorian landscape of Sister Ellen all fall short of the last word. Is it then fair for me to expect more from brother Harry?

Do I now center my trust in time charts as keys to unlocking the mysteries of the universe? No. Do I belittle those whose world view is grounded on these charts?

See TEEL, page 8

Endthink

by Brent D. Bradley

I've always been a sucker for a good apocalyptic story. Soon after I learned in Sabbath School that the world was going to end, I had a recurring dream:

An endless multitude of people climbing a very tall, jagged mountain. Skinny, frightened people. They look like they've just come out of a concentration camp. I am one of them.

We're climbing at a nervous pace, always looking behind, and down into the valley, where the world, the ones who didn't believe, are finally learning that prophecy has bite. Everything is in flames.

Everything isn't quite OK with my fellow believers. There's constant grumbling, occasionally a cry of pain, whenever someone loses his step, and falls. Worst of all is the canyon just ahead of us. There's a thin rope, about five hundred yards long. God is testing his faithful by forcing them to either use the rope, or quit. Or use the rope, and maybe fall into the fire miles below.

I'm hanging onto the rope, gritting my teeth, until I start to bleed. I keep screaming out to God, the people behind me, "I believed, I believed. I always knew the world would end. I predicted it all along."

Suddenly, I'm hanging by one arm. I know I'm going to fall.

* * * * *

When I'd wake up, sweaty and shaking, I wouldn't go back to sleep. The dream perplexed me; it didn't make any sense. For why would those who believed in the apocalypse, who could only by the grace of God es-

See BRADLEY, page 8

No, because I have come to understand that we all see through eternity's glass but darkly.

And I have come to recognize that finishing the work may encompass voter registration in the South and resisting apartheid in South Africa and providing sanctuary in Southern California. Yes. And have I thus come to write off the proclamation of doctrine as a part of finishing the work? No. For I continue to maintain that thought (what one believes) precedes action (what one does).

* * * * *

So how does Heaven interface with life on Earth? What does a future-oriented dogma have to do with life in the present order?

For some, Heaven continues to provide an excuse for avoiding the sticky problems that plague the human condition: the issue of providing latrines for migrant workers, the haunting problems posed by the existence of a black underclass, the fact that women are excluded from power, the propriety of supporting military dictatorships in Latin America. Heaven provides an out for not having to grapple with these issues which confront our world. Eschatology (that for which one hopes) provides an excuse for avoiding social ethics (that for which one works).

For others—those who turn in disgust from this heaven-as-opiate crowd—the images of Second Coming and Peacable Kingdom as fostered by worshipping communities are abandoned in favor of involvement in social causes. Eschatology (that for which one hopes) becomes irrelevant to social ethics (that for which one works). The result, all too often, is that one loses one's self in that work. And void of the symbols of eternity and the presence of a nurturing community of faith, many burn out, or lose hope in the face of inevitable short-term setbacks and disappointments.

For still others, however, Heaven may serve as the ground of a hope that inspires action. In spite of wars and rumors of wars, in spite of pestilence and famine and apartheid, in spite of sexism and persecution and racism, the Kingdom will triumph! Unlike the heaven-as-opiate crowd, these hopefuls contend that that for which one hopes will be that for which one works—now. If heaven is a time of ultimate peace, when the lion lies down with the lamb, then the faithful are called to work for peace. Now. If heaven is a time of ultimate justice, when all stand in perfect obeisance before the great white throne, then the faithful are called to work for justice. Now. Far from providing an excuse to avoid social ethics, far from being irrelevant to social ethics, our eschatological hope can inform our social ethics.

And unlike the heaven-as-irrelevant crowd, these hopefuls affirm a long-term perspective that defends them from the disappointment that inevitably sets in when short-term causes go awry. We may uphold along with them the dream of eschatological hope set forth by another social activist: "The arc of the universe is long, and it bends toward justice."

cape the worldly fire, be forced to face one more unreasonable test of faith? You see, the dream indicated that, even if you believed in an end of time—time on earth, that is—and that time came, there was a totally time-line you'd have to contend with then. The dream completely contradicted my beliefs. It said "Believe in all your predictions, your attempts to limit time, and time itself will be the ultimate judge of your existence. Time is infinite, while your beliefs are petty, momentary attempts at false assurance. You thought your beliefs would help you avoid the canyon, the rope, but all they did was make you too weak to climb."

Why do we generate beliefs about the end of time? Why is it necessary to draw time-lines on a chalkboard, showing how history is moving toward a predictable end? Why do we need to be prepared for what will happen that's beyond our control? I have no clear answers. Sometimes, I think that worrying about the end of time is no different than wanting to know what the weather will be like. We don't want to be inconvenienced.

Sometimes, I think it's an easy substitute for thinking about our mortality, about death. Thinking about the end of time subtly pushes you to grand abstractions—e.g. the universal product code equals universal persecution equals the whole world is a mess, and I can't do anything about it except believe, etc.—abstractions that blind you to more immediate fears. Abstractions in the form of predictions can also be a big boost to a deflated or touchy ego. After all, if you can interpret the Bible so precisely that you can forecast when the Russians will start Armageddon, you're big stuff. Maybe the President will hire you as his next National Security Advisor.

Even though these sarcastic explanations of man's desire to worry about the end of time seem quite plausible to me, I often doubt their validity. For they, just like the answers you see in those neat, colorful time-lines, don't respect man's persistent need to move towards God or a God. They abridge, amputate, the intricate, time-filled process required by man to move toward Godliness. As faulty and sinful as we are, I retain the hope that living on Earth can still be a worthwhile (even if it has to be tragic) adventure toward a discovery of the details of God's character.

Based on that hope, it's OK to think about the end of time, so long as that thinking doesn't short-change you on time you could have used to engender godly contacts with life. If imagining an end to all things makes you value your life and the lives of others more, then keep imagining. If it makes you passive, or excessively orderly—you go into hysterics whenever things don't come out as predicted—go back to step one: learn to live, before you learn to see the end to all life.

Thinking about the end of time has created thousands of wonderful novels and philosophies. It has always been a great inspiration to those who have had excessive creative abilities, probably because it forces them to become disciplined and social—others, after all, must be warned of their doomed fate. Furthermore, and only sometimes, if you can persuade someone that everything is going to end, he may convert, change his life, become more predictable and orderly. Of course, he may just turn to drugs or endless sex. But

anyway, you see the point: pricking the imagination of man toward the end is a powerful weapon. Who's using that weapon, and who's the victim, may be more important than questioning why man worries about the end of time.

* * * * *

I still have dreams about the end of time. I still think about those dreams. But I've learned to integrate the energy of those dreams into my daily life.

Brent Bradley, former Associate Editor of the *Criterion* and Editor of the *UCR Highlander*, is currently a Senior English major at UCR.

AID, from page 3

Loans undergo a financial-need test. The test requirement now applies only to students with family income exceeding \$30,000 per year. The Congressional Budget Office has projected that 650,000 borrowers, mostly independent, older students, would be dropped from the Guaranteed Student Loan program, or have their loans reduced. This new eligibility limit would save \$335 million over the next three years. The measure also imposes a three percent charge as an insurance premium for student loans, to be paid by student borrowers.

A study done by Fiscal Planning Services, a private consulting firm, predicted effects of Gramm-Rudman on federal programs if automatic reductions were needed to bring the budget in line with preset levels. They found that Pell Grants for low-income college students, plus the college work-study assistance program for low-income college students, would be

cut by \$215 million per year. The cuts would be a little less for the Democratic alternative, because it begins in 1986, rather than 1987. It is important to keep in mind that these automatic across-the-board percentage cuts would only be necessary if Congress couldn't pass a budget with the reductions necessary to reach the goal of a balanced budget by 1991.

Earlier this year, President Reagan's budget proposal for the 1986 fiscal year was defeated by Congress. It had requested deep cuts in student financial aid, which included: limited student aid to \$4000 per person; establishing a family-adjusted gross income limit for eligible student at \$25,000 for grants and \$32,000 for guaranteed student loans; requiring an \$800 contribution by students as a self-help fee in order to be eligible for grants and loans; classifying all applicants under 22 as dependent; and requiring students to have a high-school or an equivalency diploma in order to be eligible.

Although such measures are harsh, aspects of the Administration's proposal could be used in upcoming years as Congress and the Administration struggle to keep yearly budgets in tune with the goal of a 1991 balanced budget. Student aid is viewed politically as easier to cut than such volatile programs as Social Security, Medicare, and retirement benefits. Social Security is already exempt from cuts under both balanced-budget proposals, and Medicare is very close to being so. If the trend continues, student loans will be slated to take up the slack in reduction vacated by these politically untouchable programs.

Birthdays presence

by Selena Whang

In honor of Leena Mammen's twenty-first birthday—16 November 1985.

Old energy. That's all it is. A lot of old energy hanging around there. These boys prancing around, with a real cocky attitude. Perhaps they are gifted with some intelligence, but really are very arrogant about it. Hanging about each other, talking pseudo-intellectual super-reactionary-rationale. Dry, but always waiting for the moment to get into a female, almost any "acceptable" female. And we would drift around, knowing we are superior, knowing that they know we are superior, and they're scared stiff about it.

Sometimes my blood burns; I get really angry, but this anger is clear and bright. The feeling of cleansing, burning away the old, the whole history of female intimidation, because females have something men want. Admit it. Burning away all the times these wimpy little boys would grovel, asking for pity, for some surrogate Oedipal mother. Or some others, trying to elicit some type of reaction, some acknowledgement, by goading, harrasing, getting in my space. Then there are those who tell me how weak my character is. (Honey, that's for me to decide, not you.) And we would go around patting the hands and heads of these little puppy dogs. And listening to the boastful, bloated banter of masculine accomplishment. And trying to be conciliatory.

But no more. That's the trouble. There were all these women doing exactly this,

and becoming very repressed, and bitter. And those most scarred happened to have all this power, and jurisdiction, and by some perversion, tried to dominate us. And now try to dominate you. Because these women have always felt so powerless. Because they gave up their power. Because that's how it used to be, and some people are still really backward.

On my birthday, I had banana pancakes and apple juice. A friend hugged me on the street for fifteen minutes. This beautiful woman and man sang Beatles songs on acoustic guitar on the street corner. We walked around and came home. I received the Test scores; I felt relieved and then agitated for being a little nervous. Then this fifty year old man called to say how sorry he was that I couldn't be intimate with him. (But, honey, that's old energy). I like someone in my present moment. We made spaghetti, steamed bread and vegetables, and lit a fire. We heard a poet singing on a ukelele, and watched a French film. My roommate gave me a chocolate fudge cake with twenty-one candles, and I drank a glass of milk. I had a really good day.

I've met a few great spirits in male bodies. I may marry one. I even met one at school. But he's gone now. And I'm gone now. But I'm with you in Spirit.

Tomorrow I hope to make whole wheat pastry with apples, honey, and walnuts on top.

La Sierra Criterion

7 December 1985

Loma Linda University, La Sierra Campus

Vol. 57, No. 8



Why is this man???

INSIDE

FAST TIMES

Things got a little tough at Upland High. Would LLU be any better?

THAT GIRL

Open up to the truth about one of La Sierra's most fascinating figures

HORROR?

Ken Matthews defends controversial grading system

LETTERS

Editor:

Am I dumb or something? I consider myself to be of at least average intellect for a college sophomore, but Selena Whang's article on "Birthdays(?)" ["Birthday presence," 16 November 1985] left me more than a little confused. Maybe I am not *deep* enough to glean a few ounces of meaning out of the article, but other people were also left with twisted eyebrows [sic] after reading it. Can you tell me, is there a hidden message in the article?

As I re-read the article trying to understand it, I noticed these 3 things.

1. There is a definite vocabulary "gap." Is she using symbols? What does "old energy" mean? How about the

Editor's note: *Of course you're not dumb—the quality of your letter makes that clear. But I think it's unfortunate that you were unable to "glean a few ounces of meaning" from "Birthday presence." Maybe I can provide a little insight.*

"Old energy" is given off, if you will, by those rooted in the past. To be suffocated, invaded by old energy is to be forced to deal with the remnants of the past. It may represent either the philosophy of the past—in this case masculine dominance and machismo—or other characteristics of the older generation.

You've misquoted Selena, I'm afraid. The final word of her "super hyphenated phrase" was "rationale" not "rational." Maybe this correction makes the meaning clear: "pseudo-intellectual" refers to a false pretension of brilliance and insight; "super-reactionary" means "slavishly de-

super hyphenated phrase "pseudo-intellectual super-reactionary-rational"? What is she talking about?

2. I noticed alot [sic] of stereotyping of males. I wasn't aware that we (men) were such mean-monsters. I see this type of stereotype bias as a first step toward building prejudice. Also, I don't feel comfortable being put into this category by someone who doesn't even know me. Maybe I'm really not a man if her definition of masculinity is a correct one.
3. The most confusing thing to me was her abstract style of writing.

voted to the past;" "rationale" is the basis or justification of something. Thus, the "boys" referred to provide a justification for their inflated conceptions of masculinity that pretends to be intellectual, and is rooted in the chauvinism of a previous time. And if, in fact, she is using symbols, what's wrong with that? The Bible's full of them.

I didn't notice any males stereotyped. Particular, overbearing, confused men and "boys" were lampooned—not men in general. Several readings of "Birthday presence" fail to reveal any stereotyping.

Selena's "abstract style of writing" is a variation on a technique I believe is called "stream of consciousness" writing, one with a respected literary pedigree. It involves a recording of experiences and thoughts as they initially occurred, in the somewhat ran-

she jumps from one point to another—never fully explaining what she is saying. I get the impression she is trying to say something important. I wish she would come out and say it instead of being so abstract.

It could be that the article was intended to confuse and humor us, in which case it was a complete success. My roommate [sic] and I look forward to Selena's articles and wonder what the next one will be about, even though we don't know what the last one was about. Please shed some light on this subject so I will not be so confused.

The average (dummy?)

dom fashion in which our minds normally work. "Birthday presence" is not an attempt to encompass Absolute Truth. It's a sharing of birthday experiences with a friend. Naturally, among the typical experiences of a facile and critical mind will be reflections on our social context, but the fact that they're incomplete does not deprive them of all meaning.

It may well be that I'm not the one who can be most helpful here. I would strongly advise talking to Selena about this piece, and other elements of her work you may find confusing. If you don't know how to contact her, come by the office, and we'll provide the requisite information, or write her in care of the *Criterion*. Obviously, you're neither average nor a dummy—I hope you can find the answers you're looking for.

Editor:

In response to Mr. Hancock's letter in the *Criterion* 16 November, in which he roundly criticizes the English Department's Holistic Grading Policy, several things need to be said.

First, Mr. Hancock twice contends that we grade holistically in order to save time. If that were our reason, he would have a case. In fact, holistic grading does not save time. It takes extra time, and involves all members of our English Department faculty, even those who are not teaching English 101 in a given quarter.

The real reason we grade holistically is that Holistic Grading has been shown over and over in all kinds of places and under many varying conditions, to provide the most objective results possible. It is a well documented fact that sub-

jectively evaluated assignments tend to be given a higher grade by teachers who know the student than by graders who don't. This argues persuasively that teachers' subjective judgements are being swayed by personal considerations. Now, I doubt that Mr. Hancock or his colleagues would object to his math test being graded by a reader who has never seen him. He knows that whatever he has done on that math test will be reflected in hard, cold numbers in his grade, be it for better or for worse. LAnd he finds no injustice in that objectivity. Why, then, do we hear cries of foul play when we try to achieve even a semblance of objectivity in grading his English essay?

We could, of course, grade English essays, at least on one level, with total objectivity—

that is by focusing very strongly on grammatical correctness. Mr. Hancock may not realize it, but for many years in this profession, the practice was to require absolute correctness of all written assignments: when I was in college in the early 70s, three—count 'em—(3) mistakes of any kind—typographical, spelling, grammar, or usage—doomed any paper to an automatic "F." And policies had been *liberated* by my time. Some of my colleagues can remember the days when *one* mistake send the paper to perdition. Mr. Hancock should note that under either of these policies, his letter would fail rather handily. And he should note that many of his professors in Biology and Business and Religion

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Precious memories CAS debates governance

by David Hoppe
Washington Correspondent

The glistening shower curtain lunged at me from behind the tub wall, slime and mold covering its glossy polyurethane face. I gasped as it deposited its gruesome entrails on my naked body. But the shower curtain had underestimated me.

Wash-rag in hand, I executed a return assault that left it quivering in the corner near the soap dish. One more deft jab with the conditioner bottle and it was all over.

Being awakened by a moldy shower curtain was a new experience for me, but it was only one of many I would face in my first extended trip away from home. Having always enjoyed the comfort of clean bathrooms, clean laundry, and cooked food, I was unprepared for the excitement of life in a bachelor apartment.

A major debate among my roommates and I the first week was how we would deal with groceries. It quickly became clear that we held very different political perspectives. While I advocated a very Republican method of separate groceries in separate cupboards, I was quickly branded a cynical Fascist by my more liberal roommates, who envisioned a common grocery fund, established for the benefit of everyone.

Moved by this unselfish approach, I pledged my allegiance to the common grocery fund, which promised good will and fresh vegetables for all.

It soon became clear, however, that the real motive behind this idealistic system was the private belief, held by each of us, that we could out-eat our roommates, and thus get more food for our money. Packing

huge, lavish lunches, and enjoying generous snacks between meals, were ways of guaranteeing we each got our money's worth. But woe to the roommate caught with some community cookies hidden under his pillow.

Another new facet of apartment life was the continual threat of Scum. I had rarely encountered Scum before I left home. Scum was a Democratic phenomenon, like cigars and high taxes. But our apartment seemed to breed it. Scum grew in the sink after dirty dishes had sat for a couple of weeks. It lifted its ugly head in the bathroom, occasionally making a joint appearance with its relative and sometime cohort, Slime. And Scum crept and oozed its way into the cool, damp recesses of the refrigerator, where it propagated under the cover or darkness in a devious plot to destroy our appetites.

If I thought it was difficult learning to live with Scum, however, I had yet to encounter my new landlord. All but illiterate, this poor gentleman seemed to have a real burden to establish his supremacy over our decaying building. We looked forward to his friendly letters, in which he warned us of the "hazzard" hanging shirts presented in the laundry room, and threatened to have the washing machine "remove promptly" if our cooperation was not "forth coming."

All things considered, however, my stay away from home has been worthwhile. In fact, I think I'll miss that warm, enthusiastic greeting every morning from our shower curtain. I may even miss living with Scum.

by Gary Chartier

Recent College of Arts and Sciences faculty meetings have witnessed debate centering on a proposed College governance policy. Among the items generating controversy were the document's definition of "faculty," the proposed procedure for evaluation of administrative implementation of faculty decisions, and plans for a faculty Student Life and Religious Life Committee, one-third of whose members would be students.

The "Report of the Task Force on University Governance" established a framework for university-wide structure, leaving a measure of latitude for schools and campuses to establish suitable arrangements for the determination and implementation of policy.

The CAS governance document was voted in principle early in the school year. Alterations have been the responsibility of the CAS Governance Committee, consisting of Ruth Burke, chair, Jim Beach, Fred Hoyt, Frank Knittel, Rennie Schoepflin, Roger Tatum, Charles Teel, Jr., and Don Thurber. The committee commenced presentation of its report to the faculty at the November 18 CAS faculty meeting.

As initially presented, the report included as members of the CAS faculty numerous non-teaching administrators. Some faculty sentiment favored excluding all those not engaged in full-time teaching. Others urged that certain subordinate positions, previously excluded, be added to the list. The meeting saw no final resolution of the problem.

The November 18 meeting concluded

without any disposition of two other significant committee proposals. The first provided that the faculty were to take a record vote assessing the implementation of their decisions by the administration. The second established a faculty committee empowered to formulate student affairs policy for the College of Arts and Sciences.

No final conclusions were reached at the December 2 faculty meeting, since fewer than the required one-third of the CAS faculty were in attendance. Despite the non-binding character of the votes taken, debate was spirited. Various university employees—residence hall deans, among others—not qualifying as faculty under the proposed rules were on hand to plead for their inclusion.

Those faculty present voted strongly in favor of altering "shall" to "may," so as to allow faculty reactions to administrative decisions without requiring them. Due to the lack of a quorum, no decision was reached on the Student Life and Religious Life Committee. Some present argued against the establishment of such a body, arguing that campus-wide student affairs administration obviated a body specifically concerned with CAS. Others, however, noted that the Task Force Report specifically provides that "a designated group within each School be concerned with student affairs. The members should be determined within the School . . ."

It is expected that the final disposition of the governance document will take place in early January.

Spearing the budget behemoth

by David Doran

The battle has raged on for some time now. Legion after legion has plunged wildly into the foray. Ignorant of what the thickets and trenches hide, they know only that the enemy must be met and thwarted. The weapons are words, wielded by a host of government officials and special-interest groups. The battlefield is the future—our future—to be controlled and inhabited by you and me, the post-baby boom generation. Yet we have no power. Our future is in the hands of others—those who have been in power for the last forty years.

In their efforts to gain the upper hand against the ever-present opposing party, Congressional leaders have created a weapon which they can no longer control. But a "solution" to control this Frankenstein has finally arisen, gasping for air out of the depths of desperation. It is a complex and ambiguous tonic. The Republicans, dubbing the treatment "Gramm-Rudman," harpooned the massive beast first. The Democrats, quick to realize the obvious advantage in controlling the creature, mixed up their own brand of medicine and plunged their hooks into the behemoth. The situation has reached a fever pitch as the opposing parties fight a common foe. But there is an additional battle to be fought—one against each other.

And so the monster, with the opponents in tow, taking jabs at each other at every opportunity, thrashes through our future. It is almost too late for us to exert influence over these marauding armies, whose attempts to tame the shrew have only led to ever worse destruction. We are the peasants of this war-torn land, agitated, acquiring knowledge which has led us to realize the disastrous effects the deficit-monster is having on our future. Like the peasants of old, we, the inhabitants of the future, have only two recourses. We can rise up in a wild frenzy to annihilate the system which constantly fails to redress our grievances. Or the system can be retained and strengthened through change that halts this plundering.

Neither solution will be without its casualties. If the steps taken by Congress to deal with the deficit in the form of Gramm-Rudman or other similar proposals don't pan out, then a possibly more radical step is lurking in the shadows. Thirty-two of the requisite thirty-four states have passed measures to call for a Constitutional Convention to deal with a proposed Balanced Budget Amendment.

The Convention is considered by many to be a large black hole in the Constitution, where anything can happen. This belief draws strength from the first Constitutional Convention nearly two hundred

years ago, which dispensed with the document (the Articles of Confederation) which gave it the power to meet and act in the first place. It replaced the Articles of Confederation with a totally new document—the Constitution of the United States. It should not be surprising, then, that many view such a convention through jaundiced eyes. But the fact is that something must be done to reduce the deficit. And if extreme measures are needed, then so be it.

The problem that has stymied action is that nobody is willing to allow cuts in programs from which they benefit. The generations with power refuse to cut their benefits, but are more than willing to legislate our future. It is ironic that it is these generations, and not us, who carelessly and ignorantly created the monstrous deficit. No one has a more legitimate claim to freedom from budget cuts than our generation. It is inherently unfair that we should bear the punishment for the previous decade's blunders. Yet, even if we accept this fate, the older generations in power seem unable to bite a far less deadly bullet.

Even now, the balanced budget proposals under Congressional consideration legislate the future. Some would not go into effect until next year. And the main budget cuts do not target the various programs, but target the increases in benefits

that keep the benefits provided by these programs in step with decreases in purchasing power—called COLAs (Cost of Living Adjustments). This, of course, means that over a lifetime, the younger generation will have put the same amount into the government, but will receive far less than its predecessors.

How can a government be just if it demands retribution from the victims, and sanctions the perpetrators? But that is the way it is, and it is not solely the fault of our legislators, who can't seem to agree, and an administration which only seems to exacerbate the problem. Budget cuts are painful for all. Voters tend to vote out any officials who support cuts in government programs from which they receive benefits. Congress is keenly aware of this—especially in view of the upcoming 1986 election. Representative democracy is far from being a perfect system. It requires legislators to be the elected jury at their own trial. If they rule in favor of needed but unpopular legislation, like budget cuts, then their jobs are in serious jeopardy. If the legislative branch could only force itself to try justly, and not listen to the voice of immediate self-preservation, our future would be much brighter. If they can't, then maybe another Constitutional Convention is the answer.

Kevin Paulson on cliques and community



by Tom Stinkeku

Social groups and clubs have many different functions and responsibilities, varying with the natures of their individual members. Kevin Paulson, a graduate student in the Division of Religion, attending both the La Sierra and Loma Linda campuses, has many provocative ideas about the roles of such groups within the University.

Paulson attended Monterey Bay Academy. He asserts that the role social groups played there was often more harmful than beneficial. "The elites of the school often didn't think anyone else was qualified," Paulson related. For this reason, he shunned membership in these groups while in academy.

At Pacific Union College, Paulson felt that he did belong to a kind of social group. "We will associate with a company which have similar views and outlooks," he affirmed. He is confident that his association "did not destroy my ability to work well with others, and to participate in religious life and politics." Social groups become detrimental to the social structure of the campus, Paulson believes, when they begin to interfere with the ability to interact productively with others.

In general, Paulson finds clubs and other groups necessary. "The attitude of the people who are part of the social groups can make them become like families. And as families are the social

blocks of the nation, so are the social groups the social blocks of the campus," he declared. Many people who attend La Sierra are far from home, and need close-knit groups to act as surrogate families. "They can be constructive if they work together," Paulson asserted; he noted that they become destructive when they become feudal, as during the Civil War, when the nation's "social blocks" were torn apart. "If this happens, it's not just a little destructive," Paulson concluded. In his view, social groups have place on campus if they stay within certain boundaries; for many students, they may function as "families" away from home.

"Gary's kid"

by Jeff Hancock

Blair Bradley is a unique and highly visible student at La Sierra. He is the son of Biology professor and Honors Program coordinator Gary Bradley, not to mention last Halloween's dancing Boy George look-alike. I interviewed Blair, hoping to bring him a little closer to those who don't know him.

Q. What would you say makes you unique and interesting?

A. I guess I have a deeper level of consciousness. I'm not afraid of individuality or of what people think about me, because if they think I have a problem, it's really their own problem.

Q. What hobbies or interests do you have?

A. I'm a gymnast for Gymnastics Pacifica in Corona. I also coach kids there. I like to dance and go to parties.

Q. You claim to be an agnostic. Why?

A. That's just where I am right now. I think there is a human need for a God, but that it's sort of a weakness in that people tend to be too dependent and use religion as a crutch to fall back on.

Q. Some people may consider your dress too wild. Where do you get your fashion ideas?

A. I would like to become a fashion designer someday, so I guess my ideas come out of my head. I buy clothes from all over. I've purchased a lot of stuff from woman's fashion outlets because they don't have a lot of androgynous clothing. Thrift stores also have some good stuff for a cheap

price.

Q. If you could change something about this campus or institution, what might it be?

A. I think that the rule about no dancing is really [expletive deleted]. I might also keep the library open longer in the evening and open it earlier on Sunday.

Q. In the *Classified* you listed yourself as "Looking for a challenge". What type of girl is a challenge to you?

A. First let me say that the choices we had to choose from were all stupid; but, a challenge would be a girl I don't know or haven't dated before. Like just going after something I don't have is a challenge.

Q. Where do you see yourself in three years after you graduate?

A. I'm going to graduate school to become an archaeologist. When I'm finished, I'm going to go to design school.

Q. What's it like to have your dad on campus?

A. It's good and sometimes it's bad. It's good like when I need money. It's a pain though having a class from him. He's always on my case to read my book or write my paper. Also there are always teachers around campus who know my dad. Then they meet me and they sort of pop this attitude like, "Oh, you're Gary's kid." It's at times like that when I feel like giving them an obscene gesture or something.

Impressions

by Channing Limbaugh

I was sitting in chapel one Tuesday morning, minding my own business, and working on an article for *Secret Eye* magazine. Someone behind me dropped a note into my lap attacking what I was writing as vague and unclear. I turned around, and found myself face to face with a Kabuki actress. She was peering down at me, one eyebrow raised, with an irritated look on her face.

I was intimidated.

Everyone kept assuring me how friendly she was. "Lisa? She's so nice." Or, "She makes everyone nervous at first. Once you get to know her, you'll like her." I decided I'd like to find out who Lisa Im (pronounced "m") really is, and why she's so different.

The first thing you notice about Lisa is her appearance. If she passes you on campus, you are left with an impression of mystery, an air of secrecy. Most people can't get past how she looks, and dismiss the aura as something created by how she looks. They couldn't be more wrong.

The essence of the mystery is Lisa. The clothes and makeup are merely a reflection of herself, a vivid representation of her personality. Lisa has a very personal style, one created by thought and surprise. This style involves every facet of her life, and colors everything she does.

Lisa has no preconceived notions of how things should be. She learns by ex-

perience, and takes things as they come. She has a passion for spontaneity, and looks for originality. "Wearing something from a designer is like assuming a part of their personality," she says. "You should surround yourself with things that can be altered or decorated to conform to your schemata. You should never conform to something that isn't true for you. Adopting a style that isn't your own is lying to those around you."

She also enjoys people, but to be around her is sometimes an exercise in quick thinking. Lisa has unique, surprising ideas, and they can catch you off-guard if you're not aware. To talk with her is to invite a different view of how things can be—and you may or may not agree.

Sometimes people say how "nice" Lisa is. She is quick to remark that she really isn't. She is not uncomfortable to be around, and there is nothing antagonistic or sarcastic about the way she interacts with those she knows, but Lisa can be intimidating, and she defends her views with the conviction it takes to have them.

Her opinions are different, her ideals high. Being around her sometimes gives you the impression that she is ageless. Maybe a Dorian Grey. Perhaps a saint. I can tell you that being around her will definitely teach you a few things about yourself.



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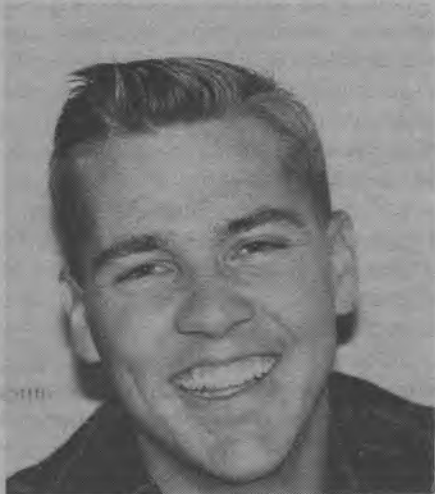
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Clubs, cliques, and the "in" group: two views

by Carine Bossuyt

How do you perceive clubs and cliques on campus? Here are the opinions of two La Sierra students:

- Q. Who are you?
 A. I'm Martin Habekost. I'm a senior English major.
 Q. Do you think there is an "in" group on campus? Or perhaps several "in" groups?
 A. I don't even consider an issue like that, because for myself, I do my own thing. I think that type of thing should have been left back in high school. I believe there are groups, closed associations on campus. I have my certain friends that I feel comfortable with.
 Q. What kinds of cliques do you see on campus?
 A. There's always been the traditional association of the ASLLU, the *Criterion* staff . . . This isn't bad, and it isn't good. There are just people who work together. People try to find their likes,



so you have the Business Club, the Religion [majors], the Geology Department . . . Every department has its group. The teachers have theirs, the administrators have theirs, even food service.

- Q. What do you think about the different kind of cliques on campus, namely the major cliques, the ethnic group cliques, and the ones from each academy?

- A. With the academies, the reason for which they stick together is not because they have a common interest, but because of their common past, and disillusionment is the result. They all have different interests and should be pushed forth individually for themselves, but this past is holding them back.

The racial cliques is an explosive issue that this campus neglects. There is a lot of hostility between racial groups. It is hidden, but it exists. Whites can't have their own associations, because if they did, they would be held as KKK members, but all these little minority groups, who are not the minority on this campus, have their special interest groups who they say is inclusive of everyone, but in reality we all like our associations to be with likes. A Korean student would not feel comfortable in the BSA, I think.

All I want to say is that there is tension, and that there are a lot of white people who are kind of [upset] because they don't have an association set up specifically for themselves. It's like giving a dollar bill to nine little boys out of ten to get some candies, and the tenth one has to watch the other nine eat in front of him.

- Q. Did you see in the *Criterion* that a White students club [Editor's note: the Associated White Student Body (AWSB)—see the 25 October issue] was being formed?
 A. Yes. The administration will never sanctify it. I personally don't want to have a club. I like to be by myself. I don't like being involved in clubs. I think clubs have a tendency to separate the people.
 Q. Aren't clubs good to make people go out as a group?
 A. People have too much of the school. When you have free time, why do you want to take the school along with you? I sure don't like it.
 Q. For people from the outside, are groups good to help them meet people?
 A. Oh, yes. That's really good! But I

don't like clubs. Not because they are good or bad, but because I, myself, don't have that need. I do participate in some activities sometimes, like the Business Club ski trip in which I have an interest, but to go out on Saturday night to drink punch and eat sugarless cake, and sit around and talk to people that I sit in class with NO!

- Q. Don't you think the very individualistic people on campus also form a clique? Isn't that kind of bad?

A. You're talking about the "trendies"? I think that since people are so similar on this campus, some want to be noticed, appreciated, and that's why you have cliques. Sometimes, people get fed up with the system, and do things to themselves, their clothes, their personalities, saying "Hey, look: I want to be noticed. I want to be different." The tragedy is that they are mocked at, scoffed at, because a closed system cannot tolerate extreme points of view; otherwise, the system would break down.

- Q. Who are you?
 A. I am Greg Farley. I am a Senior Management major.

- Q. Do you feel there is an "in" group on campus?

A. There are several groups. A lot of people believe that to have a good college experience belonging to a group adds up to the scholastic experience. A very visible group is like the Third Floor of Sierra Towers. There are almost no white people. They all eat together in the cafeteria. Because of the language they speak, it makes them more cohesive. Every group has something that will bond the people. The Accounting Majors have one thing in common—their major. You usually would form a group as a freshman, and stay in it throughout your four years. Usually in college is where you make a lot of your life-long friends.

- Q. Any other group you want to point out?

A. Everybody belongs to a small group: your roommates, your next door neighbors . . . You might not do a lot

of things on campus, [but] you'll go places together. You'll talk to those people more.

The people I hang around with have the same classes, same ideas, same goals that I have. I am able to talk to them about my particular problems about my classes. They might be able to help me. They will understand more than a Biology major would.

- Q. What happens to the people who don't



belong to any group?

A. I think village students don't have a chance to develop close ties. They miss out a lot, the whole gist of everything. Their grades are probably higher, but they feel lonely on campus. They don't really have a true identity for themselves.

- Q. What about cliques from different academies?

A. If you went to La Sierra, you came with your little group of friends, and have off-campus activities, so you have your identity through high school ties. But you don't really see those people as you go to your classes, and during a once-a-year get-together party, you will feel the tension, because people do change. In the dorm, you change along with your friends because you interact with them constantly.

See GREG, page 8

College Life

A lamb among wolves: George Spelvin in the land of "rampant liberalism"

by Assorted Staff Members

Due to the loss of his photograph, George Spelvin didn't make it into the *Classified*. Here, we present his photo, recently discovered in our files, along with an interview.

- Q. Well, George, you've been here for almost two months, now, and many people would like to know about your background. Could you tell me about your parents?

A. Sure, guys. My father is a Businessman and a Registered Republican. His name is Bob Marshall Spelvin. My mother is a housewife and a part-time Bible Worker. Her name is Georgina A. Spelvin. I'm named after her.

- Q. Where are you from?

A. I was born and raised in Collegedale,

Tennessee. If you want to write me during the summer, or if you want to contact my parents, you can write PO Box 839, Collegedale, TN 37315. Actually, well, you don't have to print this, but this is the farthest I've ever been from home. I took my first plane ride here on Southern Comfort Airlines, flying from Knoxville, Tennessee.

- Q. Do you have a job here?

A. Yes, I'm glad you asked. I am the MATH 005 reader. I enjoy the job a lot because I can write advice to the students on their papers when I grade them.

- Q. How did you start wearing clothes like that? I must say that the fashion is unique.

A. Well, actually my mother chooses my clothes for me. She has always done a good job of it. Since I've moved here, though, I have to do my own washing. But whenever I need some new clothes, I just write my mom, and she sends me out some new shirts, some Expand-a-belt pants, and some Little Debbie's cookies, but they are usually crushed when they get here.

- Q. What type of music do you enjoy listening to?

A. I enjoy listening to the New York PhilHARmonic. They are my favorite. My favorite local radio station is KFAC. Don't print this, but I really don't think that my dean appreciates

See GEORGIE, page 8

CALENDAR

Friday
December 6

4:41 PM: Sunset
6:30 and 8:30 PM, Church: Candlelight Concert.
8:00 PM, State Playhouse: The University Symphony Orchestra will be performing Mozart's Symphony Number 40 in G minor and Schubert's Symphony Number 4 ("tragic"). \$2 students, \$4 general admission (across from RCC).

Saturday
December 7

8:30 and 10:45 AM, Church: John T. Hamilton Chorale.
11:00 AM, Sierra Vista Chapel: New Life Church, "The Heart of the Matter"
2:00 PM, Cossentine Hall: Film
7:30 and 9:30 PM, Cossentine Hall: The ASLLU presents "Its a Wonderful Life" with Jimmy Stewart. Free.
8:00 PM, Biola University, Crowell Hall: Biola University Singers winter concert. Call 213/944-0351 x5506.
8:00 PM, Carondelet Center Chapel: Mount St. Mary's College Christmas Chorale Concert. Frank Brownstead director. Call 476-2237 x3263 for more information.

Sunday
December 8

3:30 PM, Calvary Presbyterian Church, Riverside: The John T. Hamilton Chorale will be presenting a service of lessons and carols. Free.

8:30 PM, Concert Series, Pavilion: Jack Daniels Coronet Band.

Monday
December 9

Surprise! Invent something to do today!

Tuesday
December 10

10:00 AM, Chapel: Special Christmas service. Be there!

Wednesday
December 11

8:00 PM, Glendale Centre Theatre: "A Christmas Carol" will be produced on this stage tonight! Call 818/244-8481 for information and reservations.

Thursday
December 12

8:00 PM, Los Angeles Philharmonic: Esa-Pekka conductor. Alexandre Toradze, pianist, will be performing Bartok's Piano Concerto Number 3 and Bruckner's Symphony Number 6. Call 213/850-2020 for information and reservations.

8:00 PM, RCC Civic Light Opera, Dandis Auditorium: "Beauty and the Beast" will be performed until the 15th. Call 684-9337, x301 for information and reservations.

KEN, from page 2

and whatever else, would be quite happy to see us begin to enforce that sort of correctness again—they are tired of people in their courses who still can't communicate coherently. English teachers aren't alone in decrying poor writing skills.

The real problem is that Mr. Hancock, along with many others, I am sure, does not really know what we do or why. He apparently does not know, for example, that each teacher must agree with the grade given by the holistic grading process, that if he does not agree with it, he can change it either up or down one step—i.e. from C to either C+ or C-, and so on—or, if that will not resolve his doubts about the holistic grade, he may resubmit the paper to be more conventionally evaluated by a committee of readers set up for just that purpose, and composed of professors who have read many thousands of Freshman essays. (We do have papers resubmitted for reevaluation each quarter, but the number is very small—never more than five out of any one grading session that I know of, and our grading sessions generally deal with at least two hundred essays, sometimes as many as four hundred.)

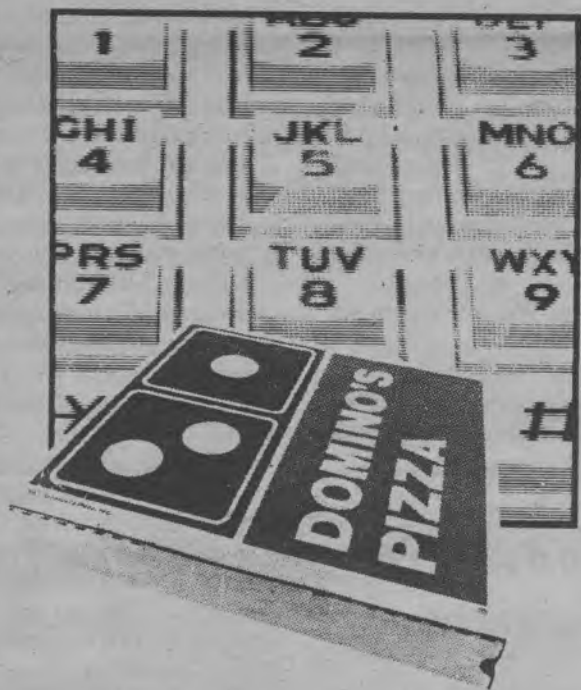
Another thing Mr. Hancock has not acknowledged is the fact the first holistically graded essay in English 101 is chosen from the first two papers written in the class. It is supposed to represent the better of the two, and the student chooses it in consultation with the teacher. Furthermore, both of those first two papers are supposed to have been revised at least twice, and the preliminary drafts and first versions of both have been gone over extensively by the teacher with extensive comments and suggestions before they ever get to the holistic grading session. We

feel that by the time the paper has had this much input from the teacher and this much opportunity for revision (with no penalty for poor performance on those preliminary drafts), further extensive commentary on the teacher's part would be superfluous. In other words, if a student hasn't taken the teacher's advice by that time, what grounds do we have for supposing that he will now suddenly become enamoured of "learning from their mistakes," as Mr. Hancock puts it?

Finally, Mr. Hancock asserts that holistic grading fails to help people reach their educational goal of receiving "A" grades on papers. I am mystified. I always thought that grades and grading systems were designed to give students a relative measure of their standing in the academic setting. I had never considered that they should in anyway be, in themselves, any help toward learning. I thought motivation and intelligence and study and hard work were the tools of learning. We are aware, of course, that no system is perfect and have modified our holistic grading system significantly since its inception to try and address concerns like those Mr. Hancock expresses. He, together with all other 101 students, certainly has a right to some kind of defense of whatever grade he receives. And if he has appealed to his instructor for such a defense and has gotten a cold shoulder in return, I can only apologize in absentia and remind him that a department cannot control all of the interpersonal dynamics that develop between an individual teacher and his students, and that a policy or a procedure is not to blame for a failure to communicate.

Sincerely,
Ken Matthews
Professor of English

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Fast times at Upland High

by Channing Limbaugh

I hated high school. That's probably a strong statement for a college freshman to make, but I can honestly say I'm glad those four years are over. Not that I don't have some fond memories; I do. I went to Homecoming in a limousine, had a few wild weekends, saw plenty of football games, went to the Junior-Senior Prom, and found the best friends I'll ever have. Yet the one thing that comes to mind at the hint of the words "high school" is my impression of how rude and disrespectful people can be to one another, especially if someone is different, or has an interest in something another person doesn't. I thought it might be this way only in public school, but when I went to boarding school my junior year, it was exactly the same.

I kept hoping. "Maybe they'll grow up," I reasoned. "They can't stay so immature forever, can they?" And they still interrupted the teachers, they still never lis-

tened when someone was trying to tell them something, and they still gave the people who were different dirty looks and whispered remarks in the hallway. I was jumped and beat up twice my senior year, both times by a group of three guys I didn't even know went to high school. Who knows why? I'm different. I ride an Italian scooter and like skinny ties, sharp clothes, and pointed shoes. But is that a reason to put me down? To leave my lying on the sidewalk, bleeding?

So high school ended. And now I'm in college. This past summer, I got idealistic. I told myself, "There are going to be grownups in college, people who will want to share ideas and make you think, people who will have respect for things and people who are different." That ideal has been cracking for a while, but Thursday, at the presentation on Halley's Comet, it shattered.

The speaker was boring; he was also a little nervous.

Most of the people there couldn't have cared less about what he had to say—that was evident from the amount of talking. But I'm sure there were a few people who wanted to hear, and the rest of us should have taken a nap. If not for the others, then just to show respect for a guest on our campus. I was embarrassed, sitting watching people throw paper airplanes, and then having the audacity to clap when one of them goes farther than they usually do. I really doubt if JPL will ever send a speaker to La Sierra again.

The whispers in the hallway have become shouts across campus now, and I'm wondering what to do if I get hassled. I have met some interesting people, and had to think about what I believe, and what I want out of life. I'm also wondering if I'm going to hate college, too.

On being a nerd

by Gary Chartier

Once upon a time, I was a nerd. I carried a leather briefcase. I wore my share of polyester pants. I enjoyed asserting my superiority by proclaiming my attachment to everything my peers despised, and my disdain of everything important to them. I was prissy, stuck up, and in general quite an odd sort. Nothing's changed too much, I guess.

I'm biased enough, though, to think that even then (as if I did now) I had something valuable to contribute. Just because I acted like a geek didn't mean I really was one. Thus this editorial. My point is a simple one: it isn't fun to be on the fringes, and a lot of those who are could enrich our lives, if we only gave them the chance.

Officially in modern American society, "conformity" is avoided like the plague. Rugged, cowboy individualism has become the new gospel. But, as with most newly-converted populations, the gap between our theory and practice is enormous. We're taught to laugh

when hordes of drab office workers scurry to lunch, muttering "Same time, same place." But the same ad lauds them for the guts to make patronizing a particular restaurant as habitual as the "same place" they had previously frequented. And so on, and so on, and so on. . . . And though in many areas, La Sierra sometimes seems behind the times, we don't, apparently, have trouble maintaining the current trend toward standardization and conformity.

We consign others to the Twilight Zone of campus society for various reasons. Maybe the words they use are too big for us to understand. Maybe we read somewhere that buying clothes from thrift shops is immoral. Or maybe we're just afraid—of what I'm not sure. Whatever the reason, individuals often find themselves shunned by large segments of the campus population as a result of ignorance or bigotry.

To be different, it seems, is tantamount to a sin here.

To assert one's individuality is frowned upon. To adopt a personal style that reflects one's goals and values is viewed with suspicion. It's OK to be "weird" here—you just have to do it in groups. What's irritating is that people without the courage to select a style that is uniquely theirs, who must depend on a clique to determine their standards, can look askance at those possessed of more integrity without batting an eye.

If someone were to be disciplined solely for being different, we'd be up in arms. But I wonder sometimes if we adopt the same viewpoint when we and our peers are the ones applying pressure in favor of conformity. Maybe I'm still too much of a nerd to see the light. But it seems to me that we—both as a community and as individuals—lose something of great worth when we fail to accept personal variety as the spice of campus life.

Howling at the moon

by Jeffrey Cassidy

Donald Yeoman's assembly presentation on Halley's Comet was interesting, informative, humorous. And hard to hear. The blame for this does not fall on the heads of the sound crew, or their equipment; neither is it the fault of the speaker. Instead, the blame rests with a certain sector of the La Sierra student population—those who like to inhabit the rear section and bleachers of the pavilion, and make themselves heard when they should only be seen. Why is it that when this campus is honored with a distinguished speaker, we honor his speech with hoots, groans, whistles, and various phyla of paper airplanes? Sometimes it seems embarrassing to call oneself a student at LLU, not because of any deficiency in the faculty, staff, or facilities, but because of an apparent lack of decency and cultural training on the part of at least certain members of the student body.

I would remind my peers of the "werewolf fraternity" that one of the basic rules of human communication is respect for the person with whom you are communicating—this holds for one way communication, too. This means that you listen to what a person is saying even if you are uninterested, or, at the very least, remain in a state of quiet suspended animation until he is through speaking. This way, you show concern for those who really want to hear—and maybe you'll even learn something; it isn't fatal, you know.

By remaining quiet in an assembly (this applies even more so to chapels) you show respect for the speaker, our school, and especially for yourselves. Assembly will no longer sound like a second-grade game of "fruit-basket upset," but rather an attentive (well, at least quiet) audience of intelligent human beings.

For those firmly entrenched in their noisy position,

and who complain that, because chapels and assemblies are required, and are inutterably boring, it is their right to be noisy, it can only be replied that there are some things in life which are just not that enjoyable, but which are nonetheless required, and the ability to handle them calmly is a sign of the maturity expected of college students. There are certainly General Ed classes that are not exciting, but just because they aren't enjoyable to you doesn't mean you boo and groan at the teacher. If you do, hopefully he will speedily consign you to the childcare center. You may have your own opinions, but don't ruin the program for others by voicing them in the assembly. Hopefully, with a little care and thought, the "bleacher bumpkins" and "werewolf fraternity" will suffer a quick, quiet, cometary extinction, like their predecessors in the Age of the Dinosaurs.

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- Q. Do you think the group you're in is an "in" group?
- A. I don't think so. We do our own things that people don't know about, and if you don't know what we're doing, you won't know whether we're "in" or not. Some groups will sit together in the cafeteria; some are not that cohesive. We are involved in some Friday night activities, but we have a lot of studying to do. It's not like the Freshmen, who have more time to look for groups, to find your identity. When you are older, you already have your identity. You found your identity through your group a long time ago. Clubs are used for outside activities. Most clubs, cliques, and groups are only activity-oriented. In my group, my job is to keep things funny, not to prepare activities, because people wouldn't take it seriously. I provide the fun whenever others organize something.
- Q. What would happen if someone outside of the Business Club wanted to join your group?
- A. They wouldn't, because they have nothing in common. They wouldn't really get a chance to meet us, because we always sit together, talk about the relatively same subjects that interest all of us and wouldn't interest anybody else.
- Q. How do you know?
- A. Because he is not in our group! A biology major will not be sitting in class with us, and he'll be missing the interaction that goes on in class. Someone new coming to the University would have to know somebody in the group and be introduced slowly. We would become friends because of his leadership abilities. No group will take on someone who has zero leadership abilities. Sometimes, you won't talk to somebody because you don't want your group to associate with another group.

- my kind of music very much. The other day, I was playing KFAC just loud enough so that it drowned out all the other sounds that people were making all over my floor, and the dean told me to turn it down. He should have been grateful; after all, I was really doing him a service.
- Q. I see. What do you think of the general attitude on campus?
- A. Most of it is pretty good. I do think that there is too much rampant liberalism, though. And some of things that people do for relaxation are not good, either; they don't live up to our Church's standards. But these are the exceptions. There are some people around that show dismasculinity—I don't think that they should be allowed to come here. The deans usually do a pretty good job, though. I like the deans.
- Q. You seem to have a very strong sense of ethnic identity. Am I right?
- A. Yes, that's why I decided to run for the AWSB presidency even though I am only a freshman.
- Q. How did you get your sense of ethnic identity?
- A. Well, to begin with, my Parents were White. And my grandparents were, too. I think that we may be related to Royalty, or something. Another part of my identity comes from the area where I was raised. There are many white people there.
- Q. How do you like the food in the cafeteria here?
- A. I love it. It tastes just like my Mom's Home Cooking.
- Q. Which teachers do you like most?
- A. My favorites are Mashchak, Hilton, and Bobst. They are really good! This is off the record, but I really don't like Bradley. He doesn't have enough respect for this Institution of Higher Learning. He even has a beard!
- Q. Tell me about your social life.
- A. Well, I haven't been here too long, but

- I'd like to think that Mashchak, Hilton, and Bobst are my friends. I have been over to several faculty members' houses for dinner. Don't emphasize this point, but most of my friends are in their forties. I do have one young friend, though—Ralph is a rat I found in my room, and he is a good pet. Don't print that, though; I'm trying to hide him from the Dean.
- Q. In your first "College Life" column, you mentioned that you wanted to find a wife. Have you found a girlfriend yet?
- A. Well, not really for sure, but I . . . there is one girl that I kind of like. Please don't print this, though. A couple of weeks ago, when I was out bird-watching, I saw this girl jogging in here Loma Linda University sweats. My binoculars shook and my glasses fogged over as I first noticed the panting and heaving of her Loma Linda University Seal, as it rose and fell. Don't print that, though; I would be too embarrassed. Anyway, I know her name, and I even have worked with her on the Paper, a little bit. Don't print this, but she is the News Briefs Editor.
- Q. Yes . . . of course we won't print all of that. Next question . . . let's see . . . what are your hobbies?
- A. Well, I did used to collect insects, but I left most of my collection in Collegedale, and what I didn't, Ralph ate. But I also like writing computer programs a lot. I have finished a game of "Bible Hangman," but I haven't been able to make them put it on the Games Account yet. [Editor's note: If you're not acquainted with the campus computer system Games Account, check with system management.] But I'm still trying.
- Q. Very interesting. Tell me about your dorm room.
- A. Well, on my half of the room, one wall has the Map of the University, and next to it is a poster of President Reagan, the one with him wearing a

- cowboy hat. It's really neat. On my desk is the printer for my HP, and in the window sill is my Venus Fly Trap. On my desk are also my magic rocks that I am growing.
- Q. You said on your half of the room—is your room divided?
- A. Yes, there is a line down the middle that I drew to keep my roommate's stuff on his side. I wanted to put in a wall, but the window was on my side, and he wouldn't let me. He is a "cruiser" or something, and he listens to rock 'n' roll a lot. It's really terrible. I've asked to be moved—don't print this—but the dean hasn't found anyone who wants to be my roommate yet. My current roommate has Iron Maiden and Madonna posters on his wall—and his part of the room is really a mess.
- Q. What do you think of the *Criterion*? Is it a good paper? What's your critique?
- A. Well, overall it isn't too bad. It does pay well, and I really like the Old English typestyle that you have for the masthead. Some of the letters are very good, too; I especially liked the ones from Maxwell Parker and Leona Berglund. They were very good. There are some things that I don't like about it, though. The entries in the calendar for wild events and Vulgar Dance Parties are not good at all. And the picture that was in there a couple of weeks ago—the one with the lady without clothes on—that was really shameful.
- Q. But that was a photograph of a painting in the Brandstater Gallery.
- A. That doesn't make it right. I'm trying to get rid of that painting from the gallery.
- Q. Thank you very much for letting us interview you.
- A. Sure, no problem. You won't print anything I told you not to, will you?
- Q. No, of course not. Don't worry about it.
- A. OK. Good-bye. Au revoir. Auf wiedersein. Hasta la bye-bye.



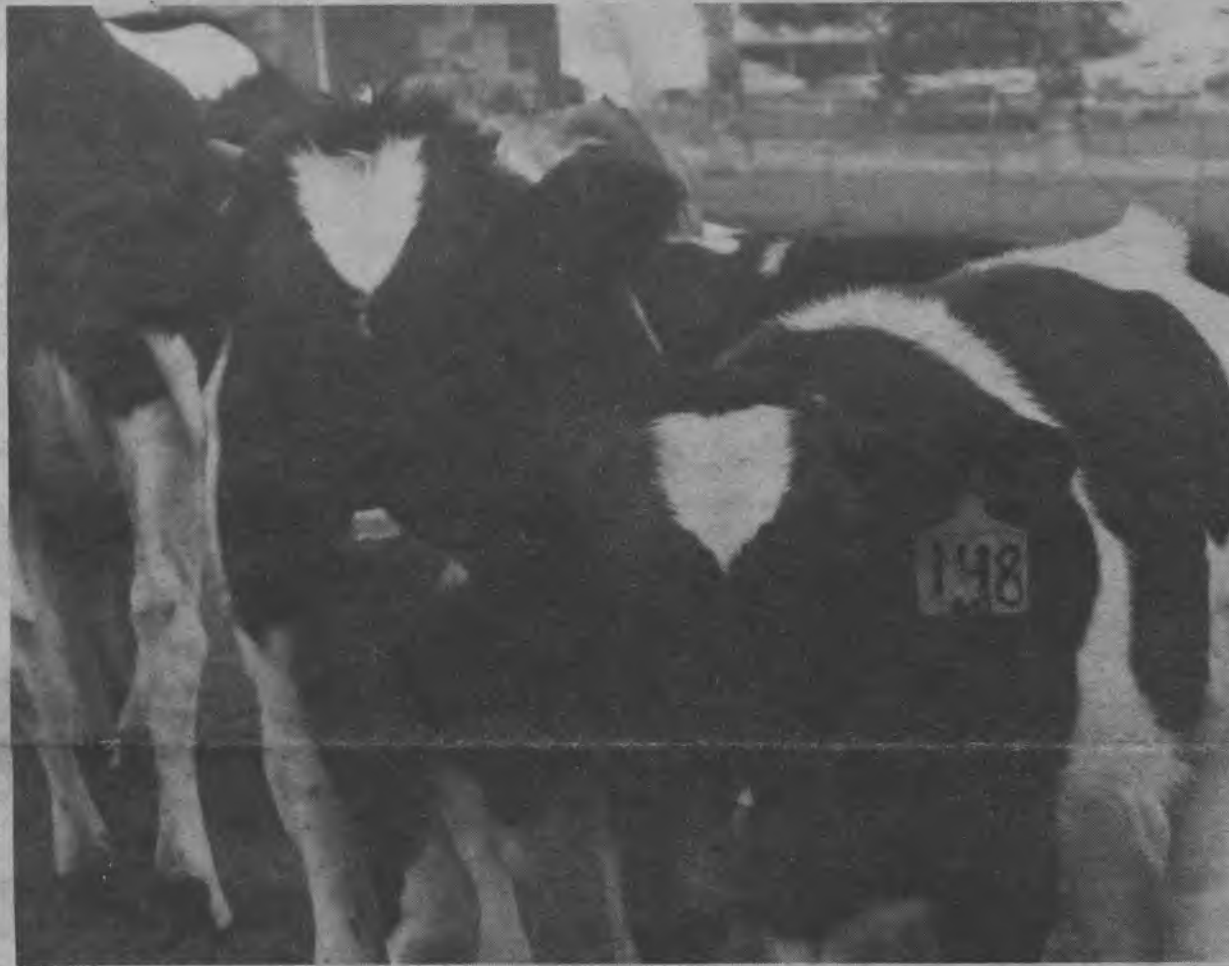
**ASLLU Power Struggle:
Legislature, Executive,
Wrestle Over SPC Rep-
resentation Issue**

La Sierra Criterion

14 December 1985

Loma Linda University, La Sierra Campus

Vol. 57, No. 9



Merry Christmas from the Criterion

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STOCKING STUFFERS

Students and faculty tell what they want from Santa

LET IT BE

The *Criterion* remembers John Lennon

CHRISTMAS CARRION

If Scrooge worked for Loma Linda University . . .



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Executive Vice-President	Margaret Young
Vice-President for Religious Activities	Alex Lian
Vice-Presidents for Social Activities	Beve Pascal Gary Suter
Administrative Secretary	Bien Barcega
Treasurer	Richard Case
Historian	Phil Driver

Gary Bradley, Robert Kappel, and Toini Shobe were selected as advisors. Greg Farley was unofficially designated as "Party-Animal-in-Charge of Spirit."

News Briefs

by Shelley Rathbun

Hanover, NH—Retired Supreme Court Justice Potter Stewart died Saturday, December 7, five days after suffering a stroke. Stewart served on the Supreme Court for twenty-three years. He was seventy.

Geneva—Unless independent oil producers cooperate with OPEC to lessen world oil supplies, OPEC leaders predict that prices will plummet next year, with serious global consequences.

Palm Springs—Burr Tillstrom, creator of the popular TV show "Kukla, Fran, and Ollie," died on Friday, December 6, at the age of 68.

Peking—Nicaragua and Communist China established diplomatic relations on Saturday, December 7, with their foreign ministers signing a formal communiqué. Nationalist China (Taiwan) has since announced the severance of its ties with Nicaragua.

Moscow—A Soviet scientist has announced that AIDS has spread to the USSR. The number of cases of what the Soviets call SPID is, however, "fewer than the fingers on your hand."

Buenos Aires—Former military dictator Jorge Rafael Videla was sentenced to life imprisonment for massive human rights violations, including 9000 documented cases of kidnapping, illegal detention, robbery, torture, and murder.

Oslo—Soviet and American cardiologists Yevgeny Chazov and Bernard Lown worked together to save the life of Lev Novikov, a Soviet journalist who had collapsed after a heart attack. The doctors are in Oslo to receive the 1985 Nobel Peace Prize, an honor tarnished by allegations that Chazov participated in a political attack on Soviet physicist and human rights activist Andrei Sakharov in 1973.

New York—The United Nations unanimously adopted a resolution condemning all acts of terrorism as criminal.

Sagunto gives taste of Spanish life

by Carino Bossuyt

Every year, Seventh-day Adventist students from different countries go to France, Spain, or Austria in a language program for foreigners coordinated by a service called Adventist Colleges Abroad (ACA). Sagunto, a small town along the Mediterranean Sea, is the site of the Spanish college that participates in the ACA program. Denise Mills and Ricardo Catalan, both of whom studied at Sagunto, were glad to answer a few questions about travel and study abroad.

Denise Mills

Q. Why did you go to Sagunto?

A. A friend of mine who was going to France asked me to go to Spain so we could be on the same side of the Atlantic! At first I refused, but the more I thought about it, the more I considered it as a possibility.

Q. Did you know any Spanish before going to Spain?

A. I had had a year of Spanish in high school, and two quarters here, but what I had learned didn't help very much. It only started making sense when I was there. You cannot learn a language here. You have to go to a place where it is spoken.

Q. Why did you choose to learn Spanish?

A. Where I come from (the Virgin Islands), we are surrounded by people who speak Spanish. I study in California, where there are a lot of Hispanics, and love New York, where Spanish is also spoken frequently.

Q. What kind of classes did you have in Sagunto?

A. We all had to take classes in grammar, composition, conversation, and religion. Then we had the choice to take several cultural classes, such as geography of Spain, history, literature, and folklore. In our folklore class, we learned several typical dances, we cooked special dishes, and we even went to a bullfight. At first I was almost sick, but as the show went on, I really got into it! People were very enthusiastic around us. They were throwing carnations, bottles of wine, and their hats at the bullfighter. We also learned about Spanish festivals and holidays, how they celebrate Easter and Christmas, and how they get their presents in January on the Epiphany, instead of receiving them on Christmas day.

Q. Did you ever get homesick?

A. Yes, about every weekend, because we didn't have a car, and we felt we were stuck. If I had to do it again, I wouldn't have the same attitude. I would mix more with the people in order to make friends, and to pick up the language better. They have activities every weekend, so it wasn't so bad.

Q. Did you get a chance to travel around?

A. Yes, a lot. The school itself organized several trips for us. We visited all of Madrid and its surroundings, the South and the East of Spain, Morocco, and Andorra, a little free-tax country between France and Spain. **I want to go back now!!!**

Q. Would you advise people to go there?

A. Definitely! But they have to learn with Spaniards from the beginning to really have a good time. It's not hard at all to get used to it. I would definitely go during Spring quarter, because that's when the fun really starts. We traveled, we had a banquet, and we saw several festivals, especially the one in Valencia held

during easter.

Ricardo Catalan

Q. How would you describe the people in Sagunto?

A. They are very friendly and helpful. Since the school is small, everybody knows each other, we feel closer to one another, and we have many friends very fast.

Q. What kind of entertainment do you have on campus?

A. Every weekend, we have activities. We go to the beach, the mountains (Sagunto is surrounded by them), or we go camping. On Sabbath morning, sometimes we get up early and climb up a mountain to see the sun rise, and we sing songs all together. There is a really good friendly atmosphere between students and teachers. We often travel, eat, or play with them. On Sundays, we play some sports, and there are social programs, such as skits, plays, songs, or films. We have some folkloric programs in which students from different areas of Spain present cultural aspects from their region.

Q. Do foreign students integrate fast?

A. Yes, they become a part of the family.

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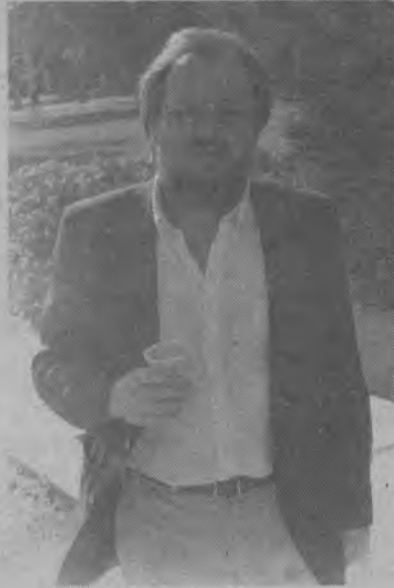
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ALL I WANT



Tom

A woman



Gary Bradley

Time



Jared

Money



Richard

New skis



David Dudley

New car



Tim

Have Sierra Towers relocated



Bill Hessel

[censored by advisor]



SUCKER

A new noose



Tom

Madonna

FOR CHRISTMAS . . .



Anees Haddad

More students



Maria

Not to appear in the *Criterion*



DENISE

A *Criterion* picture of Maria



Wesley

Farrines plaqueform



Angela

Car stereo



Frank Knittel

Two full nights of sleep



Rochelle

\$1 million



Gary

A degree



Clark

No more dumb questions like this

CALENDAR

Friday
December 13

Until December 16, the Brandstater Art Gallery is exhibiting ceramics by Steve Pall and Jan Morzinski.

1:30 PM, Los Angeles Philharmonic: Esa-Pekka, conductor, and Alexandre Toradze, piano—Bartók's Piano Concerto No. 3 and Bruckner's Symphony No. 6 will be performed. Call 213/850-2020 for tickets and info.

4:42 PM: Sunset.

7:30 PM, Church, Vespers: The Heralds in concert.

Saturday
December 14

8:30 and 10:45 AM, Church: Terry Clem, "Kris Kringle Christ"

11:00 AM, New Life Church, Sierra Vista Chapel: "O Come Let Us Ignore Him"

2:30 PM, HMA: Concert

8:00 PM, RCC: Civic Light Opera, "Beauty and the Beast." Tickets \$9. Call 684-3240, x301, for ticket info and reservations.

8:30 PM, Ahmanson Theatre, Los Angeles: "Foxfire"—this is a rare opportunity to see the world's most beloved acting couple, Hume Cronyn and Jessica Tandy, on stage. Set in the Appalachian mountains, the play is a lovingly affirmative tribute to the courage, humor, and moral character of America. Call 213/972-7337 for student discount info.

Sunday
December 15

CBEST

2:00 PM, RCC, Civic Light Opera: "Beauty and the Beast." Tickets \$9. Call 684-3240, x301 for ticket reservations and info.

2:30 PM, Los Angeles Philharmonic, Esa-Pekka, conduc-

tor, with Alexandre Toradze, piano: Bartók's Piano Concerto No. 3 and Bruckner's Symphony No. 6 will be performed. Call 213/850-2020.

Monday
December 16

GRE applications due.

GRE

Financial Aid Forms for 1986-87 now available, Student Finance Office.

Candy's words of wisdom: "If you don't know your stuff by now, fake it! (And pray a lot!)"

Tuesday
December 17

If you've got a spare moment today, you might like to try the following:

Gargle with eggnog (it is seasonal, you know)

Hum your favorite opera

Peel a banana without using your hands

Eat some curds and whey yourself

Do something with ease

And if this is just too much to handle right now, learn Mah-Jong instead!

Wednesday
December 18

Last night of studying for Autumn Quarter

Thursday
November 14

Yipee!!! Autumn Quarter ends

Have a fantastic Christmas break—skiing, eating, shopping, vegetating . . . it's up to you! Enjoy!

Hope to see you again Winter Quarter.

All the irritating people of the world

by Nader Yassa

Most people in the world are intelligent, respectable, and outgoing. They'll lend you a dollar without asking why, or when you're going to return it. When you pass one of them on the street, they'll say "Hi" with a smile. You know the kind I'm talking about—all-around nice, wholesome, people. Then, there are the others . . .

Did you ever meet someone who could talk to you for hours while you struggled to get a word in edgewise? They're the "selftalkers." They'll pick out anyone they can find, and talk away. I knew someone like that once. She used to call and tell me about the great weekend she'd had with her family. She'd say things like, "Oh, you should have seen my aunt Millie's new dress," or "My little nephew is so tall now, he's almost taller than my second cousin on my father's side." I had no idea who her second cousin was, much less how tall he or she was. You really have to watch out for these selftalkers. When you're in a crowded room, or the unemployment line, **BEWARE!!!** They'll be the ones with the big smiles and the wandering eyes, looking for the next victim to tell their long, boring stories. The only reason they talk to anybody is to prove they really don't talk to themselves. If the selftalkers didn't exist, Tylenol would go out of business.

Another really annoying type is the "joker." He keeps on telling jokes long after the cows come home. He owns all the joke books from the '50s—the 1850s. He'll stop anyone on the street just to repeat a joke. It doesn't matter if the joke is funny, or if the person he's stopped isn't laughing. As long as he gets to tell his joke, and laugh at it himself, he's satisfied. What I really can't stand is when he

laughs himself to death between the joke and the punchline. Then he can hardly finish the joke, which may be just as well, since you probably didn't want to hear it anyway. He gets his kicks by going to nearby kindergartens and telling his jokes to the kids; little does he know they're laughing at his looks, not his jokes. The joker gives a new meaning to the word "nerd."

Some days as I reflect at night on the days events, I swear I must have been wearing a sign that said "Go ahead of me please." I've encountered the "rusher," the person always in a hurry. Take one particular day, for example: every time I turned around that day, someone was getting ahead of me, or getting in the way of my next accomplishment. I was waiting for the elevator. When it finally came, there were already seven people in it—just enough room for one more person. All of the sudden, this huge guy plowed past me like a Mac truck, right into the empty space in the elevator. Boy was I mad, and I'm sure the people in the elevator weren't too happy either. Later, at work, I was heading toward the copy machine when a guy named Fred came dashing down the hall, yelling "I only have a few copies; can I use it for just a second." Being the polite person that I am, I said "Sure, Fred, for just a second." Fred's "just a second" was the time required for 250 copies of seven different eight-page reports. To top off the day, I almost got into an accident because of one of these scramble-brained people. Right after my light turned green, this guy had to make that last left turn coming toward me. Let me tell you, it really scared the pants off me. I went to sleep with the nightmarish thought that I'd have to go through the next day with the rushers run-

ning loose in the world.

Did you ever watch **Gomer Pyle**? He's a perfect example of the "syrupy" person. This saccarine smiler loves everybody and everything. He's always smiling, and never in a foul mood. He'll jump in front of you at 6 AM and ask how your day has been, even though you're still asleep. He's been up since 4:00 watching the sun rise, and listening to the birds sing. The syrupy person has a pet rock for a friend, and when he has a party, it's with his butterfly collection. He dresses very sloppily, and drives a beat-up VW Bug. His idea of enjoyment is going out to his apartment building's lawn and placing a sugar cube on each and every ant hill. At work, he has plants all over his office; during his lunch break, he draws pictures of them. Also disgusting is his smell—he always reeks of vitamins and health food. If you go out to lunch with him, you'll notice that he orders half a poached egg and 8.2 ounces of orange juice. When you ask him why he didn't just order an 8-ounce glass, he'll tell you that the extra two-tenths are to be stylishly at the bottom of the glass, while

they still get 8 full ounces. The main thing, though, is smiling. He's so stuck on smiling that, when he goes to bed at night, he must use moisturizer to loosen up his face.

Last, but hardly least, we have the snob. These people go through life frowning at everybody and criticizing them. They are usually very affluent, with names like Buffy, Biff, and Skip. They drive around in their Mercedes Benz's, cursing because the Mazarati's in the shop, and mom's got the helicopter. If their chauffeurs are sick, they go straight to the full service pumps so they can tell the attendant everything he's doing wrong. The snob's vocabulary consists of words like yucky, gooey, and grody to the max. They are perhaps the most annoying type of people in the world. But if they weren't around, who could we call "extreme and complete jerks."

All of us have run into at least one of these irritating types. Some of us even work or live with one. Look on the bright side: if we didn't have annoying people, there wouldn't be any relief when they leave.

Let it be

by Randy Isaeff

December 8, 1985, was the fifth anniversary of the death of one of the twentieth century's most brilliant, prolific popular artists. Five years after John Lennon was gunned down outside his apartment building in New York City, he is remembered in music, candles, tears, silence, and hope. For Lennon rose from a humble origin in Britain to challenge the

world with the most noble of visions: world peace and harmony. Lennon was not, of course, the originator of this idea, but he used his talents to share it with more people than anyone else could have—something you could respect, even if you didn't like his music. We miss you John, and we hope that someday your dream can become reality.

Christmas Carrion

by Brian X. Pander

For this story to bear any relation to the Spirit of Christmas—to which this issue is devoted—you must understand that Fitzwilly was dead. In fact, Fitzwilly was dead as a doornail, as the expression goes—which is not to say that a doornail is especially dead, but we have the expression, nonetheless. Understand, then, dear Reader, that although Fitzwilly had been a most cold-hearted and powerful President of a small Christian college up until eight years to the day earlier—although he had had the stature and authority to terrify young Christians out of their faith and into mindless submission to arbitrary rules—although he had been all of this, on this particular Christmas Eve, he had been laid eight years underground, and was now little more than food for worms: he was dead, I tell you, dead.

The students and faculty of this small Christian college secretly rejoiced that they had been freed from Fitzwilly's reign of terror, and looked to the new President, Macwilly, to instill a Christian environment of faith, warmth, and acceptance at the college. But their hopes were dashed, for, where previously the structuring of the environment had been the responsibility of the President, this mantle had now passed to the Dean of Students, Willy. It was not long before they realized that Willy was at least as cold-hearted, arbitrary, and cruel as Fitzwilly (if perhaps a little more subtle about it)—and they began to wonder whether these qualities were in fact the very prerequisites for becoming an administrator at this small Christian college.

Having organized a ring of spies (by employing good students in menial administrative positions and by blackmailing students with discipline problems into "narcing" on their friends), Willy was informed that, on this particular Christmas Eve, there was to be a party in one of the school dormitories. Actually, he was drawn less by his warped sense of responsibility, and more by his loneliness on what is for many Christians the most merry of evenings, but, whatever the reason, he went to the party.

When he arrived at the door of the dormitory, he was greeted by a resident assistant. "Merry Christmas, Dean Willy," the RA said with a humble bow.

Bah, Willy thought, *humbug*. But instead, he sniffed, smiled, and said "Merry Christmas." He sniffed again. "A merry Christmas indeed. Isn't that brandy I smell in your egg nog?"

"Perhaps you do," said the student with a nervous smile. "It's vege-brandy. Non-alcoholic."

"Oh," Willy said. "Give me some then."

As the student dashed away, with a chuckle, Willy darted his eyes about the party. He spotted a young girl with something shiny dangling from her right ear. He ran toward her, grabbed her upper arm. "Don't you know the rules about non-functional jewelry?"

"Huh?" she grunted with blinking eyelids.

"That's an earring, isn't it?" He pointed at it.

"Oh, no. It's not jewelry, Dean Willy. It's an ear-watch. Haven't you seen them before?"

"No, I haven't." He shrugged. "Well, now that I know it's a watch, I think it looks nice on you."

For some cosmic and forever-to-be-unexplained reason, she chuckled and turned away.

Again, Willy shrugged. He craned his neck and surveyed the party again. A couple stood underneath a sprig of mistletoe in the center of the party room. The girl kissed the boy on the cheek, but before he could return the kiss, Willy was there.

"Aren't the two of you familiar with the rules about PDA?"

"Huh," the boy grunted, retracting his tongue.

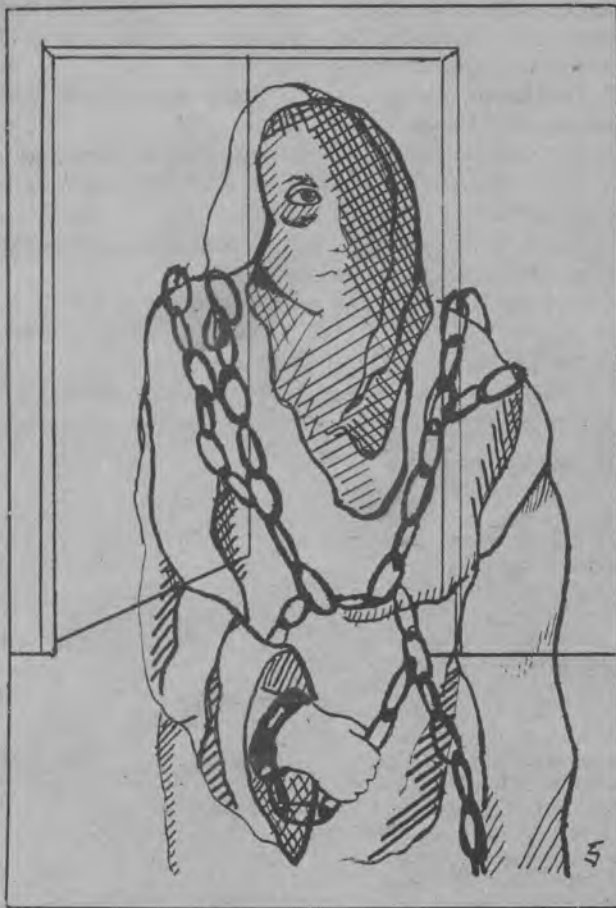
"Public displays of affection," Willy said. "There will be no public displays of affection."

"Oh," the boy said. "Well, you don't have to worry about us, because we hate each other."

"Explain what you mean, please," Willy said.

"Well, the only reason I'm kissing her is because I hate her," the boy said.

"Yeah," the girl agreed. "Why else do you think we'd want to trade saliva, colds, and diseases?"



"I'm not sure about this," Willy said, scratching his head.

"Well, sure, Dean Willy," the boy said. "This is *not* a public display of affection." He kissed her.

"No," the girl agreed, blowing coolly into his hair. "It's a public display of hatred."

"Ohhh," Willy sighed. "I get it now. It's just too bad you don't hate me as much as you hate him."

Again for some cosmic, never-to-be-explained-reason, the couple chuckled and turned away.

The party continued, concluding pretty much in the same vein, and afterwards Willy drove home muttering things like "bah" and "humbug." Evening had already descended upon the city, but the streets were alive with Christmas lights, honking horns, and cries of "Merry Christmas to all" from all.

"Bah, humbug!" Willy muttered, tapping his steering wheel beneath a stoplight. "What's so merry about it? Christmas just makes my job so much the harder. All these parties are the devil's playground. How am I supposed to uphold the rules?" Then he sneered. "But I did it, though."

As he drove into his garage, two gentlemen in gray



jackets were just leaving his porch. "Merry Christmas," they said, approaching. "You must be Dean Willy. We thought you were out."

"Of course I was out. If I weren't out, how could I have just driven here?"

"Well, yes," they said. "We're from Saint Mary's House, and, recognizing the warmth and giving our fellow humans show during the Christmas season, we are holding our Third Annual Christmas Ham Dinner for the less-fortunate of our city. This is an opportunity for you to provide Christian warmth and nourishment to those who have none on Christmas day. How much shall we put you down for?"

"Not a penny," Willy grunted, rushing off to his front door with the two men close behind.

"We can't have heard you correctly, sir. No Christian as fine as yourself could be so cruel."

"Then I'll say it again," Willy said. "I will not give a penny to you to feed ham to drunks in a Catholic house. Now leave!" And with that, he slammed the door.

It is at this point, dear Reader, that we return to our central idea—that Fitzwilly was dead. Indeed, it was the eighth anniversary of Fitzwilly's death, but no sooner than he slammed the door did Willy see Fitzwilly enter the house *through* that very door. The word "through" is italicized to emphasize that Fitzwilly did not walk through an open doorway; he walked *through* the closed door—an oak door, several inches thick.

But Fitzwilly did not appear quite the same as he had before his death. He carried a large and heavy chain that caused him to walk with a sagging right shoulder. He was thin and pale, as though the previous years had been spent in gruelling labour. And there was a haunting translucence about him, a wavering form *through* which Willy could faintly see the door he had just slammed.

"Gulp," Willy gulped.

"You know me, Willy," said Fitzwilly in a mournful, ghoulish groan. "For eight years I have trod upon this earth in a sleepless, restless, ceaseless labor—dragging this chain while watching the tragic chain of events my life has caused. Every link represents yet another soul misled by my reign of arbitrary whims. And even still *your* own chain grows longer as you coldly enforce arbitrary rules that deprive individuals of freedom and faith.

"But it is not to save myself that I come to you this Christmas Eve. My fate is sealed for eternity. Instead, I come to warn you, and all other administrators, away from the life you now lead, lest my fate become yours. You must change your ways, Willy, and embrace a life of warmth and acceptance.

"Tonight, you will be visited by three ghosts . . ."

"Wait a minute," Willy said. "I've heard this somewhere before."

Of course you have, Willy, I said. You don't expect me to invent the whole story myself, do you?

"Wh-who was that?" Willy asked with a nervous smile.

"I . . . I think it was the writer of this story," Fitzwilly said.

Yes, I announced. This is your author speaking. You guys are taking far too long, and we're running out of space. So we're going to skip past the ghosts of Christmas Past, Present, and Future, and end up with the part where Willy wakes up on Christmas morning, OK?

"Well," Fitzwilly said, "that sounds OK with me. I'm tired of dragging this chain all over the world for eternity."

Good, I said. And you, Willy?

"Well, that part about the three ghosts can get pretty scary. I guess it's OK to just wake up tomorrow morning."

Fine.

And so Willy awoke Christmas morning, inhaled the cool smog, and felt happy to be alive. He donated half-a-year's earnings in bribes to Saint Mary's House for their Third Annual Christmas Ham Dinner. He promised he would change his ways and become a warmer, more ac-

See WILLIE, page 8

WILLIE, from page 7

cepting Dean of Students—then, he tore off his clothes and ran naked through the rainy streets, crying, "Merry Christmas to all! Merry Christmas!"

* * * * *

And indeed, dear Reader, I wish you a very warm, very merry Christmas.

Art by Lara Miller

LORD'S PRAYER

by Selena Whang

Our Father Who Art in Heaven
Our Mother Who Art in Heaven
Who Art in Heaven is
Art is
We Are
Our Hour
Is Here
You Are
I Am
It is
They Are
Our Art
The Art of Is
Is Art
Is Science
The Art of Science
Art/Science Is
Art and Science Are
In Earth As It is in Heaven
Amen.
A Womb. End.

Two hours late

by Channing Limbaugh

A small radio inside sends music into the open café. Charlie Parker warms the cool morning air with a slow blues ballad. The Hammond organ in the background soothes the Monday into a quiet blur.

My watch says 7:20, and already the usual crowd is in its place. The girl I don't know walks by. Curious how her backpack easily cost more than her faded, patched designer jeans and Reebok tennis shoes.

A small group of people get out of a vintage VW bus with paisley curtains in the

windows. They walk by and offer knowing looks. The last one sits down next to me.

"Fancy meeting you here," he whispers.

I glance up from a steaming mug. "Classes at 8:00 were invented by the Marquis de Sade."

"Daylight gets even the best of us. What time is it?"

I check my watch. "7:32." With a "Thanks" he walks into the foyer of the café.

A few minutes later, I notice the clock

on the wall. It says 10:37. I choke on my espresso. My watch reads 7:37.

The chairs around me scrape the floor, disturbing my thoughts on the suicide of my watch. Eric goes back to get butter for the croissants. Nikki straightens Steve's tie. Andrea notices my puzzled stare.

"What's wrong?"

"What time is it?"

She pulls out her watch. "10:42."

I glance at mine again. 7:42. "I'm three hours different."

Nikki looks at me. "It's because your lapels are too narrow."

FLIGHTS OF FANCY

by Bruce Dern

Away, away! Oh that I might
To you proceed on vision's wings,
And sweep you up to join my flight
Midst sweet, symphonic murmurings,
To pass above the crystal sea,
And gaze where faerie kingdoms rest
Beneath the currents, flowing free,
By creatures of the deep possessed.
Thence on to Phoenix' lofty bower,
Atop Olympus' shrouded peak,
Before whose wrath the titans cower,
While riddles lost to man we seek.
Next cross the trackless sands we glide,
Our search for marvels ceasing not,
For what the pyramids may hide
Is ours alone, by ancient lot.
The garden of the gods at last
Receives us, vanguards of the dawn,
And colonades, with grandeur vast,
Surround us 'til night's mists are gone.
The wonders of the world to me
Pale here like so much wind-tossed sand:
I fix your gaze, so full of glee;
Enraptured now, I take your hand.

UPON THE DEATH OF YOUTH

Anonymous

Sad is the passing of youth.
All around me, I can see
people turning into adults.

Much of this is good,
and yet, at the same time,
I can see the best of childhood leaving.

People still care,
when they have time,
but usually they are too busy being adults.

Often, I find
that my old friends
don't act like my old friends anymore.
Instead, they act like my new friends:
trying to protect me from themselves,
forgetting that I know them better than most,
forgetting that they once let me see beyond their facades
into their real selves,
not really seeing that they are hurting me
in trying to protect me.

And, God save me, I do the same things.

I want to be naive again,
to find things beautiful, not complex,
to smile from love, not fear of being shunned,
to see the sun,
to feel pure, unadulterated joy,
to look at someone
and see a beautiful person,
without fault, without scar, with infinite possibilities.
Such will be in heaven.
But for now:
Sad is the passing of youth.

Love is

by Joseph Jones

Love has got to be the most misunderstood, most misrepresented, and most talked-about subject since God's creation of the universe. God is love, but who or what is God. If He created the world, who created Him. Maybe, just maybe, if we could understand a portion of His nature, we could understand love.

We've heard countless songs and read numerous poems attempting to describe love. The Bible says:

Love is unselfish, never demanding its own way. It's putting others needs before its own, it's never unkind. Love is patient, never envious, never boastful or proud, never rude, does not hold grudges, is not touched or irritable and hardly notices when others do it wrong. It is never glad about injustice, but rejoices when truth wins out. If you love someone, you will be loyal no matter what the cost; you will always believe in him and expect the best of him.

What the Bible doesn't talk about is the pain and heartache associated with love. Could it be that pain was never intended to correlate with love. Maybe the word is used too loosely by people who haven't the slightest idea of its true meaning.

So what is this all-encompassing, overpowering emotion we experience when we "fall in love"? No feeling compares to new love; it's truly what motivates men to reach heights never before imagined.

Quite simply, it makes you smile all over, takes years off your age, and gives purpose and meaning to every aspect of your life. No drug can duplicate the high of a new love.

Losing the feeling does exactly the opposite: you lose all purpose and meaning; where joy once permeated your very being, depression is now your driving force, a force bringing you to the depths of despair, causing more pain than you thought any human could endure.

With the emotional ups and downs you will inevitably experience in a love relationship, is it so hard to understand those who run from involvement? You can date around, have fun, and go on with your life. You feel safe, and very much in control. And then, one day, you meet Someone. Somehow, there's a chemistry. Something reaches inside you to that protected area and grabs hold. That part of you is lost forever. You have either willingly or heedlessly relinquished a part of your soul to a virtual stranger. You have now entered the state of new love—the Twilight Zone.

Will this attraction be mutual? Will it mature into a lasting relationship? Will it grow into love? Only time can tell. One thing is guaranteed: the love trip you've now embarked on will be filled with pain and misunderstanding. It will try your patience to the nth degree. So why do we romantic fools rush in where angels fear to tread? Another question for another time.

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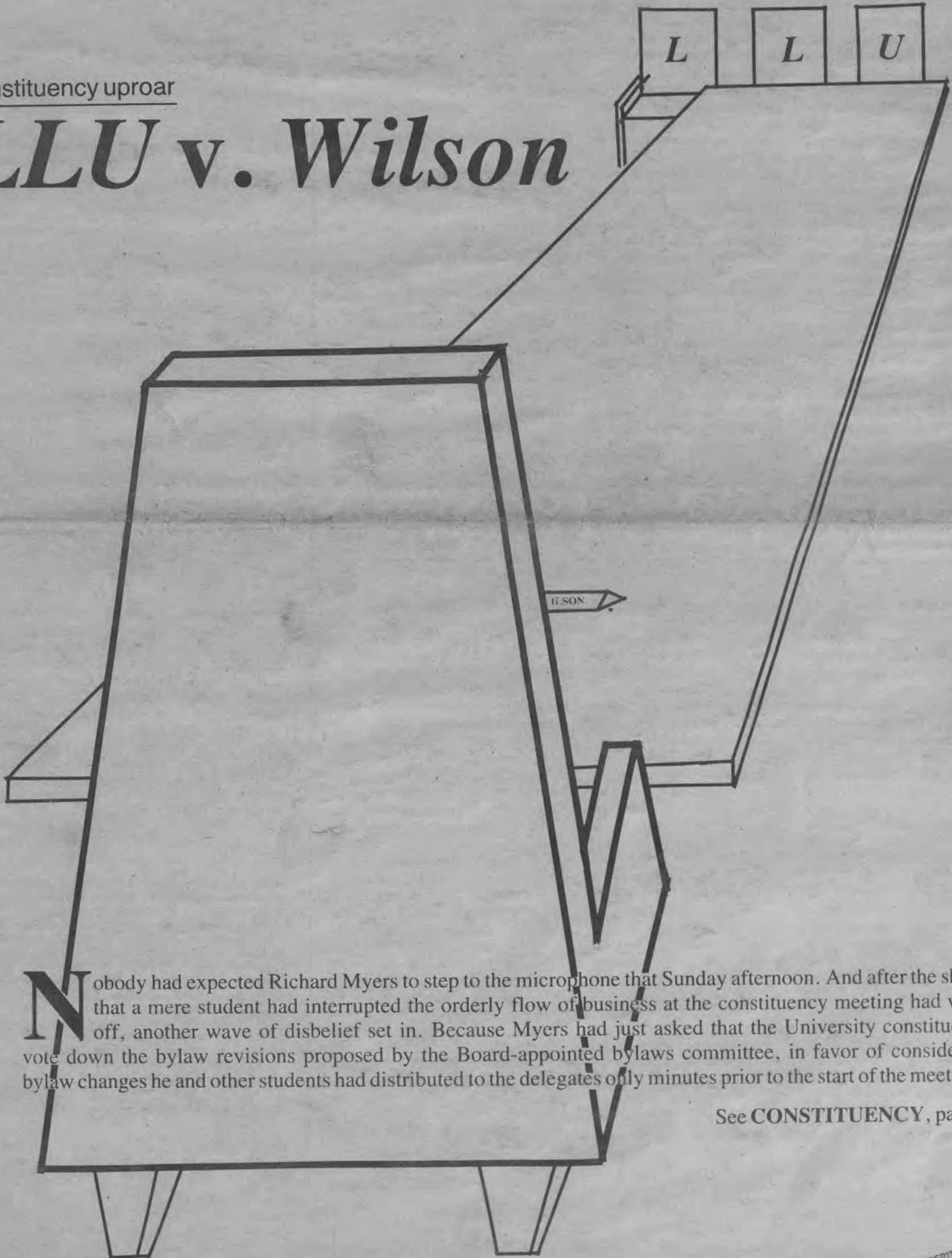
26 January 1985

Loma Linda University, La Sierra Campus

Vol. 57, Number 10

Constituency uproar

LLU v. Wilson



Nobody had expected Richard Myers to step to the microphone that Sunday afternoon. And after the shock that a mere student had interrupted the orderly flow of business at the constituency meeting had worn off, another wave of disbelief set in. Because Myers had just asked that the University constituency vote down the bylaw revisions proposed by the Board-appointed bylaws committee, in favor of considering bylaw changes he and other students had distributed to the delegates only minutes prior to the start of the meeting.

See **CONSTITUENCY**, page 4

LETTERS

Editor:

In response to Dr. Matthew's [sic] letter in the *Criterion* 7 December, in which he spewed forth a lot of information that was already known to my colleagues, several things need to be mentioned.

First, Dr. Matthews contends that the English Department does not save time in Holistic Grading, but that it takes extra time to provide us with the utmost objectivity. It seems to me that for one teacher to critically read and grade a paper—including all the proper markings and indications of error—would actually take up more time than it takes two English teachers to quickly read over a paper and grade it with no marks or indications, but simply on whether it pleases them or not. I realize that this is a strong assumption. However, a large number of upset colleagues of mine have commented that that is the way they feel the papers are graded. A member of one class mentioned that everyone in his timeslot had received a "C" and that the teacher had raised the grades a third of a step without one exception.

This brings me to my second point. Dr. Matthews makes it sound like the process of teacher agreement is one with no problems. I submit that this is not the case. How many holistic grad-

ers will feel comfortable in creating more work for the holistic graders—especially in view of the fact that holistic grading takes so much extra time? One teacher conveyed to me that re-submission was in fact "really looked down on." It is no wonder that only five—count 'em—five papers out of some few hundred are turned back for re-evaluation.

Thirdly, I have most certainly acknowledged the fact that the first holistically graded essay is chosen from two to be better. What Dr. Matthews is obviously not aware of in the least is that the consultation with the teacher is rather brief. Furthermore, although the papers are indeed revised at least twice, the preliminary drafts are not "extensively" gone over by the teacher, and the comments and suggestions are not "extensive," as Dr. Matthews put it. The suggestions are only the opinion of the teacher. They are not intended to create a superb paper. I'm sure that Dr. Matthews would agree that the expectations and grading policies of each teacher are different. Therefore, I feel that further commentary—even after the first teachers suggestions—would surely be beneficial. In other words, if the student has taken the teacher's advice by

the time holistic grading comes about, the grounds for supposing that he will now suddenly become enamored of learning from his mistakes are that one teacher is more learned than another. Dr. Matthews seems to think that after a student has made a couple of mistakes he should be perfectly able to write an "A" paper. I see students feeling that regardless of how hard they try, they will never accomplish their goal of achieving an "A."

Fourthly, Dr. Matthews mentions a time when three (or even as little as one) mistakes doomed any paper to an automatic "F." Then he snidely remarks that my letter would fall handily under the policy. Dr. Matthews should note that his letter also falls handily under the policy due to no fault of his own.

Finally, Dr. Matthews says that they are aware that no system is perfect and have modified the holistic grading system significantly since its inception to try and address concerns like mine. I would hate to have seen the system at its inception, and I submit it still needs further modification.

Not yet satisfied,
Jeff Hancock.

Editor:

I am one of those unlucky citizens where my country is getting torn out every day due to the savage fighting of angry and revengeful parties. I was twelve years old when the civil war broke out in my country. I used to listen to the news, read the paper, not because I liked to, just because everyone was doing it. Here in America, the dog is man's best friend, in Lebanon it's the radio. Since on news the citizens can get around, by getting informed what cities are safe, and what roads are open.

I am one of the people who had suffered of hunger for days, just because ammunition couldn't get to where I lived, in war times. Also I'm one of the people who saw the war, lived it and experienced it. I am also one of those people who actually saw cut off bodies or incomplete bodies, missing some

or most of its parts due to the indistinguishable war.

I am, also one of the attendants at friends' and relatives funerals, where hundreds of innocent and good people were killed by mistake. I've seen, through a small window, how one of our neighbors got shot by a ruthless sniper while he was getting bread to his seven children and wife.

I am one of the humans who prayed day and night, to the Lord to stop this bloody war. I've joined men, women and children in their prayers, to ask God to stop this horrible war.

I am one of those believers, that have faith in God and His teachings, and rules. I am a true believer that love does miracles. As a matter of fact I'm strongly convinced, that nothing would've happened in my country had there been love in our hearts instead of war. In war

certain individuals like to be the best, and are convinced that they're worth to be on power, but not by using communication and agreement based on love of each other but by force and hatred to impose it.

Love does wonders. If we love each other, we will serve each other humbly. All people are alike. The people of Lebanon and the people anywhere else are alike. But the presence or lack of love changes that myth.

I am one man who'd wish to see people love each other and share that love. Love of self, love of others and first of all love of God.

"That is power. Love is the power. For power is life, and life is love; and God is love and life and power." (Arthur W. Spaulding, *Who is the Greatest*)

Riad Sleiman

La Sierra Criterion

26 December 1985
Volume 57, Number 10

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On Martin Luther King, Memorials, and Holidays

by Charles Teel, Jr.

Memorials are not for the dead. Like funerals, memorials are for the living. Memorials allow us to pass on to our children a past: a heritage, a tradition, and a hope.

What hopes did Martin Luther King articulate?

The hope for change: *I refuse to accept the idea that the "isness" of man's present nature makes him morally incapable of reaching up for the eternal "oughtness" that forever confronts him.*

The hope for justice: *The arc of the universe is long, but it bends toward justice.*

The hope for peace: *In a day when Sputniks and Explorers and Gemini are dashing through outer space and guided missiles are carving highways of death through the stratosphere, no nation can really win a war.*

The hope for life: *The choice is no longer between violence and non-violence, but between non-violence and non-existence. . . . It is worthless to talk about integrating if there is no world to integrate.*

The hope for mutuality: *All life is inter-related. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. What affects one directly, affects all indirectly.*

The hope for acceptance: *I have a dream my four little children will one day live in a nation where they will not be*



The Reverend Martin Luther King, Jr.

judged by the color of their skin but by the content of their character.

The hope for love: *Love in the final analysis means . . . you work to defeat evil systems, but not individuals who are caught up in those evil systems. I believe this is what Jesus means when he says, "Love your enemies." Love builds up, it creates and redeems.*

The hope for religion: *Religion operates not only on the vertical plane but also on the horizontal. It seeks not only to integrate men with God, but to integrate men with men and each man with himself. This means, at bottom, that the Christian gospel is a two-way road. On the one hand it seeks to change the souls of men, and thereby unite them with God; on the other hand, it seeks to change the environmental conditions of men so that the soul will have a chance after it is changed.*

The hope for the Church: *The Church must be reminded that it is not the master of the State but rather the conscience of the State. It must be the guide and critic of the State and never its tool.*

The hope for non-conformity: *Perhaps our world is in dire need of a new organization—The International Association for the Advancement of Creative Maladjustment.*

May the hopes which King envisioned inform the world of our children. And our children's children.

Academic Honors

4.0, Fall Quarter

Lisa Alexander
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Grace Arase
Ken Ballou
Bob Bauman
Carine Bossuyt
Sylvia Brower
Ron Buggage
Joan Campbell
Christine Cervantes
Donald Chang
Leh Chang
Cora Chow
Pamela Coble
Lori Condon
Richard Dare
Irene Ee
Waldemar Faimann, III
Elie Ghazal
Lori Graham
Mike Hannah
Curt Hardin
Randy Isaef
Judy Jones
Wisam Khoury
Dennison Kon
Tony Kwon
Niki Lorenz
Azadeh Majlessipour
Leena Mammen
Angela McIntosh
Leisa McPeak
M. Denine Paige
Chattan Patel
Kelly Peckham
Susan Ratana
Laurie Rathbun
Miranda Robinson
Ibrahim Sumarli
Iriana Sutanto
Lori Swayze
Linda Tallman
Philip Tallman
Nerida Taylor

Ruben Tejada
Dale Thomas
Wynema Walter
Eugenia Wen
John Wical
Michael Williams

3.5-3.9, Fall Quarter

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Afsaneh Afsharinejad
Zohreh Afsharinejad
William Akrawi
Herman Aldana
Sonia Aleman
Dyannah Alinsod
Natalie Arrington
Brenda Arzoo
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Sofronio Basical
David Burglund
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Cover story: CONSTITUENCY Continued

In Seventh-day Adventism, constituency meetings—whether they be of colleges, conferences, or hospitals—have traditionally been relatively placid affairs. But in recent years, lay Adventists, with a newly-awakened consciousness of their rightful preeminence in church administration, have become significantly more vocal in their attempts to use such meetings to assert their collective will. Clearly, this meeting was about to become part of that groundswell.

The constituency session had begun calmly, with the consideration of reports from the President and Vice-Presidents of the University. After a lunch break, the Nominating Committee had presented its list of suggested members for the University Board of Trustees. It would have seemed very safe to predict the meeting's end by 2:30. Apparently, things weren't going to be so simple.

When the upstart students won their request for a secret ballot on the question of accepting or rejecting the bylaws by a substantial majority, ears began to perk up. University faculty, who had been prepared to sit idly through yet another rubber-stamp constituency meeting, began to wonder if the students' call for increased democracy in the administration of the University might really be answered. And when the Board-approved bylaw amendments failed to secure the two-thirds vote necessary for passage, it became obvious that a serious split existed among the constituents.

Church leadership, naturally, reacted with vehemence: bylaw changes could not be proposed from the floor, and the circulation of the student-sponsored revisions should have been ruled out of order. The only proper place to discuss questions of university structure was a committee, General Conference President Neal C. Wilson told the delegates.

Not so, Myers maintained. Expert advice had assured the students that introduction of the amendments from the floor was within the bounds of parliamentary law. They had not acted in bad faith—rather, they had taken the only route available to them, since the Bylaws Committee had met before their revisions had been formulated.

La Sierra professor Gary Bradley joined the litany. According to Bradley, the issues raised by the students had been ignored by Church leadership for too long. He reminded those present that WASC—the Western Association of Schools and Colleges, which accredits LLU—had long been concerned about conflict of interest on the Board of Trustees. The constituency meeting, he affirmed, was the appropriate forum for the resolution of the problems the students had addressed.

Harvey Elder, MD, of Loma Linda, reminded the constituents that the student leaders they ridiculed today were the potential church leaders of tomorrow. Was alienating them worth it? The calls for unity and togetherness from Wilson and others must not be allowed to function as

a smokescreen for excluding student input altogether, he suggested.

Careful consideration of bylaw revisions was the task of a select committee, the constituency resolved. Once arguments that such a committee would conflict with the Board-appointed Bylaws Committee were laid to rest, two questions remained: of whom would the committee be composed, and how would it be selected. LLU English Professor Ken Matthews' suggestion that it include two representatives of each of the five subgroups of the constituency was viewed with disdain by such church leaders as North American Division President Charles Bradford. For Bradford, such a proposal sacrificed the principle of proportional representation. Exactly what committee representation ought to be proportional to, however, was something he did not make clear. The only model available was the Nominating Committee, whose composition Board Chairman Wallace Coe had justified only on the grounds that a similar formula had been used at the constituency meeting five years ago.

Harvey Elder took the floor again to propose that the committee members be chosen in the same proportions as the Nominating Committee, but that the committee include only one-fourth as many members as the thirty-member Nominating Committee.

The adoption of Elder's proposal left open the question of how the committee

would be chosen. The delegates concluded finally that the constituency's component groups—students, faculty, alumni, Pacific Union, and General Conference—would caucus individually and select their committee representatives, as they had done for the Nominating Committee. The caucus reports created a nine-member committee that included General Conference Field Secretary Lowell Bock as chairman, Elders Mostert, White, and Voth, and Attorney Darrell Yeager, from the General Conference and the Pacific Union, LLU alumnus and legal counsel Kent Hansen, faculty members Ken Matthews and Harvey Elder, and student Gary Chartier, author of the proposed bylaw revisions.

Student hopes for a speedy resolution of the conflict of interest problems that have long plagued the university were not completely realized at the constituency meeting. The meeting was far from the complete reordering of the university some might have hoped for. But, if nothing else, it provided an opportunity for students, faculty, alumni, and others concerned for democratic management of the University to speak with one voice. It afforded the chance for disparate members of the University community to unite in support of the institution to whom they are committed. It delivered a resounding message that Loma Linda University is unafraid to take charge of its own destiny.

Confessions of a windmill-tilter

by Gary Bradley

I've spent much of my life tilting with windmills. No battle was too large, no odds too slim to prevent me from attempting to set the world straight. Oddly enough, though, earlier this month I found myself urging caution upon a group of courageous La Sierra student leaders who wanted to change the bylaws of the University. What's going on? What's happened to the quixotic rebel? Maybe I've gotten tired of the battle, and have retired to recuperate. Maybe I've been beaten too many times. Or maybe I'm just getting old.

Whatever the reason, when these students shared their dreams with me, my advice was to go through the proper channels, and to proceed slowly—advice I probably wouldn't have taken had I been in their shoes. When the "proper channels" were closed, I urged moderation; when the students showed me their suggested bylaw changes, I again urged moderation. When they insisted on taking these suggestions to the quinquennial meeting of the Loma Linda University Constituency on Sunday, January 12, I agreed to support them; my attitude, though, was one of cynical amusement—go get 'em, Don Quixote!

I found myself rejuvenated by the events of that constituency meeting, however. I saw faculty, students, alumni, and others stand together in their insistence upon being heard. I saw them argue gently, yet forcibly, that their ideas should at the very least be considered. I saw students refuse to react negatively when they were called "immature." I saw faculty refuse to be placed in a position of being rebels against the church. I saw faculty and

Wilson strives for control

by Rennie B. Schoepflin

He could have been addressing the stockholders of a major corporation. Rising from his privileged seat near the podium, the speaker chastened a "small faction" of LLU students for their improper, disorderly, and un-Christian efforts to bring suggestions for LLU bylaw revisions before the constituency delegates. The heart of his 11 1/2 minute reprimand was: this just isn't the way we do things in the Adventist church.

One delegate near me whispered: Boy, this guy really plays hardball. If one ever opposes him one had better be prepared.

In other settings he may assume the role of pastor, teacher, or evangelist, but what I saw at the January 12, 1986, Constituency meeting of LLU was a striking display of power by the chief corporate executive of the SDA church, Neal C. Wilson. Charging that the students had short-circuited the "committee process" of the church by directly distributing to delegates printed copies of proposed revisions to the LLU bylaws, Wilson called the delegates to resist such efforts and refer the matter through proper channels to the Board or the General Conference.

The subsequent speeches of delegates soon revealed that the President had polarized the issue and persuaded only a few to change their opinions regarding the propriety of an open-floor discussion. After observing the proceedings and furiously scribbling notes for about 20 minutes, Wilson again arose to speak, but his tone had altered dramatically. He chastened himself for having failed to maintain better communication between his offices and the University community, and entreated the delegates in tones of Christian charity to give up their differences, lay the issue aside for a season of prayer, and allow the Church to use its duly appointed channels. A delegate whispered: That's power. Failing with the stick, he had turned to sympathy; but his purpose remained unchanged—keep the issue off the floor and in committee.

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University structure prompts constituency debate

What exactly were students asking for at the January 12 constituency meeting? What prompted their concerns?

Loma Linda University, like most American institutions of higher learning, is governed by a Board of Trustees. The Board's primary role is the establishment of University policy. The University bylaws direct the Board to continually evaluate "the needs of the Seventh-day Adventist Church and of its young people educationally, occupationally, morally, spiritually, and socially so as to guide the University wisely to meet these needs. A major responsibility of the Board of Trustees is to develop the financial support adequate for the operation and development of the University."

The problem: though responsible for the University's fate, the Board includes various members with ties to institutions in competition with LLU. Until recently, Andrews University President Richard Leshner sat on Loma Linda's Board. PUC President Malcolm Maxwell still does.

Presidents of the church's North American unions, each one the chairman of his own union college board, are also Board members. Despite assurances to the contrary, many within the University community share the student concern that the presence of these administrators constitutes a conflict of interest detrimental in the long run to the interests of LLU.

In addition, the constituency that elects the Board of Trustees and approves amendments to the University Bylaws includes a preponderance of those not affiliated with the University. The University-related constituents are relegated to second-class status: they serve only from the time of their election—by the Board, rather than by the University groups they represent—until the day of the constituency meeting. They are thus incapable of calling an extraordinary constituency session, and their short term contributes to a lack of long-term perspective and commitment to their task as constituents.

Pacific Union and General Conference constituents make up perhaps three-

fourths of the constituency body. They are guaranteed a minimum of twenty-three of the Board's forty-five members. To further frustrate attempts at change, the bylaws dictate that one-half of the incumbent Board members must be re-elected at each Board meeting. The inability of those most directly concerned with the University—students, faculty, administrators, and alumni—to exercise more control over its fate prompted ASLLU officers to devise a program for reform.

The student-prepared bylaw revision proposal, distributed to the constituency delegates on the day of the meeting, called for substantial changes in the composition of the Board of Trustees and the constituency body itself. No group currently represented would be excluded from the constituency were the student proposal adopted, but the ratios of representation would undergo substantial alteration. General Conference and Pacific Union representatives would make up one-third of the constituency. Just under thirty percent would be chosen by the University

Alumni Federation; the Faculty Senate would select an equal number. Students would make up the remaining ten percent.

Similar proportions would apply to the make-up of the Board of Trustees: thirty-five percent of its forty members would come from the General Conference and the Pacific Union; one-fourth of the Board members would be alumni; one-fourth would be lay members of the Pacific Union; ten percent would be faculty; and five percent would be students.

The student proposal would also prohibit Board membership by any "person employed by, or serving on the governing board of, any other Seventh-day Adventist college or university," in an attempt to eliminate the perceived conflict of interest on the Board.

The student bylaws proposal, and the concerns of other university constituents, will be considered by a committee appointed at the January 12 constituency meeting.

Religious diversity: opportunity for growth

by V. Bailey Gillespie

Historically, Seventh-day Adventist education can be thought of as "traditioning" education. This means that schools train Seventh-day Adventists to be Seventh-day Adventists, to work for the church upon education, and to become faithful members of the church that funds, to a large extent, one-half of everyone's educational costs here at Loma Linda University. With the dawn of shortages of students, the lack of jobs within the Adventist structure, and some reticence to be involved in religion in general, the university has provided the privilege of higher education for a larger constituency.

Loma Linda University-La Sierra has a health percentage of non-Adventist students. My hunch is that this fact, while greeted by business managers with some glee, causes varied responses among some loyal Loma Linda University alumni. On the one hand, you have the proverbial nose of the camel in the tent, and on the other, evidence of finally entering into the realities of the 20th century.

I don't want to speak for other faculty of the benefits and challenges and opportunities this religious diversity provides for our school family, but I do want to mention four advantages I see in this situation:

1. Religious diversity provides opportunity to see the other side of the coin. Often religious groups go through a sort of coming of age when they finally realize that others have opinions that have merit and deserve explanation and contemplation. Too often we get stuck into a spiral of looking only inward for truth and inspiration. Diversity provides a necessary balance and a chance to explore other viewpoints.
2. Religious diversity provides a chance to be truly educated. Often, education

focuses on the very narrow, the very precise. But learning, if it is to be real learning, must broaden its perspective. It must reach beyond where we are to others, to other positions, to other philosophies and viewpoints. The myriad viewpoints of God that other denominations and religious faiths provide for us here at Loma Linda University can only help us understand our own positions and learn to see the bigger picture and develop compassion for other's viewpoints.

3. Religious diversity on campus allows us to learn a very important personality trait: tolerance. History records the persecutions, wars, and deaths that occurred due to religious intolerance. Many Christians would rather be right than loving; rather than die for their beliefs, they would just as soon kill for them. This attitude is hardly Christian, and expose to others' beliefs can only help to make us more understanding.

4. Religious diversity on campus provides a challenge to our own faith. Adventists often talk only to themselves. Too often we defend our own beliefs; we monologue with ourselves without realizing that there are other viewpoints in this world.

The challenges are many. For example, knowing and living with those of other faiths challenges us to be what we claim to be, to live consistently with our belief system, to do what we say is important. After all, it is by our actions that most judge religious beliefs. If we as Adventists claim that our viewpoint is significant in this world and answers some of the world's problems, then perhaps it should show up that way on campus. The challenge of viewpoints other than our own keeps this concept of witness close to the foreground.

Morality, in the petty negative sense of the term, is the deadly enemy of religion. . . The vitality of religion is shown by the way in which the religious spirit has survived the ordeal of religious education.

—Alfred North Whitehead

The Tie

by Winona Howe

If I could shout aloud the love I feel
They'd say, "Poor fool," dismiss me from their minds
As one of little intellect or pride,
Not comprehending full the tie that binds.
A tie composed of tenderness and pain,
A tie that stronger grows from year to year;
It keeps my heart remote when you are far,
Defenseless but at peace when you are near.

One Last Goodbye

by Winona Howe

If I could only give one last goodbye,
I promise you that all my tears I'd hold,
I'd look on you with loving eyes, though dry.

I know you would not care that I seemed cold,
I'd tantalize with old and proven wiles
Not caring if I seemed unduly bold.

Reward would be your careless, token smiles
Bestowed on one soon to be left behind,
I wonder if you note my cunning guiles.

I see you stumble, make my eyes go blind,
I know the day is come when you will die;
But I will count it ever in you kind
If I could only give one last good bye.

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Every great advance in natural knowledge has involved the absolute rejection of authority.

—T. H. Huxley

"Bambi meets Godzilla" at RCC

by David Doran

Some consider it to be glorified cartoons at best. Others swear that it is the art form of the future. Whatever the case may be, animation has nearly been institutionalized in Riverside through the annual Festival of Animation at RCC's Landis Auditorium.

Like a Picasso in row of Da Vinci's, this year's Festival was a welcome respite from the deluge of two hour, professional movies always available on the big screen. The program, which showed to sell-out crowds on the 11th, 12th, and 13th of this month, is a must for all who think they would enjoy a change—something new, different, and off-the-wall. In essence, the Festival is a forum where animated film producers from around the world—most of them independent—can air their unconventional thoughts and creativity in a way that would never be accepted in professional cinematographic circles.

Animation, simply, is a technique where motion is given to inanimate ob-

jects. Nearly all movies today use some form of animation, with science fiction movies typically using animation extensively. This appearance of motion is achieved through specialized camera techniques. Since the early period of simplistic, mickey mouse (no pun intended) cartoons, animation has graduated into an art form that uses many different techniques and philosophies. Modern technology has injected this genre of cinematography with new energy. Computer animation is dazzling viewers with increasingly more sophisticated special effects.

As in the past, this year's Festival represented a wide range of different techniques and philosophies about animation. Some entries were simple cartoons, others were visual jokes, while still others used symbolism to convey deep morals, or relied solely on artistic expression. The opening number, titled "Mindscape" was a highly artsy, symbolic film about a painter who steps into his painting. Other

highlights were: the newest technology in computer generated animation; a rare technique where the images on the screen are created by scratching the film itself; last year's Academy Awards winner "Charade"; and this year's favored winner "The Big Snit."

"Charade" shows people playing the party game Charades. The most obscure clues of one of the participants instantly lead to the correct answer, while the most obvious clues of the other player only end in frustration. The "typical" older, married couple in "The Big Snit" are so completely engrossed in their nit-picking that they don't realize all the disasters going on around them, including a nuclear war.

To give an example of the variety represented, the last entry, "Bambi Meets Godzilla," was by far the most humorous selection. The first part shows that epitome of serenity and innocence, Bambi, standing in a meadow full of flowers accompanied by soft baroque music.

Suddenly, as the audience begins to get edgy at the lack of action, a large, scaly leg descends from the top of the screen. Bambi is annihilated without the slightest confrontation, and the movie ends with four hooved legs splayed out from underneath this one, large, clawed foot.

The Festival usually features from fifteen to twenty short, animated movies of no more than 10 minutes in length. None of the big name producers are represented in this highly independent field. Films are selected from around the globe. In fact, out of the sixteen films in this year's Festival, only four were from the United States, with Canada being the most prolific country represented.

So, if you missed this year's Festival of Animation, stay tuned for the next time it comes to town. It's bound to have in store something truly new, different, and out-of-the-ordinary.

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The disease that afflicts Adventist education

by Richard J. Myers

After the bombs had obliterated the city, eleven men crawled out of the smoking ruins, and together contemplated the future. "What must we do to survive?" asked one. "Where do we begin to rebuild?" inquired another. "I'll tell you where to begin," said one of them. "Go out and find all the building material that's salvageable. Bring it to me, and I'll build you each a mansion." The man who spoke was a builder and, as it turned out, the wisest of the eleven. The other ten were all very rich—at least they had been before the bombs had dropped. In addition, they were very selfish, and very stupid.

After scouring the ruined city, the ten men deposited before the builder a considerable pile of building material. After studying the pile for a few moments, the builder exclaimed, "Is this all you could find? Surely there must be more material in this city." The men informed the builder that, unfortunately, this was all they could find. "I'm sorry," the builder told them, "but I won't be able to build ten mansions with this material. I can build perhaps two at the most. But that won't matter, since we can all live comfortably in two mansions."

The ten men didn't like this idea. "Listen, you scoundrel," they screamed. "You promised us each a mansion so you'd better give us each a mansion!" Confused, the builder replied, "I would be more than happy to do so, but if you want to remain warm during the winter and keep the rain off of you in the spring, then you need a complete mansion, and I can build only two." With this, the ten men retreated into a caucus in search of a solution to this dilemma. After a few moments, they emerged and addressed the builder. "We have decided that we want you to build each of us a mansion as we originally agreed. Even if this means we will each only have twenty percent of a mansion, that's alright. You see, we need to maintain our separate identities. We each need to have something to call our own. Understand that keeping warm and dry is not the reason why we want our mansions." So, the builder complied with their request and soon each of the ten men had a mansion, or at least twenty percent of one. And it's true, they all maintained their own identities. But when the winter came, they still were relatively unprotected. So they died.

Retrenchment, budget cuts, and declining enrollment are all part of the vocabulary associated with an Adventist educational system in trouble. Of the three Adventist schools I've attended since 1980, my academy closed in 1983, the college I attended my freshmen year has had to severely scale back and even eliminate many of its departments and associated faculty (this was where I first heard about retrenchment), and now Loma Linda University is having to do the same. If you want to know what's wrong with the Adventist educational system, read again the parable that opened this editorial.

Adventist higher education is in trouble. The decreasing number of potential college students, a phenomenon of post-baby boom society, has imperiled the fiscal solvency of our eight colleges and two universities. Though we are not alone in facing the spectre of declining enrollment, ours is an especially grim problem, since our college budgets are so dependent upon student tuition.

But please, don't let yourself be fooled into believing that our enrollment problems stem from a national decline in potential college students. They don't. Our problem comes chiefly from within. Our colleges are selling a product called Adventist education. In the past, we haven't had to compete with other colleges selling education because the type that we offered wasn't obtainable elsewhere. But potential Adventist college students aren't the same as they were in the past. An increased sophistication in the body of Adventist youth, coupled with the desire of many in that body to live and work outside of the Adventist subculture, have rendered our institutions unable to compete with the likes of the University of Massachusetts, the University of Tennessee, the University of California, and even Riverside City College. Look around you. How many of your classmates from last year didn't return this year? Yes, a national drop in potential students is hurting us, but the growing hemorrhage of students from our campuses is killing us. When 25 full-time dorm students opt not to return for another school year at Loma Linda University, the loss is \$250,000, which is about what it takes to pay ten faculty members. Adventist higher education is indeed in trouble.

Surely, retention is one of the biggest challenges facing our institutions. I commend Bud Dickerson, and Dave Faehner before him, for their efforts to lure back those wayward sophomores and juniors, but face it guys, you can't eliminate the chief obstacle to their return. Loma Linda University is simply not worth \$10,000 a year. There is a limit to what you can convince parents to pay and independent students to borrow. Loma Linda tuition is comparable to that of many private universities, but what are the names of those universities? Stanford, USC, Cornell, Georgetown . . . I think you know what I mean. Each year, the price tag for a year here goes up. And each year more opt for attendance at a state school. Or perhaps parents decide that if they are going to spend ten grand on their son or daughter, they might as well get their money's worth somewhere else. Because of the interrelation of the budget with enrollment, this whole dynamic has become a vicious circle, and will ultimately become a fatal one.

But, there is hope. There could still be a market for Adventist education, but if we are going to assure it we must find a new leadership for our schools—a leadership that understands what a student want and needs from a university; a leadership that places the emphasis on education, not indoctrination; a leadership that knows how to mobilize our available resources and eliminate institutional rat-holes. In short, the kind of leadership that we severely lack in Adventist higher education.

Let me make a suggestion to these aforementioned leaders. Like I've said before, our biggest problem is the fact that fewer and fewer people want to buy Adventist education. The chief reason is the cost and, also, what one gets for one's money. Recognize the fact that we have surpassed our ability to support ten institutions of higher education. Recognize the fact that we have just enough resources for two or maybe three competitive universities. Close down the rat-holes, and concentrate all that you've got on those two or three viable institutions. Twenty percent of a mansion will not keep you warm and dry in the winter.

Why I don't like Farm Aid and Bob Dylan

by Brain X. Panc

The mid 1980s have witnessed a warm reawakening of social consciousness through music. Keeping the sentiment of Western Europe's Band-Aid project, musicians in USA For Africa appealed to the hearts and minds of Americans with the song "We are the World." Bob Geldorf's noble efforts in uniting musicians from both continents in the Live Aid concerts further allowed Americans to demonstrate their concern over world starvation. And similar projects seem to emerge by the week (e.g. "Sun City," which protests apartheid in South Africa, and Cheech and Chong's "Born in East LA," the proceeds of which are devoted to aiding victims of the Mexico earthquake).

One of these projects arose in direct reaction to Live Aid. While on stage in his Live Aid appearance, Bob Dylan expressed his puzzlement that Americans could show such concern for starving people halfway across the world, but were not as concerned about the plight of farmers living in America. (Ironically, Dylan was regarded almost religiously by many of the socially conscious of the 1960s—something's happened to him over the twenty years.) Although preparations were already being made, Dylan's remark largely introduced Farm Aid.

Considering the context in which Dylan's statement was made (during the Live Aid concert), and the blatant similarity between the names, it is not difficult to see that Farm Aid intentionally taps into the sentiment (and, accordingly, the financial resources) of Live Aid. This

is not so bad in itself; after all, there are many worthy causes, and limited resources. But let's look a little closer at the spirit of Dylan's comment.

He praised the resurgent spirit of social concern in America. Of course, social concern is initially essentially to both Live Aid and Farm Aid.

Then, he implied that Americans have *wrongly* given preference to starving Africans over economically suffering Americans. He believes America's farmers deserve some of the social concern we give to starving Africans.

Why? For a moment, let's put nationalities aside, and see how absurd Dylan's comment is in an objective context. On the one hand, Africans are suffering and dying because they do not have enough food to eat. As human beings, we (hopefully) regard having enough food to eat as an essential need for every individual. On the other hand, American farmers are suffering economically because they grew too much food to sell. As human beings, we simply cannot equate the economic suffering of America's farmers with the bodily suffering of starving Africans, nor can we give equal priority to the needs of both. The problem of starvation is clearly more important.

So why does Dylan believe America's farmers deserve some of the concern we give to starving Africans?

It's simple, but it's ugly: American farmers are American; starving Africans aren't. Dylan believes Americans are more important than people from other countries.

Viewed on this level, it's clear that Dylan's remark is not a call for social consciousness at all; instead, it is a call for nationalism. Accordingly, the sentiment behind Farm Aid is largely one of selfish nationalism, not love for mankind.

"What's wrong with nationalism?" you may be asking. Well, that would be a good subject for yet another essay, but briefly, nationalism (including flag-waving patriotism) separates people into groups and barricades communication between these groups. It promotes meaningless pride that is later exploited in support of war. I agree with Albert Einstein: "Heroism by order, senseless violence, and all that pestilent nonsense that goes by the name of patriotism—how I hate them!"

Many may argue—rightly—that it would be wise to support American farmers because the future strength of our nation depends upon them. My own concern is less with the strength of our nation and more with the health of our world, but I do see the wisdom in supporting American farmers. However, I must insist that this support should come because it is a wise thing to do, and not because the needs of American farmers are anything like the needs of starving Africans.

I don't like Farm Aid and Bob Dylan because they simply fail to acknowledge the rightful importance of starvation as a social concern. They confuse the reawakened social consciousness in America. And they

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—*Student Handbook*

(This selection from the *Student Handbook* is brought to you courtesy of the ASLLU and the *Criterion* staff.)

A heretic is a man who sees
with his own eyes.

—Gotthold Ephraim Lessing

Patriotism is the willingness to
kill and be killed for trivial
reasons.

—Bertrand Russel

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Nightfall

by Winona Howe

And now the day is dying, too soon it will be dead,
That vivid slash of color is where the sun has bled,
The stain is spreading quickly, the seamless sky is red.

The world decays with darkness, distended with its blight,
The dark is so oppressive, there is no sound nor sight,
I feel within my very soul the black embrace of night.

I wait upon night's pleasure, I have no choice or will,
A faint frisson of horror sets my body all a'chill,
Too late, the moon will rise from its lair behind the hill.

La Sierra Criterion

7 February 1986

Loma Linda University, La Sierra Campus

Volume 57, Number 11



LLU jam session

From rock to classical and new wave to jazz, LLU's go the beat. If a reflective evening with Johannes Brahms fits your mood better than a drive through Westwood with Madonna in the deck or by your side, then you'll fit right in—either way. If banging your head while hitting the books at 3:00 AM before the big test helps wake the dead grey matter upstairs, then that's OK too. Music has long been an integral part of Adventist education. Yet, in addition to the traditional university-sponsored band, choir, and orchestra, LLU students have branched out with their own groups, from singers of gospel and soul to chamber groups and rock bands. Read all about the excellence and diversity at LLU—and enjoy!

INSIDE

MUSIC POLL
The stats are in

MEET THE BANDS
Seventh Wave, FTB, and more

CHALLENGERS
Remembering our shuttle heroes

LETTERS

Editor:

I'm proud to be a student of Loma Linda University, and I'm proud to be a member of the Adventist Church. I am, however, growing increasingly disappointed with both. Our school motto is "To Make Man Whole." This includes the ability to come forth and speak up on whatever issues one may feel to be of significance. And this is wholeheartedly encouraged by both faculty and administration—until it begins to step on administrative toes.

It is not easy to run a university, especially when that university is the child of a group of religious people, but it is even harder to effect change in that university. There is no doubt in my mind (though many would disagree) that the power-handling figures that control this university have in their minds the best interest of both church

and university. There is also no doubt in my mind that they feel the student leaders on this campus to be a group of outspoken, misinformed radicals who are too naïve to know what is really best for either. A few of them may even allow us to be "well-meaning," but only a few.

Perhaps there are those of us who are outspoken, and perhaps some of our ideas for change may be radical in comparison to the way things are at present, but the point is this: we as students are no more or less well-meaning than those who allow us the honor. We are no more misinformed than those committee members who have not stepped foot in a La Sierra classroom since they graduated 20 years ago. Things have changed since then, and they continue to do so. We are not trying to drive our own school

to the depths of destruction, but to the place where every student therein can comfortably accept it as a place to call his own, a place faculty, administration and students alike can be proud of.

Chance is never easy but it is a very necessary part of an effective organization, whether it be a church or a school. Change doesn't imply that things were wrong the way they were, but simply that they can be better. The administrators who run this institution are allowing their fear of change to surface as fear of students. This is suppressing our university, making it a place where no one can truly feel comfortable, and this is our biggest fear.

Sincerely,
Diana Hodges
Senator
Angwin Hall

Confessions of a windmill-tilter

by Gary Bradley

[Editor's note: While most of this essay appeared in last week's *Criterion*, its conclusion was inadvertently mislaid. The article is printed here in its entirety.]

I've spent much of my life tilting with windmills. No battle was too large, no odds too slim to prevent me from attempting to set the world straight. Yet earlier this month, I found myself urging caution upon a group of courageous La Sierra student leaders who wanted to change the bylaws of the university. What's going on? What's happened to the quixotic rebel? Perhaps I've tired of the battle and retired to recuperate. Perhaps I've been beaten too many times. Or perhaps I'm just getting old.

Whatever the reason, when these students shared their dreams with me, my advice was

to go through the proper channels and to proceed slowly—advice I would likely not have taken had I been in their shoes. When the "proper channels" were closed, I urged moderation; when the students showed me their suggested bylaw changes, I again urged moderation. When they insisted on taking these suggestions to the quinquennial meeting of the Loma Linda University Constituency on Sunday, January 12, I agreed to support them; my feelings, however, were those of cynical amusement—go get 'em, Don Quixote.

I found myself rejuvenated by the events of that constituency meeting, however. I saw faculty, students, alumni, and others stand together in their insistence upon being heard. I saw them argue gently, yet forcibly, that the student proposals

should at least be considered. I saw students refuse to react negatively when they were called "immature." I saw faculty refuse to be placed in a position of being rebels against the church. I saw faculty and students stand shoulder to shoulder in Christian concern for our university.

I still think that the suggestions need moderating. Much work must be done. Many hours of dialogue must take place among the constituents of Loma Linda University before the bylaws can be changed. But I feel very optimistic. I am proud of La Sierra's student leaders for leading the way. I'm proud to be part of a faculty that's willing to stand with the students in firm support of openness. Show me the windmills: I'm ready to tilt!

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—Music is a pleasure not an obsession. I don't need it on constantly. I only listen to it once in a while. I use music to enhance my christian experience and help me to feel closer to God, also to help me relax. I listen very closely to the words of songs so I always want to hear something with a good message, because I think music is a great influencer. Basically, my music doesn't control me, I control it.

—I like the old time classical, religious music like the Baroque period. It seems to me that the people of that day were more religious and the music more uplifting. I like it because it makes me think of church.

La Sierra Criterion

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AMERICA IN SPACE: THE CHALLENGE CONTINUES

by Danny Kumamoto

People die every day, every minute all over the world. We hardly think of them, let alone death itself. Yet when some "important" person dies, we make a big deal about it; but when we do, we talk of past achievements, present grief, future outlook—anything but death itself.

Why suppress talk about death? Is it because we are a "Christian" nation, and believe that death is another transition (like birth)? Or because death is it—nothing more to talk about? Or, as Walker Percy suggests in *Lost in the Cosmos*, because death is the pornography of today?

From what I can see, I have to agree with Percy. Sex and violence are on display everywhere, but death is hardly ever touched. (Try to recall the number of sermons or worship talks—even at a funeral—you have heard on death. Now compare that with the number of talks on sex or violence!) Case in point: the 28 January explosion of the space shuttle *Challenger*. The explosion and its "impact" occupied the attention of TV news teams throughout the day. The following is my impression of the day's coverage:

Dear brothers and sisters, we are gathered here today (in front of our TVs) to honor the seven astronauts martyred for our God, Technology, the God of our Church, the USA. These brave souls were willing to risk their lives for God. They died for His cause, to spread His truth, to

increase our knowledge of Him. Now, our mission can go forward at even a greater pace thanks to them, for, like all martyrs, their blood will be seed that yields an abundant crop. Although it is a sad event, we must rise above our misery and continue forward, for our God does not tolerate idleness. We must help Him increase and must preach the salvation He offers (i.e. "better" living standards) to all nations, especially the Third World countries. May we all keep this to heart as we go through life. . . .

Plenty of eulogy, but nothing on death, or even life after death.

Fortunately, the Bible doesn't beat around the bush, but deals with death very candidly and realistically (e.g. Ecclesiastes 9:10) with triumph rather than gloom:

Where, O death, is your victory?

Where, O death, is your sting?

The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. Therefore, my dear brothers [and sisters], stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain. (1 Corinthians 15:55-58, NIV)

by David Hoppe

Tuesday was a difficult day for America. It's hard to remember an event in recent history which has affected the nation so profoundly as the loss of the Space Shuttle *Challenger* and its crew of seven that cold morning. Tears were shed for the families of those Seven in businesses, schools, and the halls of Congress.

They were Seven of America's most dedicated, enthusiastic, and capable. In short, Seven of America's best.

Their families stood in the VIP section of the Kennedy Space Center observation area that fateful Tuesday morning; a happy crowd, bundled up against the chill which had already delayed the launch several times. Many trained cameras and binoculars into the crisp, cloudless blue sky. Dozens of wide-eyed third-graders stared in awe as that billion-dollar symbol of American pride cleared the launch tower, bearing their beloved teacher-turned-astronaut, Christa McAuliffe. A few faces registered concern as a stark white cloud appeared suddenly around the craft, but most assumed the boosters were simply separating from the fuel tank.

But the boosters did not fall to the ocean. Instead, still firing at full thrust, they spun around violently and aimlessly, leaving a wandering trail of wispy white exhaust. *Challenger* had vanished.

The crowd was suddenly silent. Hushed whispers ceased as a loudspeaker crackled the horrible news in rigid monotone.

Christa McAuliffe's father, his coat proudly decorated with promotional NASA buttons bearing his daughter's picture, lowered his video camera slowly and stared at the sky in disbelief. Then his chest heaved, and he erupted in sobs with his wife in his arms.

The wails and sobs rose to a crescendo as the loudspeaker voice confirmed the awful news. The third-graders stared in confused silence. Mr. McAuliffe's video camera hung dejectedly around his neck as he turned again to stare at the puff of smoke, whose edges were beginning to drift and fade in the morning sunlight. All over the bleachers, families fill into tearful embraces while others stood alone, as if frozen in place, their eyes still fixed blankly on the cloud of smoke above. By now a few pieces were beginning to splash into the cold Atlantic.

All over America, work ceased as news of the tragedy spread. Tuesday morning television ended abruptly as rag-tag news reports were assembled and experts rushed to stations in New York, Atlanta, and Los Angeles. Flags were lowered respectfully over elementary schools, businesses, and the White House. And Washington's biggest annual event, the President's State of the Union Address, was quietly postponed.

All this for Seven. Yet, not them alone. The thousands of men and women who had worked so tirelessly to produce this billion-dollar masterpiece of American engineering were remembered. The dozens of controllers at Mission Control in Houston and Florida, men who would still whoop with joy and shout like children as

each shuttle "cleared the tower" were remembered.

We can only speculate what the long-term effects of this day will be. Yet one thing is clear. The efforts of Seven on behalf of America and the world will be long contemplated. We produced *Challenger*. We financed it, and we cheered it on with each successful flight. Yet Seven gave more.

We commend them. We remember them. And we, as Loma Linda University students and faculty, extend our heartfelt condolences to their families.

Let us pray that progress will not cease as a result of this tragedy, but that we may step back regroup, and forge ahead with new vigor.

Seven would have wanted it that way.

Why?


by Glen Elssman

January 28, 1986, marked one of the nation's saddest days. Never before in the history of the United States of America have so many mourned the loss of so few. The seven *Challenger* astronauts died in a horrible, tragic way. The nation grieved, and still grieves.

President Reagan requested that all

flags on federal buildings be flown at half mast. This request took effect the day of the tragedy, and lasted until February 3.

Institutions, organizations, and individuals also honored this request in expression of their sorrow for all involved. LLU-La Sierra did not. I ask, **WHY?**



CAMPUS CLEANERS

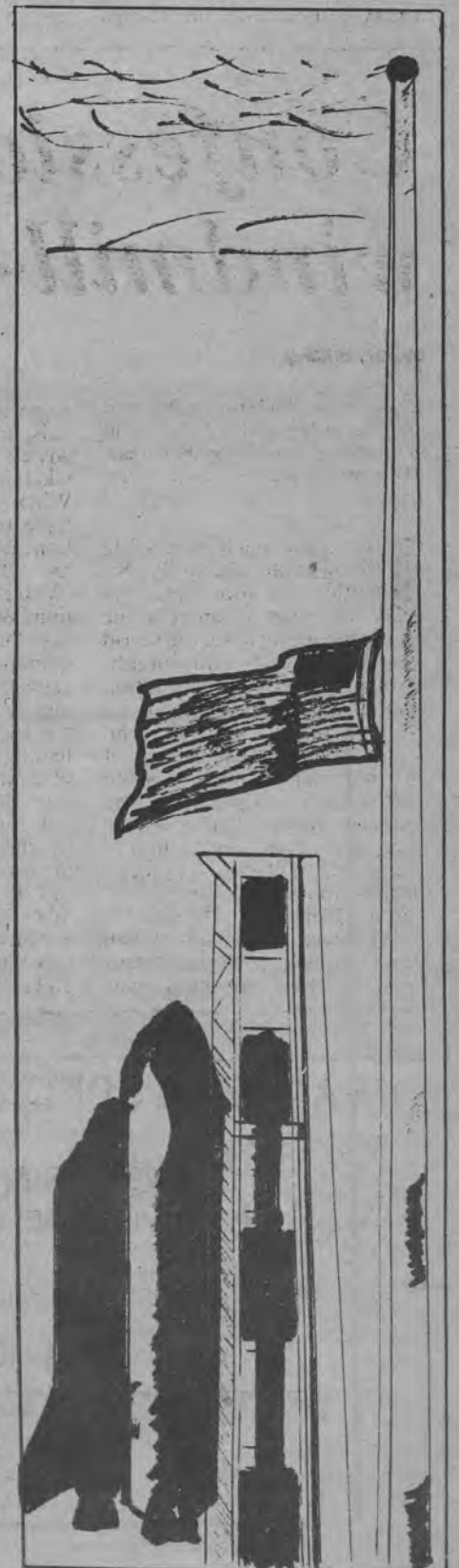
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I have a vision

by David Doran

He came to D.C. a determined failure, a bitter democrat, a black down on his luck.

I came to D.C. an apprehensive victor, a visionary republican, a WASP diving into my pot of gold

Yet, it was he who dreamed dreams and preached confidence. I met actuality and realized my rainbow vanished every time it rained.

He pulled fifty cents out of his blazer pocket and called it fortune. I pulled car keys out of my suitcoat and called it necessity.

My world was composed of oil, his of water. Yet, through some strange sort of molecular reconstruction, our worlds collided and meshed.

He said to me once, "You know Dave, my dad used to beat me when I was a kid." I said, "Oh."

He grew up in the deep south; I in Southern California. He was 31, an ex-used car salesman looking for security and meaning and future in the gauntlet of Capitol Hill. I was 21, a college student, already handed security by others so that future would come with ease.

He said to me one day, "You know Dave, sometimes I feel so hopeless that I cry myself to sleep at nights." I replied, "that's ruff."

His dream began in the small, dark cubicals of the inner city YMCA. His evenings were filled with janitorial chores for depressed wages, and memories of his eight year girlfriend left behind in tears. My adventure began in the safety and security of an Adventist institution in the suburbs. My friends and family only a phone call away.

He told me once, "You know, sometimes you want something so bad that you're willing to give up everything and anything to get it!" "Ya," I mumbled, "I know what you mean. I left my car back home."

He was the only Adventist in his family. Converted in his mid-teens, he attended Andrews University before disillusionment set in and he transferred to a state school.

He lamented to me once, "I should be a minister. People back home think I should be a preacher. Sometimes when I'm praying or thinking about God, I just feel like God is telling me that I'm doing the wrong thing." "I hear you," I retorted, "a couple of years ago I got really stressed out trying to decide whether I should be a doctor or a lawyer."

After the Y, he found a place to stay in a room just off fourteenth street-the red light district.

"When I ride the bus to work and see all these black kids just walking the streets . . . It makes me want to do something. It's not their fault!" "Hey, I countered, "they have boot straps just like the rest of us!"

He would never hesitate to loan me his umbrella when it was raining, or his money when he was broke. If he read this, he would call me condescending, falsely representing, or accuse me of bias and seeing things through tinted glass. He would use larger, more precise words though. He was like that-glasses and a receding hairline made him appear even more intellectual than his mannerisms portrayed.

He admonished me once, "You know Dave, you'll never know what it's like to be black. Black people have to stick together. We are who we are. Most white folks don't understand me. But I don't have anything against them. It's just the way it is." "I know what you mean," I replied.

He just chuckled. His name wasn't Martin Luther or Brooker T. When I left D.C. for the familiarity of my former existence, he had landed a one year fellowship doing research on Caribbean affairs. His visions were still endless-mine was over.

Black

Black is beautiful when we love one another.
 Black is ugly oppressing your brother.
 Black is beautiful when you respect yourself
 Black is ugly disrespecting someone else
 Black is beautiful when united together-
 Black is ugly enjoying destructive pleasure
 Black is beautiful when we live a sober life
 Black is ugly with violence and strife
 Black is beautiful when we are the real Mister
 Black is ugly when you exploit your sister
 Black is beautiful, even when poor
 Black is ugly when rich blacks ignore
 Black is beautiful whenever it's trying
 Black is ugly when always sighing
 Black is beautiful shinning trouble
 Black is ugly acting the devil
 Black is beautiful when proud as a man
 Black is ugly when too proud to give a hand
 Black is ugly asleep in a nod
 Black is beautiful in the image of God

"The Black Christian Woman"

The Black Christian Woman with roots so deep, With Martha's hands and Mary's weep.



Weeping for brother Lazarus ... symbolic of her man ... trusting and hoping ... willing to understand.

The Black Christian Woman, the Mother of all living, sharing and bearing ... forever giving. Giving, like Dorcas and the Queen of Sheba, to wise, black Solomons who sometimes mistreat her.



The Black Christian Woman Is a perpetual Garden of Eden, saving her man from the land of Nod to enjoy love's pleasant season.

The Black Christian Woman with hands strong and delicate, digging in American slavery soil ... 400 years of death and toil ... she is more precious than diamonds, more costly than pearls ... Daughter of Zion ... rose of Sharon fairer than Racheal and concerned as Miriam.

The Black Christian Woman, a true Israelite Indeed! strong like Jachebed the mother of Moses, teaching Jezebels, Salomes, and Delilahs to take heed.

The Black Christian Woman, pregnant with truth and love ... anxious to see her man delivered; born with the spirit from above.

Feminine pillars of God's Holy Temple, polished after the similitude of a palace ... Queens like Esther ... Princesses like Zipporah ... wise like Abigail and Sarah ...

The Black Christian Woman, has been salt to this tasteless earth. Without her presence and influence, Mother Earth would surely be worse.



The Black Christian Woman, to whom respect and honor are due, covered with God's "Shekinah Glory," reflecting love and truth.



We bow with humble adoration; We lift our voices with praise and song. Many daughters have done virtuously ... but she excelled them all.

© Stephen E. Patterson

The Power Of Unity

Unity said, What can't I do?
 When the people become as one.
 Togetherness echoed . . . I am the way,
 The way for peace to come.
 When confusion heard these words,
 It felt the pain of loneliness.
 When Injustice saw the crowd,
 It ceased from the sight of oneness.
 When chaos saw the peacemakers
 It hushed the noisy cry.
 When discord felt the vibration of
 harmony,
 It confessed and then it died

By: Stephen Patterson

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Analysis

Do you listen to music while you study? If so, you're in good company: eighty percent of La Sierra males with GPA's below 3.0 do the same, according to a recent *Criterion* poll. In contrast, a mere thirty-six percent of male students with GPAs of 3.5 or above listen to music while they study. Although the statistics for females do not demonstrate the same strong correlation between studying with music on and poor academic performance, they still are incriminating. While only three out of ten females with GPAs of 3.5 or above listen to music while studying, five out of ten with GPAs below 3.5 do the same.

The poll, which is to become a weekly addition to the *Criterion*, surveyed the behaviour and attitude of LLU students toward music, and the influence music has on them. LLU students are clearly involved in music. An overwhelming ninety-five percent of females and eighty percent of males have played an instrument or sang sometime during their lives. Almost one third of all students consider themselves to be actively involved in music.

Interestingly, just over thirty percent of students favored rating records according to content. Only a very small number actually wanted record censorship to be implemented—about six percent. The vast majority, of course, like things just the way they are and don't want any judgement of content or restrictions on who may purchase records.

The favorite type of music? Classical easily took the top spot with one out of every four students checking it as one of their two favorite types of music. Of course, the surprising popularity of classical music would be greatly diminished if the poll had not broken down what is often lumped under the name rock 'n roll, into pop, funk, soul, new wave, rock, and heavy metal. If this were done, rock 'n roll would easily account for over fifty percent of the vote. From here, the responses for males differed from those for females. While pop music took twenty two percent of the female vote and a solid second place behind classical, pop and rock each tied for second in the male vote with nearly fifteen percent. Another major difference between the sexes was that males put down heavy metal as their favorite station four times as much as females. Other types of music listed in the "other" box were christian contemporary, and gospel.

The most surprising trend from the question determining the two favorite radio stations of LLU students was that a large amount didn't consider the station that played their favorite music to be their favorite station. For example, while classical music garnered over one quarter of the vote in the previous question, barely ten percent of the respondents actually put KFAC, the only station playing classical music on the list, as one of their favorite stations. KIIS held over twenty five percent of the female vote, while only attracting half that percentage on the male side. Shockingly, the most popular station on the male side was 99.1 (KGGI) with nineteen percent. Following closely behind 99.1 is KOLA, attracting fifteen percent of the vote. Females, on the other hand, only put down KOLA as one of their favorite stations five percent of the time.

I play a musical instrument or sing:

Actively (30%) Just fool around (23%) Used to (37%) Never did (10%)

I play musical instruments:

1 (45%) 2 (35%) 3 (10%) 4 or more (10%)

I study with music playing

yes (50%) no (50%)

Check one:

I listen to music that fits my personality. (85%)

I listen to music that influences my personality (15%)

I favor rating of records (31%) I favor censorship of records (6%) I like things the way they are (63%)

My favorite type of music is (check no more than two):

<input type="checkbox"/> Classical (25%)	<input type="checkbox"/> Folk (3%)	<input type="checkbox"/> Country (2%)
<input type="checkbox"/> Jazz (7%)	<input type="checkbox"/> Blues (1%)	<input type="checkbox"/> Pop (19%)
<input type="checkbox"/> Funk (6%)	<input type="checkbox"/> Soul (8%)	<input type="checkbox"/> New Wave (8%)
<input type="checkbox"/> Rock (16%)	<input type="checkbox"/> Heavy metal (5%)	<input type="checkbox"/> —

My favorite station is (check no more than two):

<input type="checkbox"/> KSGN (89.7) (7%)	<input type="checkbox"/> KFAC (92.3) (10%)	<input type="checkbox"/> KMET (94.7) (5%)
<input type="checkbox"/> KQLH (95.1) (6%)	<input type="checkbox"/> KGGI (99.1) (16%)	<input type="checkbox"/> KOLA (99.9) (10%)
<input type="checkbox"/> KIIS (102.7) (21%)	<input type="checkbox"/> KOST (103.5) (9%)	<input type="checkbox"/> KBON (103.9) (2%)
<input type="checkbox"/> KBIG (104.3) (2%)	<input type="checkbox"/> KROQ (106.7) (10%)	<input type="checkbox"/> —

Criterion Poll: Music

by David Doran, Ligia Radoais, and Bill Colwell

Responses to the essay question, "Music influences my behavior and my attitude toward life in these ways," proved to be interesting and insightful. The most typical response, discussing how music relates to moods, went along the lines of: music relaxes and calms me, music excites me, or music changes and influences my moods. Many people also mentioned how music helps them remember the past or launches them into daydreaming and reminiscing. The most interesting trend divided the issue of which music type is better for which mood. There was almost an equal split between people who listen to sad, soulful music as an anecdote for depression, and those who prefer upbeat music when they are feeling down and out. Listed below are interesting comments as submitted.

Mood

—Music is an expression of my feelings at any point in time and can change the mood I'm in, i.e., "love" songs can arouse past emotions or memories and upbeat songs can lift my spirits.

—It can change my moods. It helps me relax and think. It helps me fulfill part of my creative self.

—I listen to music for the mood—sometimes. But most often just to listen to the words—to analyze them.

—Music makes me feel good when I'm depressed

—It can calm me down if angry or frustrated, and can add life if depressed or tired.

—Music relaxes my emotions and makes me daydream.

—When I'm under stress and I hear one of my favorite songs, I feel happy and forget about everything for a little while.

—Music cheers me up when I'm depressed, especially Rush, Scorpions, Van Halen, Def Leppard, etc.

—Helps me forget problems (sometimes).

—Helps me relax. Music should calm! If one wants excitement, he should go play dodge-car on the freeway!

—Music makes me feel good when I am depressed.

—Music provides a means of entertain-

ment. I can enjoy the message or mood of a song. It serves as a calming presence that keeps my mind surrounded with a background suitable to the mood I'm now in. Music inspires me to work harder at my own music. I do not feel the need to knock out my auditory organs in order to declare music to be enjoyable and exciting. With music, I also get insights into the thoughts of the genius of composers. In short, music listens to and informs my behaviour

and attitude.

—Music soothes the soul, gives joy to the spirit, expresses unsaid feelings. Music clears the mind, disciplines the mind and body. Music gives an outlet to express feelings, let go of, or understand feelings in a non-destructive way. Music is something that I have grown up with, it has always been there for me to turn to

See POLL, page 12

SLEAZY ROMANCE CONTEST

Marcie slunk slowly along the corridor, her face starkly illumined in the glow of the fast-fading, formidably flickering flashlight. Each time she stopped to catch her breath, it seemed to her that footsteps—leaden footsteps—that could belong only to An Administrator echoed throughout the passage behind her. But when she turned defiantly, and flashed her pitiful beam into the darkness, she could see nothing, nothing but the black void that seemed to her almost a metaphor of what her life had become since she had enrolled at Loma Vista University.

She looked pensively at her watch. Mickey's big hand was on the six, his little hand on the two. She had timed this journey the last time, and by her reckoning she had but two minutes before she would find herself underneath the tool shed at Serena Towers, where her beloved Oliver would be waiting.

Courage renewed, she began to move forward again, listening with fatalistic expectancy for the discovery she knew was inevitable. She had seen them observing her out of the corners of their narrow eyes. She was confident that Oliver's Guardians had paid equally close attention to his nocturnal visits to the tool shed, but her repeated warnings had gone unheeded. Only time would tell if destiny had decreed that their love would survive, grow, and blossom, or if it would be terminated by the cruel hand of the Forces of Darkness.

Only one more minute, she was sure. The grade was uphill now, so she was confident her destination could not be far away. Steeper . . . steeper. Ah . . . there it was—the trap door that led into the tool shed. Gingerly, she opened it, peered into the murky greyness that filled the little cubicle. She felt Oliver's strong arms pull her up, out of the passage . . .

And then the lights came on. Fast. With no warning. A security agent, clad in black raiment, brandished the billy club he had been holding to Oliver's neck. Her Guardian stood nearby, face contorted with sinister laughter. "At last," she cooed. "We've finally caught one of you red-handed. Now, I think we can put an end to this skullduggery once and for all." Marcie lost consciousness as The Guardian picked up the cattle prod . . .

Now you know you can do a better job than that. If you doubt this assertion, re-read the preceding passage. Twelve times if necessary. Anyway, do it as many times as it takes to convince you to enter the Criterion's Sleazy Romance Contest. Remember those cheap little paperbacks you used to read on the sly in the drugstore? Well, now's your chance to prove you can do a better job than even the authors of those masterpieces. Turn your entry in by Tuesday. The three best entries will appear in the Criterion Valentine's Day issue. Please limit yourself to 3000 words. Winners will be compensated.

MUSIC LA SIERRA STYLE

Radiance

They call themselves *Radiance*, because the name signifies "radiating out a message through song to our listeners," emphasizes **Portia Mills**, coordinator of the all-female singing group. The nucleus of the group originally formed at Lynwood Academy. Classifying themselves as "just a group of friends who got together to sing," *Radiance* sings primarily gospel and spiritual music.

Members: Loranda Asheley, Donna Bland, Kim Brown, Kay Hall, Patricia Hunt, **Portia Mills**, Monica Pope, and Sharon Walcott.



For The Bible

Most of *For The Bible's* members met while attending La Sierra Academy. The group plays popular Christian pop and rock songs. Its aim is "to reach people through our music." Gigs in Loma Linda and at the New Life Church have highlighted FTB's recent activities. After more than a year of life, FTB has acquired a manager: Dexter Richardson, associate pastor of the Collegiate Church.

FTB's members: Patricia Cabrera (lead singer), Jane Rosete (backup vocals), Kára McCalla (backup vocals), Nennette Amoguis (keyboards), Sam Primero, Jr. (drums), Tavo Vega (electric guitar), Don Torrez (bass guitar), Abner Velasco (keyboards/saxophone), and Ray Mabaquiao (keyboards).



Chamber Trio

Music majors Mary Gilbert, Trevor Thompson, and Danny Lau recently formed a chamber music trio. Gilbert said that they felt the need on campus for a group such as theirs. Their most recent performance—last quarter's ASLLU Holiday Banquet. Other en-

gagements have included weddings and area churches. Limiting themselves mainly to the traditional chamber music composers—Mozart, Haydn, Beethoven, and others—the group's next performance is at the Festival Octavia, to be held in the University Church later this month.

MUSIC LA SIERRA STYLE

Seventh Wave

Members:

Ray Davis

Rick Newmyer

Curt Hardin

Richard Rakijian



Richard Jackson

Richard Jackson and his friends have been singing together for a while—since he was a freshman, Jackson says. Varying in number from fifteen to twenty members of both sexes, Jackson's group sings only spirituals. Jackson, who writes some of the music the group sings, says that they are mainly a special occasion group, singing for Soul Church, weddings, and many area churches—as well as El Toro Marine Base. The group was formed because there was no other area group that sang spirituals.

Members include: Roselyn Brown, Joy Dogget, Donnay Grice, Pete Henro, Michelle Johnson, Joy Mills, Portia Mills, and Chris Robinson.

Symphonic Band

This year, the Loma Linda University Symphonic Band has experienced tremendous growth. Under the baton of William Chunestudy, who came to LLU in 1984, the Band has undertaken a series of measures designed to increase enrollment and heighten spirit. The most significant of these is the Hawaii tour scheduled for Spring Break. "Other people saw the enthusiasm of last year's group, and wanted to join," says a current member, analyzing the Band's forty percent growth spurt. The Band has played at numerous local churches, Convocation, Board and Constituency meetings [see the 26 January *Criterion* for more details on these exciting events]. Boasting eleven clarinets, eleven flutes, and a thirty-member brass section, the groups performances will culminate in the annual Spring Concert.



MUSIC LA SIERRA STYLE.

Candace Wacker

Candace Wacker feels equally at home plucking the strings of her harp or tickling the keys of her piano. It's understandable—she's spent thirteen years mastering the piano, and nine learning the intricacies of the harp. And she's no stranger to percussion, either. "I love to play that thing," says Wacker of her harp.

Dividing her time between her harp and her duties as *Criterion* Calendar Editor, Wacker lives a full and satisfying life. "People just don't realize how much time goes into practicing," she maintains. High points come, of course, when opportunities for public performance arise. Recent exhibitions of her talents have included "some benefit thing in Loma Linda" of which she says, "All I know is that I wasn't getting paid for it," a on-campus recital, held in HMA, and an audition at Griswold's in Redlands.



Ray Davis and *Seventh Wave*

"The Gospel plain and simple"

As a Senior music major, leader of the band *Seventh Wave*, trumpeter extraordinaire, and singer, the name Ray Davis has almost become synonymous with music at Loma Linda University. Born in Watts and educated at Lynwood Academy, Davis is not only a prime figure in contemporary Christian music in this area, but has been a command performer at the quarterly "Ours after Hours" and other secular performances in Southern California.

Davis has been interested in music all his life. "I can't remember the first time, because as far back as I can remember, there has always been music." He credits his mother, who was an excellent musician, for much of his early interest in music. His talents as a piano man began at the age of seven. From there, it was on to an attempt at composing a symphony in eighth grade, and then to his first vocal composition, at fourteen, for a senior he had a crush on. A couple of weeks later, he got his first break when he offered to write songs for a female vocalist who performed at his church. Initially reluctant, she accepted the offer after seeing some samples of his work.

Gospel songs immediately became the focus of Davis' writing and performances because that was

the area that offered the best performance opportunities. He didn't consider himself a soloist until about two years after his first writing venture.

Music as a career remained outside of Davis' goals for most of his early years. Initially, he didn't think it was a good idea "because SDAs can't really make it in music—that was before I had heard of other SDA musicians who had made it in music outside the church. I see my development in music has been completely organic. No hang-ups, no real pressure to it. I always enjoyed the rehearsals and performances."

"I hated rock categorically," Davis affirms, though he admits to having enjoyed certain songs. He attributes this to the influence exerted by jazz and R&B on Lynwood Academy's musical tastes. Very few people there were big on rock, and that is probably why it wasn't very big in his early years. . . Davis, however, doesn't believe rock is inherently bad. "People have used rock in bad ways, but there is nothing inherently evil about rock. Religious music can also be used badly. Rock is another way of manipulating sound and rhythm."

See DAVIS, page 10

MUSIC LA SIERRA STYLE



Thurber on music

Don Thurber serves both as director of the University Singers and the Male Chorus, and Chairman of the Department of Music. This year, Thurber plans a "no more Mr. Nice Guy" approach to music organizations, in hopes of boosting group morale and performance quality. He's kept enough of his Nice Guy image, though, to talk to the *Criterion* about music at La Sierra:

Q. How long have you taught at LLU?

A. This is my eleventh year at LLU.

Q. How long have you served as Music Department Chairman?

A. Five years.

Q. Is the music program at LLU-LSC as strong as you would like?

A. No. Each year, we try to make improvements. We are definitely stronger than we were several years ago, and, hopefully, we will continue to improve.

Q. Is student participation in school-organized musical groups on the rise or decline?

A. I attended La Sierra College during the mid 60s when student participation in school ensembles was much greater than it is now. Obviously, a lot has changed in the last 20 years. I will say that more students are enrolled in school-sponsored organizations now than ten years ago. In general, we seem to be holding steady in all ensembles except band. The band program has seen a tremendous growth in the last two years due to the fine efforts of William Chunestudy.

Q. How have budget cuts affected the Music Department?

A. During the last ten years we have been cut from seven to four full-time faculty, and have gone from a full-time to half-time secretary. We have also had other areas of our budget trimmed. Every department has been cut in one way or another. Judging from what other Adventist music departments have experienced, we're just thankful to be alive.

I think the future looks good for our department. We are lean and functioning well. Our strategic location gives us distinct advantages over rural schools.

Q. What role do you see for individual student-organized groups and activities on campus?

A. Student-organized groups can and do provide a necessary social outlet. I hope students will feel free to use the Music Department as a resource for their groups. We encourage this sort of activity, and would like to be of help.

Q. Do you feel that your department has the facilities, resources, and skilled faculty necessary to maintain or increase the number of your majors?

A. Our present facilities are very adequate. In the future, we would like to see more use of computers for learning music theory, an electronic piano lab, portable harpsichord, video, etc. Basically, we have the facilities and faculty necessary to increase the number of department majors.

Q. Do you feel the Music Department has the freedom necessary to "do as it would like to do" with regard to productions and musical selections?

A. In the last ten years, I have never felt that the university administration was trying to exercise control over our choice of music. It is true that, in areas of administration and choice of personnel, they certainly like to have a voice. This is understandable. You must realize that our "choice of musical selections," as you call it, is governed not by our administration, but by our University Board, and more importantly, the SDA Church. We do not operate in a vacuum. To perform music that offends our constituency is to cut off the hand that feeds us. There is so much great music in existence that it is never a problem finding appropriate literature.

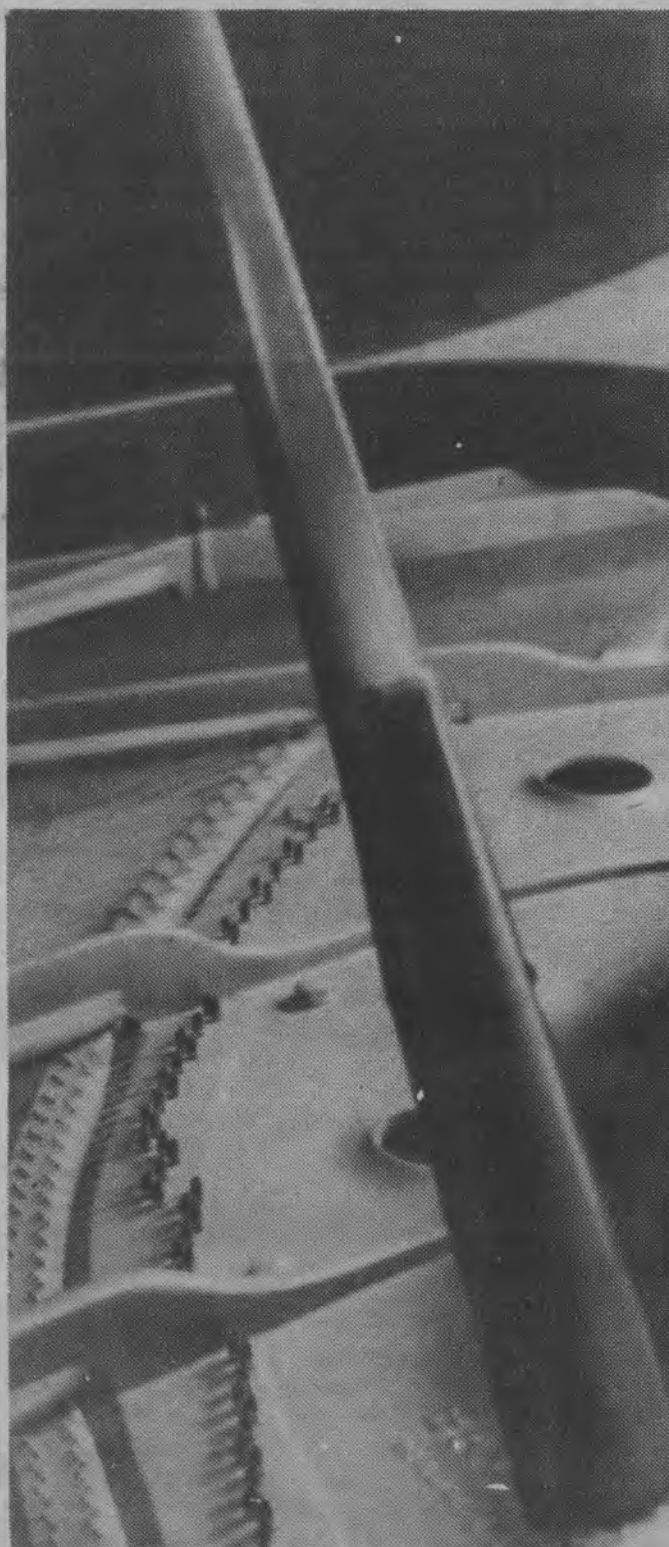
Breakfast at Leeds

by Randy Isaef

Thank goodness for modern technology. If you stop and think about it, it's hard to imagine how mankind ever got along without certain inventions. Consider the Sony Walkman-style portable cassette players, for instance. At first, the little Walkman may appear to be a fairly expendable piece of audio equipment—its main use would appear to be to entertain masochistic joggers as they destroy their knee joints in the wee hours of the morning. Yet I have found enough uses for this tiny Japanese concert hall to make it an absolutely indispensable part of my life. Consider the various applications for my Walkman:

Soap Operas: During school vacations, everything at our house grinds to a stop at exactly 2:00 pm for "lunchtime," which consists of mid-day victrals and a generous, steamy helping of (ugh) *General Hospital*. As my idea of a pleasant meal is not watching inane characters reciting mindless drivel, I finally decided that something had to be done. Gun muffs, I quickly discovered, did little to drown out the wailings of the ill-treated and immoral; something more was needed. The solution, I realized, was my Walkman—music would drown that which threatened my sanity. As it turned out, only one tape out of my entire collection was loud enough to block out *GH: The Who's Live at Leeds*. With razor-edged guitar work by Pete Townshend and drumming by Keith Moon which sounded more like machine gunning, I found the peace I needed to enjoy my meal. Monica and Rick may open their mouths, but all that now comes out is "Summertime Blues."

See LEEDS, page 10



Soapbox rocker

by Mark Collins

It had been a rough week. I had gotten woefully behind in all my classes, and didn't even have any wild, exciting exploits to show for it. My hockey team had gone down to defeat by a whopping seven goals, and I'd actually *forgotten* to go to work one day! My parents had nagged and my friends had ragged—not a pretty sight (nor sentence).

But now, Friday afternoon had mercifully arrived. I trudged into my room, and slapped a cassette into the stereo. Being of the opinion that the only place for background music is in a supermarket or an administrator's office, I cranked up the volume to number eight on the Richter scale. I couldn't help but smile as John Bon Jovi's crooning voice asked "how old are you, anyway?" and "your daddy is *who*?" After

a few final flurries on my air guitar, the song ended, leaving me thoroughly entertained and in a great mood.

This is a brilliant example of what the purpose of music of any kind should be—pure entertainment. But obviously this is not always the case. Kids searching for their identity hit upon their favorite musician as the key to their success and the foundation of their new lifestyle; then, they head down to Tyler Mall to show off the trendy look they share with a mere two million other Thompson Twins. I don't know about you, but *that's* where I'd like to spend all of *my* spare time! Pathetic . . .

Not only does this result in a lot of barebellied and leather-clad teenagers loitering in the nation's shopping malls; it also breeds overreaction among America's

conservatives. Warning labels, censorship, and lawsuits are all efforts to shield our youth from those nasty rockers and their offensive lyrics. I like to think of these measures as the "Anacin Plan," which means, of course, that they attack the symptoms but don't cure the disease. Besides, it's pretty obvious that anyone who listens to a song and then tries to act it out in real life is lacking something upstairs. Trying to put the clamps on certain groups is a step in the wrong direction, since it only gives more exposure to the music in question.

And as for the whole backward-masking controversy, I'm still not convinced that I've been receiving any of those naughty secret messages. Maybe my subconscious is sub-standard; I don't know.

But seriously, most people can't even understand Led Zeppelin played forward, let alone backward! It's just another example of giving music more influence than it deserves.

So hey, I bet you're wondering, "What's the point of all this?" The point is, lighten up! Rock and roll isn't the root of all evil, and it sure isn't a good substitute for a positive and productive self-image. It's just entertainment! I think Mr. Ludwig Van Beethoven would have told you this; I *know* Mr. David Lee Roth would.

OK, I'm climbing back off my soapbox, ready to resume my life as a student and casual music listener. Hey, you should hear this new tape I just bought . . .

LEEDS, from page 9

MTV: MTV is perhaps most responsible for inflicting New Wave music on the United States. Before my accidental discovery of the Walkman's versatility, there really was no way to watch MTV and enjoy it. If you left the volume up on the TV, you had to listen to the wretched music; if you turned the volume down, you got silly pictures with no sound. With a Walkman, however, all you need is a favorite tape to enhance the MTV experience. Turn down the television volume, put the tape in the Walkman and turn it on, and with a little imagination you can make any group sing your favorite songs. It's great to see Madonna belt out "Johnny B. Goode" in Chuck Berry's voice, or make Frankie Goes to Hollywood do the Grateful Dead's "One More Saturday Night." Sure the lip sync may be a bit off, but at least you've got some decent music to go along with the pictures.

Chapel: At one time or another, all of us have been absolutely bored by the required activities which occur every Tuesday morning at 10:00 am. I'm willing to bet that most students never considered that, like soap operas and MTV, Chapel boredom could be cured through application of the Walkman. Actually, it's very simple. Wear a jacket with an inside pocket large enough to store your Walkman in. Get a pair of headphones which discreetly fits in the ears (rather than boldly sitting atop the head), run them down into your jacket, plug in and PRESTO! You've changed chapel doldrums into a personalized, relaxing experience. Tips: 1) a scarf around the neck will help disguise the wires running down from your ears; 2) sit in a secluded area where those party-pooping monitors won't see you; 3) remember to take the headphones out of your ears *before* you hand your attendance card to the snitch (I mean monitor); 4) be sure to keep the volume level down while enjoying your Chapel experience—high volumes will only alert and annoy your seatmates, who will undoubtedly become jealous since they didn't think of such a great scheme first and turn you over to Big Brother.

Baritone Practice: Did you know that a baritone, when being practiced two rooms away, forces a sound through the walls which sounds like moose in heat? Not anymore. You know the rest.

Friday Afternoon Housecleaning Blues: If you're SDA, you'll certainly understand this. Friday afternoon housecleaning is a ritual in Adventist households, one which is usually dealt out in equal shares to the children residing therein. As any Adventist kid will tell you, F.A.H.C. is drudgery in its extreme. Not so with a Walkman, however. Dusting, cleaning, even toilet scrubbing doesn't seem so bad with music to enjoy. Vacuuming is a hazard, however. Due to the extremely loud noise of an average household vacuum cleaner, only really loud groups (like Led Zeppelin) can be heard over the roar of the machine, and even these must be turned up to a dangerously high volume. It's not hard to spot the Adventist kid who got stuck with the vacuuming; he usually lip sticks.

Mom: For any college student living at home (even during the summer), the Walkman is something of a godsend. When Mom calls your name, wanting you to wash the car, wax the driveway, rotate the bicycle tires, or perform some other useless task, you no longer have to lie or leap out the bedroom window. What better excuse is there than an honest "I couldn't hear you, Mom"? Besides, the chances are probably fifty-fifty that she'll get sick of calling, and go assign the task to someone else. This technique also works against spouses with a Hitlerian bent, especially on those Sundays when one is hiding, waiting for The Big Game to start. By the way, for this tactic, batteries aren't even necessary—all that counts is the appearance of audio isolation. This: 1) Find a good hiding place for practicing this tactic; 2) Make sure it's out the way . . . Uh-oh, I think I hear *my* mother calling—quick, where did I put that Walkman?

DAVIS, from page 8

As a freshman, Davis got his first break at LLU when a member of a quartet couldn't perform on Sabbath morning due to an emergency. Davis was asked to fill in, and from there, he received more requests for engagements. He attributes his early success to his availability and exposure—he was willing to perform almost anywhere to broaden his contacts and performance opportunities.

The *Seventh Wave*, Davis' seventh group since he first formed a band during his sophomore year, is composed of five members. Davis claims that it is the best arrangement of people so far. Members include: Davis, as song writer, pianist, and lead singer; Rick Newmyer, a three-year member of the group, on bass; Curt Hardin on keyboard and guitar; and the newest member, Richard Rakijian, as drummer.

At first, Davis performed music that was written at the piano, and other voices in the group remained mostly background. Realizing this, he has recently tried to minimize dependence on any one instrument. His aim is to see that no instrument can be separated from the group without the creation of a noticeable void. He strives for a more blended, organic composition.

Usually, Davis writes the lyrics and forms the musical structure that he wishes the song to follow. He then brings his composition to the band to play around with in a jam session. His arrangements are often modified to a large degree by the band as a whole.

The music Davis writes incorporates a large dose of the black styles he grew up with. Certain professional groups and performers have also been an inspiration to him. From James Taylor, Davis borrowed his way of constructing music. Other influences were Dan Fogelberg, the Police,

and more recently, Phil Collins.

Davis takes his role and his ministry through music seriously. His message is "the gospel plain and simple. Christianity is presumptuous in some of its ideas. It says that there is no other way to live eternally except through Jesus Christ. I happen to believe that. I believe what the Bible says about the state of the world. I am a part of the saving mission of Christianity to alert people of what the situation is and to do something to influence them to take the steps that are available to us—to change that situation so we can live eternally. So that we are brought back to that equilibrium point where we can choose between good and evil. Because right now, we can't. Music can play a role in that because people listen to music. People don't always listen to TV evangelists like Jerry Falwell. They are often turned off by them. They will listen to music. The ideas implanted in that music can be used to help them. It is a golden opportunity to communicate some good things to people who need to hear these good things."

For short-term goals, the band hopes to gain as much exposure as possible—to perform every chance they get. They want to try their hand both in Christian and non-Christian circles. Ultimately, the sky's the limit: tours, videos, and eventually an album. "Recordings and videos are the key to exposure and success. Performing in front of 1000 or 5000 people is OK, but music videos and recordings go out to millions."

Don't Forget!
Turn in your Valentine's Personals to the
Criterion by Wednesday, February 12.
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The meaning of missions

by Randy Isaëff

On Tuesday, January 21, the students of LLU-LSC were spoken to by Richard Barron, a minister from the General Conference who has been actively involved in inner-city mission work. As those who were there can testify, Barron was a most dynamic and persuasive speaker who undoubtedly moved many people with his testimony. Up to a point, I agreed with his message. Barron was right in suggesting that we should get rid of "whitewashed" Christianity, turn religion into a more dynamic experience, and look for today's Adventist youth as the future of the Church. While Barron was right about these points, he went on to say some things which deserve some response.

In the first place, I don't believe Barron gave us the entire picture of mission work. Inner-city mission outreach and foreign missionary service are definitely two parts of our Adventist mission program. But should they be the *only* parts? I think that perhaps we should view the mission field as extending beyond work in the inner city and overseas. Furthermore, we must remember that not everyone is suited for the type of mission service Barron advocated. As Christians, we need to be mis-

sionaries wherever we go, be it to Japan, to the courtroom, to the hospital, or even to our own families. There is as much to be said for living consistently a happy, positive Christian life as an example to others as there is to be said for actively travelling to a particular mission field.

Where I think Barron was truly wrong was in using the "altar call" tactic. I can't help but wonder how many others there were in the audience on the 21st who were really accepting what Barron had to say, but became totally turned off by the altar call. Who knows how many were slowly changing their minds about religious service, only to be alienated when Barron pushed them too fast? All I can see that Barron's altar-call tactics did was discourage those who didn't stand up.

This brings me to my main point: what should you do if you didn't stand up for any of Barron's altar calls, but felt guilty and uncomfortable for staying seated? My first bit of advice—remember that Barron's altar call wasn't your last chance to do service for God. Probation did not close with the end of that Chapel service. Bear in mind that altar calls can be used by preachers as a

form of peer pressure that brings pressure on those who don't stand up. More importantly, remember that sitting or standing has, in reality, no bearing on your personal religious experience. Develop a personal friendship with God, and don't let any minister make you feel as though standing in response to his altar call is necessary for salvation. Stand if you wish, sit if you want—what counts is that you've established a friendship with God. In true Christianity, no human intercessor or religious ritual can bring you any closer to God than you can come to Him on your own.

Instead of worrying about why you didn't want to stand for an altar call, challenge every La Sierra student to develop the personal friendship with God that I've talked about, and let God take care of those so-called "imperfections of character." If there is a mission for you, God will prepare you for it and guide you to it. In the meantime, the best thing we can do is get a good, solid education, so that each one of us can approach our Christian experience with some well-developed skills in hand, ready to apply them in new and creative ways to the tasks at hand.

Just how radical are we?

by Richard J. Myers

In spite of the shaking of your heads, my dear young friends, . . . I've learned that to keep this church together on a world-wide basis, we'd better be very careful in going off on tangents and introducing far too many revolutionary ideas that could lead us out into the wilderness.

Neil C. Wilson, in response to ASLLU-proposed bylaw revisions.
12 January 1986

In a few more years, you're going to be asking, "Where are the future leaders of the Church?" There they are . . . Maybe we ought to say, "Will you let us in the boat with you. You seem to know where you're going." Clearly, we haven't for a while.

Dr. Harvey Elder, in response to President Wilson's statement.
12 January 1986.

Finding myself in vocal opposition to figures of authority is not a new experience for me; I've been in that position a few times before. Those of you who, like me, have challenged such individuals know that a successful challenge is quickly followed by the standard, traditional epithets of cornered authoritarianism, and this time was no exception. Not only were we dismissed as clandestine operatives, but we were "underhanded," "out of order," "misinformed," and apparently what is tantamount to "dupes." And, last

but not least, we were all "rebels," and what we proposed was "revolutionary." It amazes me how some people are able to throw around these terms and still remain credible.

So, what exactly was it that was so "revolutionary" about our appeal for change? Ultimately, what we asked for was more democracy in the University decision-making process. More specifically, we asked that the General Conference and Pacific Union Executive Committees surrender a portion of their voting power to representatives of the university community and alumni. Broken down into numbers, this translated into a 33% representation for the executive committees, 28% for university personnel and alumni, and 10% for students.

Perhaps, to you and me, this seems fair and reasonable. But a quick look at the present arrangement will make it only too obvious why the Church hierarchy so vehemently opposed our revisions. Presently, the General Conference and Pacific Union Executive Committees enjoy a 74% control over the university through the number of voting members in our constituency body. The remaining 26% is divided among everyone else. Keep in mind that a 67% majority vote of the constituency is needed to approve or reject any changes in the university bylaws. Therefore, the executive committees are guaranteed absolute, immutable control over the university. This arrangement effectively prevents any contrary opinion from bearing fruit in the form of new

university policies or operations. Alumni, faculty, and students are relegated to the position of advisors, whose advice would seem to be welcomed only if it agrees with the stance of the majority.

What was possibly even more distasteful to the hierarchy was that our revisions would alter the Board of Trustees membership along the same lines as the constituency. Presently, the executive committees are assured a 51% majority on the Board. The revisions would guarantee them only a 33% representation, with the rest going to other groups concerned with the university.

It should be apparent that all of our proposals contained one clear theme: create a democratic and well-rounded system of governance for Loma Linda University. We believe this is a necessity not only on philosophical grounds, but also on the practical grounds of institutional survival. Loma Linda University will be facing some tough years ahead. And we are convinced that our future can only be assured if those who understand academia and whose interests are concretely tied to those of Loma Linda University are allowed a significantly greater influence in the operation and direction of the institution. Are we saying that we don't put our *full* trust in the decisions of church administrators and dignitaries from other Adventist colleges who presently control the University? Yes, I guess we are, but that hardly makes us rebels.

Quo vadis, LLU?

by Kevin D. Paulson

I was not present at the recent University constituency meeting. But I have followed closely the verbal and written reports, and cannot but offer a reply.

I could not but read the latest *Criterion* (26 January) with mixed emotions. I've been a student leader from academy, through college, and into graduate school. I have seen the foolish attempts of rigid establishments to uphold outdated traditions and silence the voice of the church's youth. I've witnessed the spiritual alienation of friends who just couldn't bring themselves to believe that wearing Levis or kissing on the first date was unchristian. I've seen many spurn the process of student

government, fearing that no one listens to anything students have to say.

At the same time, other trends disturb me more. There seems to be little effort on the part of young or old to distinguish the standards of God's Word and the Spirit of Prophecy from those based on mere cultural sensitivity. In this manner, the sacred and the common are freely mixed, with few knowing where one ends and the other begins. As a result, many have allowed genuine grievance against hypocrisy and the abuse of power to become a general crusade against religious authority, thus lending their support to those wishing to drastically

alter the basic beliefs and lifestyle of Seventh-day Adventism.

At no time were these thoughts impressed on me so clearly as when I perused the reports of the constituency meeting. For a moment, I wondered whether I was walking the streets of Charleston, South Carolina, on the eve of secession. I will not presume to address every issue in question, but perhaps a few thoughts deserve mention on the desire of some in the university for more local control.

See SECESSION, page 12

Angelica of Angwin Manor: The continuing story

by David Hoppe

The clatter of hooves on cobblestone drew to a desecrescendo as we galloped past the manicured gardens of Rancho La Sierra and stopped as close to the sprawling brick mansion as the high security fences would allow. Lovers locked in passionate embraces surrounded the Manor Angwin. I sighed. The hour was nigh.

A radiant glow surrounded her face as I dismounted and helped Angelica from the stirrups to the brick patio below. Her low-cut satin dress shimmered in the soft moonlight as its full skirt caressed the

ground below.

"I've come as far as I can, Angelica," I whispered. She clutched my arm. A soft wet "plop" from behind broke the silence. My horse shifted. "When will I see you again?" I choked. She placed a finely-formed finger over my quivering lips. "You . . ." she whispered, "you know the rules."

"But what about HIM?" I demanded. A puzzled expression crossed her face. "The Dean of Students?"

"Angelica," I responded firmly, "You know who . . ."

But before I could finish my sentence, she plunged ravenously into my arms and we kissed passionately, pausing only as she brushed a stray drop of spittle from her chin.

The sudden sound of approaching hoofbeats brought me instinctively to my revolver. But before I had time to raise the barrel, the dark stranger, his trailing cloak silhouetted against the round silver moon, was upon me.

Two shots shattered the still darkness. I felt a sharp jab of pain in my lower abdomen and crumpled to the cold patio below.

As a liquid shadow crept across my eyes, I caught a glimpse of Angelica's face from behind the stranger's cloak. Was he embracing her? Or choking her?

A thousand conflicting thoughts raced furiously through my mind. I surrendered to the murky blackness.

Will the **MURKY BLACKNESS** close forever over our hero? Will his efforts to snatch his beloved from the clutches of the dark-clad stranger be in vain? Will the story be continued? Find out in the next issue of the *Criterion*.

SECESSION, from page 11

The 28 January *Criterion* declared that "Loma Linda University is unafraid to take charge of its own destiny." But the university is entitled to do no such thing. It is the property of the world church, of which the General Conference is representative. I suspect that many of those crying "Power to the people!" would be surprised at what would happen if the true proprietors of this institution—the worldwide Adventist laity—had their way at LLU. Indeed, I fear that the call for more local control of our school would shock many Adventists.

So we want to shape our own destiny. But first we need to ask ourselves some questions. Is our school faithfully adhering to the counsel of God in its teaching and operation? Do our students and instructors display a marked distinction from the materialism and worldliness that surrounds us. Do the young people trained at Loma Linda University graduate full of zeal to spread the Third Angel's Message and finish the work of God? What evidence exists that more self-determination at LLU would lead to more consecration?

Our student leaders complained that their ideas weren't taken seriously at the constituency meeting. I must admit that this doesn't sit well with me either. But having reviewed the history of student comments on church affairs in the last few years, I wonder how much of this disrespect is our own fault. Our college newspapers have been filled with articles antagonistic to the church, its leadership, and doctrine. Reading these reports, one might think church administrators can't do anything right. Anyone who attacks SDA doctrine is hailed as a noble revolutionary fighting a cruel, repressive establishment. Even the ministry of Ellen White has been tarred with satirical attacks. The doctrinal issues themselves are examined with amazing carelessness; writers prefer the more romantic quest of canonizing underdogs. And if our position is ever challenged, we retreat into our prized haven of neutrality with the assurance, "What we believe doesn't matter anyway, so long as we love." I suggest we think our affirmations through a bit more carefully if we want church leaders to take any of our proposals seriously.

One writer in the recent *Criterion* spoke of the need for education as opposed to indoctrination. Properly understood, I suspect we might all agree. but too often, this

becomes a nice way of saying we need unrestricted diversity in matters of faith and conduct, that we should embrace the humanistic denial of absolute truth, and that while maintaining the truths of historic Adventism represents indoctrination, doubting our beliefs is true education. I am not accusing the author of this statement of implying this, but I think these terms should be used with a lot more care.

More than at any time in their history, Seventh-day Adventists should be humbling their hearts before God. Many of us bemoan the materialistic, self-seeking lifestyle pursued all around us, but this will never change so long as the faith and lifestyle of historic Adventism is presented as only one option. So long as we persist in celebrating rather than correcting our doctrinal confusion, Adventist schools will drift farther and farther away from the church and its leaders. In 1861, the Southern states wanted independence so they could preserve their wrong way of life without infringement by the national conscience. Do we at LLU want more self-government for similar reasons?

Adventist education is indeed in crisis, but the main problem is neither an expiring baby boom nor an assumed lack of sophistication. Apostate Israel could have explained its political and military reverses in a non-spiritual way, and many doubtless tried. (After all, Palestine was the only route through which Mesopotamian rulers could reach the treasures of the Nile.) But as the prophets pointed out, the real issue was something far deeper. I submit that the same is true for Adventist education in 1986. Before we get worked up over who controls the University, we had better determine who controls our lives.

POLL, from page 5

when I was down, happy, or just wanted some enjoyment. I listen to high spirited music when I'm 'happy and/or alive.' When I'm down I go to something beautiful, meaningful, and 'intelligent.' What I am trying to say is, music...affirms 'my truth.' There is a place for all types of music because there are all types of people, moods, emotions, and feelings.

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Miscellaneous

- Helps me fall asleep
- Since I live alone, it keeps me company and since I enjoy playing and participating in it myself, I find it to be a very good relaxant.

—I especially like to listen to good jazz on a Sunday morning with not much to do with a cup of coffee and a good friend. It makes me feel content.

—I grew to love gospel because I find it to be peaceful and God sent it. It gives me the peace to sing.

—Jesus Christ.

La Sierra Criterion

14 February 1986

Loma Linda University, La Sierra Campus

Volume 57, Number 12



The dating game at La Sierra

Contrary to popular opinion, it's La Sierra's women who belong in the cloister, not its guys—twice as many ladies as men steer clear of the dating scene, according to the Criterion's dating poll. Nineteen percent of women polled claimed they dated zero times per month on the average, while only eleven percent of males placed themselves in the "monk" category. In the other categories of dating frequency, men and women showed little difference—roughly fifty percent date one to five times per month; twenty percent say they date more than ten times each month.

The poll seemed to support the view that guys are less serious about dating than girls. One hundred and twenty-five percent (thirty-six percent of all male respondents) more guys than girls said they typically date to "fool around." On the other extreme, about six percent of all those returning the poll claim to date with marriage in view.

Not surprisingly, only a minority of respondents—forty percent of males and thirty percent of females—admitted to having gone on blind dates.

See POLL, page 2

INSIDE

HIDEAWAYS

Where to go for romantic adventure.

PERSONALS

Find out who loves ya, baby.

PUPPY LOVE

It'll have you barking at the moon.

Taking the bite off required meal plans

by Nader Yassa

Resident students at Loma Linda University are required by school policy to purchase a meal plan. These meal plans are provided by the eating facility on campus. Many students share the opinion that these meal plans do not meet their needs and wants, and that this policy should therefore be changed.

LLU students have varying schedules. Some can't make it to meals on time, so they end up missing their meal. This meal is not accounted for, and is gone forever. Neither meal nor money is put in its place. One might ask why this student didn't go to the Snack Shoppe? The lines are too long, and students must get on with their work.

The administration asserts that the food served in the Commons is very healthy. As students go through line, they can't help noticing that one substance is a readily apparent part of every main course—cheese. American cheese is forty-seven percent fat. Also evident is grease. Students are known to drain off the grease by putting the vege-patties between napkins before the patties go on their bread.

Many Loma Linda University students are not vegetarians, and do not find vegetarian food pleasing to the pallet. Why should they pay for something they don't

even like? One might say that if students did not purchase a meal plan, they wouldn't survive on their own. Students disagree, because the cheapest meal plan offered costs approximately \$400. If the student were not forced to buy the meal plan, he would have a food budget of \$40 a week. Students feel that they can survive on that kind of food budget.

There have many speculations on why they quality of the food is so bad in the Commons. The most important one is that the clientele for the Commons is guaranteed. Therefore, they don't have to make the food taste good in order to sell it. On other campuses, the eating facility is run like a business. It has to make the food taste good in order to impress its clientele, so they will come back and support the business.

Students feel that there is a change needed in the school policy concerning food. They feel that the choice to buy a meal plan should be theirs and not the administration's. They also feel that more microwaves should be put in the dorms to complement the new policy. Of course, the school shouldn't fear abandonment of the Commons, because there are students who do enjoy Commons food, and feel that meal plans are a good deal.

POLL, from page 11

Girls showed themselves more choosy when it came to forming serious relationships. Twice as many guys as girls consider themselves seriously involved after as few as three to five dates. Most girls (twenty-nine percent, in contrast with only fourteen percent of guys) think it takes at least ten to twelve dates before they start to think about tying the knot.

Three-fifths of those polled have dated interracially—not a shocking figure, in light of La Sierra's ethnic mix. Another

one-fifth have not dated interracially, but "believe that it is OK." Less than ten percent denied that interracial dating was an acceptable behavior.

Intriguingly, over one-third of our respondents affirmed that they would never seriously date a non-SDA. Lack of communication in our poll department prevented us from determining what percentage of these respondents were non-SDAs. Responses to this question highlighted a clear difference between the sexes: almost one-half of males reported that they "have no problems" dating non-SDAs, while under one-third of females answered similarly. Only five percent would never date a non-SDA at all.

Typical comments stressed the importance of dates that promoted communication. Sports, visual entertainment, and the beach topped most lists. Among the notable comments:

"... enjoy activities where two people can interact and get to know one another."

"I believe simple things are best enjoyed with people I'm fond of. Marriage is my last consideration when dating... so I prefer to go places in groups with other people... The reason I prefer to do these things in groups is because other guys won't approach me if they see me with just one person even once! There's nothing wrong with twosomes, but the reason I date is to meet interesting people... How will I know who they are if I limit myself to one person?"

"Since I have a boyfriend, I enjoy the activities that most Christian engaged couples enjoy."

"I enjoy... especially a date where the guy has done creative thinking to do something out of the usual 'movie' such as go to a live show or entertainment..."

"Board games, it makes it easier to socialize."

La Sierra Criterion

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BILL & AGGIE LOVETT
YOUR HOST

Night Moves

by Randy Isaef

Ah, Valentine's Day. The Day of frilly lace, pink and red hearts, syrupy sentiment, and of course, roses. A day for couples to reconsecrate their love, and for singles to discover new possibilities. Above all, however, Valentine's Day is a time for some serious oral gymnastics—you know, lip-smashing, necking, Frenching, or whatever you want

place to study A&P? Cool, quiet, and frequented by those who tell no tales. An unlikely spot for people to go snooping around in.

Administration Building, front lawn: Looking for splendor in the grass?

Criterion office Photo Lab: Shut the door the the dark room and see what devel-



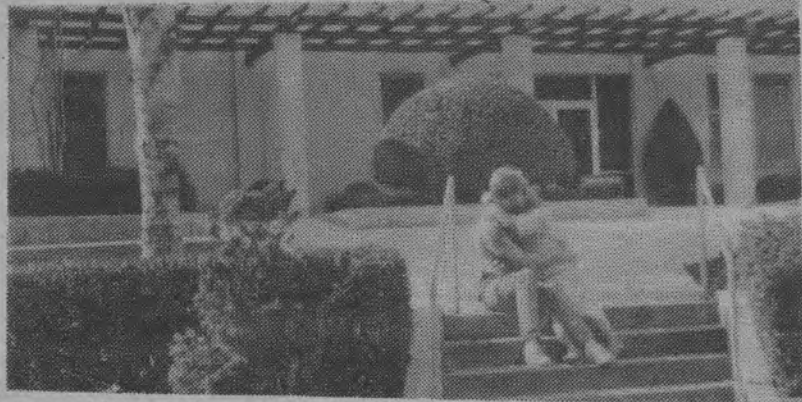
Having the right auto can be an aid to good necking.

to call it. Seeing as a large percentage of the student body will probably be engaging in these activities this Friday, February 14, it seems appropriate to provide the more satyric couples with a few suggestions as to some good spots on campus to carry out these lascivious acts of passion. Some of these places may require more dexterity and caution than others, so discre-

ASLLU President Myers' office: If you really get off on a power trip.

Covered stall, La Sierra Stables: What better place to horse around?

Faculty Parking Lot: After 9 PM, try parking your car here, and throwing the car cover over it. No security officer would think to check under a car cover in a faculty spot.



Lovers of the world, unite! You have nothing to lose but your reputations.

tion is advised. And remember, like the lady said, If you can't be good, be careful. Now then, may I suggest that you try:

Rick Williams' Desk: Imagine having a nice, solid place to sit, along with your own personal butler at your beck and call. All other student affairs end up on this desk, so why not yours, too?

Cadaver Lab, Palmer Hall: What better

Microfiche Reading Room, La Sierra Library: A great place for a little research—peace and quiet, a locked door, and the arousing smell of microfilm.

Library Elevator: Good for quick moments of passion. Definitely not for those inclined to motion sickness or claustrophobia. If you're really in a daring mood, try hitting the emergency stop to



Software that System Management doesn't tell you about.



Canned love

buy yourself a little extra time.

Student Center: Not necessarily a secluded location (it's come to be a campus favorite), but a good place to swap techniques with other couples. Usually dark in the morning or mid-afternoon.

Food Service Hallway: Down where all the student ID pictures are taken. I have it on good authority from an anonymous student that this place is always deserted at

would bother to check a car obviously waiting for repair work?

Heritage Room Archives: This particular location may sound like a no-no, but what better place to do research on Christian love?

By the way, here are a few places to avoid when planning covert activities. All are famous in Campus Security folklore as spots of some extremely memorable busts:



This is a good place for a student affair . . .

night.

Student Affairs Office: Need I say more? Probably the most appropriate place on campus.

The park between the library and Towers: Lots of shrubbery, but this place is mostly for those who don't mind putting on a show for a large part of the male student body.

- The Observatory.
- The Boiler Room, below the Commons.
- The Haybales at the Dairy.
- The Farm Road.
- Any CRS Classroom.
- Alumni Pavilion Parking Lot.
- So there they are, more than a dozen inviting make-out spots, all within walk-



Ever wondered how they got to calling it the Mother's Room?

Men's Restroom, HMA: One of the little-used bathrooms on campus. Consider the advantages of sneaking in when no one's in there—running water, a nice little seat, a secluded enclosure, and a mirror in case you've messed up your hair.

Mother's Room, La Sierra Collegiate Church: Enough said.

Parked car, directly outside the Auto Shop: Late at night, what security officer

ing distance of the residence halls (which wouldn't be a bad place either, except that they are probably better-patrolled than the border between East and West Berlin), and all guaranteed to give a unique touch to your adventure in ardor. Be sure to grab your spot early, bring plenty of Certs. and perhaps a good story for the Dean. Go ahead—smear some lipstick. After all, this day only comes once a year.

SLEAZY ROMANCE CONTEST

[Editor's note: As previously announced, this issue features three very diverse contributions to the "sleazy romance" genre. Sam McBride's "Puppy Love" is the first-place winner. Many thanks to the author of the story we couldn't publish—the one about "Grandpa."]

Puppy love

by Sam McBride

The pale moonlight reflected off the gentle waves, as Daisy and her lover strolled leisurely along the beach. The sound of the water and the feel of the warm night air intensified her senses; this moment, Daisy felt life more deeply than ever before. Everything seemed clear and right—their lives together, their future. All the worries and concerns that had overwhelmed her just a few moments ago seemed trivial now. How could such minor difficulties keep them apart now, after what he had told her that very evening over dinner?

They stopped, facing each other. She looked deep into his warm blue eyes and realized the love, concern, and desire he felt for her. "Whatever was it that kept us separated for so long?" she wondered. Their faces touched; she closed her eyes. Thrills ran down her spine at the touch of his moist nose.

"Oh, Towser," she whispered. "I want to be the mother of your puppies."

* * * * *

But she hadn't always been so sure. That very day, she had met Spot, purely by accident, at the park. Though Daisy's passion for Spot had cooled into a meaningful friendship, she felt he sometimes regretted having missed his chance at a deep, long-lasting relationship with her. Fortunately, he channeled his regret into real concern for her well-being. In fact, that afternoon he had asked her, "What's up, Pup?" as only a true friend would.

Spot was the first dog Daisy had met when she moved to the city. Though he was just a mutt, she felt he had a better character than some full-breeds she knew. Spot had cared enough to help her in that difficult adjustment to city life; he taught her where to find the best scraps and how to avoid the dog-catcher; he took her to the city's finest fire hydrants.

Being all alone in the city, she was quickly infatuated with Spot, but he had his eye on a collie named Tasha. He wasn't interested in Daisy, an English Sheepdog straight off the farm. Daisy was, after all, a little old-fashioned in her outlook on life: she felt a mother ought to stay home with the litter, and she wouldn't even nuzzle on the first date.

But Tasha wasn't as interested in Spot as she'd led him to believe. Spot was heartbroken when Tasha ran off with a disreputable Doberman named Killer. A Doberman, of all things! And one who lowered himself by doing tricks, too, like rolling over and playing dead. Spot, of course, was above such foolishness, and Daisy was as surprised as he when Tasha ran off.

In his distress, Spot came to Daisy for consolation. Rebounding from his lost love, he would gladly have given his heart to Daisy, but it was too late for that. She had met Rex!

* * * * *

Rex was a dark brown German Shepherd. She ran into him one day as she was sniffing around at the garbage dump. It was love at first sniff.

To Daisy, Rex was the epitome of "poocho": strong, muscular legs; soft, sleek fur; a deep, husky bark; and a real leather collar with stainless-steel studs. Rex made all the guys back on the farm seem like the dumb old hounds they really were.

Rex's dogly character was as enticing as his body; he played hard, worked hard, and loved hard. He could be gentle when he wanted to, yet he made Daisy feel protected. Best of all, he didn't chase cats like so many of his breed do, attempting to show off. Daisy hated cat chasers.

That day in the dump, Rex fixed his steel-grey eyes on Daisy and smiled that handsome, slightly crooked grin (which revealed his upper-right fang in such a seductive manner!) and said, "Dog, I want to show you a good time." She was so shocked, she couldn't even woof. She simply followed him obediently as he trotted away down the road.

And what a good time it was! Afterward, she felt she had never before known the meaning of a good time. They spent the evening together, howling at the moon.

* * * * *

Daisy was thrilled when she and Rex began seeing each other regularly. Life seemed to be going so smoothly now; she was adjusted to city life, and she had a promising new relationship. But something bothered her; something in the back of her mind wouldn't let her feel at ease.

It wasn't the knowledge of Rex's "previous relationships." She knew a poocho dog like him had probably howled at the moon with lots of other dogs. She did find his preference for French Poodles rather distasteful; but, then again, it was her own foreign background that attracted him to her. "I love the way you English Sheepdogs bark," he frequently said. Sometimes he begged her to howl, howl anything, just so he could hear her accent.

No, her subconscious anxiety wasn't based on Rex's past. Something about the way he looked at other dogs when they were out together made her question how seriously Rex took their relationship. And while he felt at liberty to drool over other dogs, Rex quickly angered if another dog so much as looked at Daisy.

The situation deteriorated to the point where Rex attacked and bit Spot, simply because he found Spot and Daisy chasing each other through the park. Daisy was upset that Rex didn't understand the friendship she shared with Spot. Spot didn't mean anything by it, and besides, he was lonely now that Tasha had run off with Killer. But more than that, Daisy felt hemmed in; she needed her freedom.

So she told Rex, then and there, that they were through, finished, over. He took it hard, walking slowly away, his head hanging low, and his tail between his legs. That night, she later learned, he drowned his sorrows, frisking wildly with some of his old Poodle friends.

Daisy felt lonely at first, since Rex had become so much a part of her life. But soon she realized she wouldn't be lonely long. Prince came into her life.

* * * * *

Prince was the complete opposite of Rex: urbane, witty, sophisticated; an Afghan with a pedigree going back, it seemed, for æons. Prince had graduated from the finest ivy-league obedience school. He was immaculately groomed, always a gentledog, and culturally enlightened: he appreciated fire-hydrants only for their æsthetic qualities.

After they got to know each other, Daisy felt completely comfortable with Prince—his gentledogly character put her so at ease—except for one nagging thought: should she tell him *all* her past? Early in their relationship, they had agreed that they would have no secrets. Prince had easily related his past experiences in vivid detail; but something held Daisy back. Some of things Prince told her made her unhappy, though she appreciated his forthright honesty; but none of his confessions compared with her lone, dark secret.

Yet she *knew* she had to tell him. "It wouldn't be right to keep it from him," she thought. So she decided to tell him the following evening after dinner, when she could be completely open with him.

The meal was lovely (Prince ate only the finest canned dog food), but she hardly nosed at it. Prince sensed that something was on her mind. "What is it, dear?" he inquired gently.

She said nothing for a moment. Then she looked him in the eye and said, "Dearest." She paused. "I must tell you about Rover."

* * * * *

It had only been puppy love. She was young and innocent, and so was Rover. They had grown up together. Rover lived at the farm just down the road from Daisy's. They often played together, running through the fields, chasing the cows. They were friends.

It wasn't that Rover was a mutt; he was a respectable breed, an Irish setter. His glossy red coat reflected gold in the setting sun. Rover was a good dog, simply impetuous; ignorant of the ways of the world; ready to sow some wild oats, regarding of the consequences.

And Daisy was hardly worldly-wise. She loved Rover with all the love her young, simple heart could muster. If either had thought about it, they probably would have realized they weren't meant for each other. Rover wanted to stay on the farm; Daisy wanted to find her dreams in the lights of the big city. Regardless of their incompatible outlooks on life, their love affair flourished.

Until *that* evening.

It was that one evening, their last evening together, that Daisy so regretted. Why had she done it? Why had she given in? And now that she couldn't change the past, would this dark secret haunt her forever?

* * * * *

"And so, dear," she continued. She had struggled through her story as best she could, forcing back the emotion that welled up deep inside her. "And so, that evening . . . that evening, I . . . I . . . I let Rover . . ."

"Yes, dear," Prince said, coolly, his voice even, hiding the anger and disgust which he felt growing from his heart. "Continue."

"I let Rover eat out of *my* dog dish," she blurted, bursting into tears, howling.

"You what?!" Prince barked. "How could you do such a thing? Alone? Together? The two of you? Eating from *one* dish?"

She couldn't speak, but only nodded her head, sobbing uncontrollably.

Afterward, it was the sixty seconds in which he coldly, silently, stared at her before walking away, not looking back, which she remembered most vividly, which haunted her dreams at night for weeks; this even more than his last venomous words: "You filthy female human."

* * * * *

Prince was still on her mind as she sat in the park earlier this day, talking with Spot.

"I just don't know what to do," she moaned. "I want a relationship with all my heart, but after Rex turned out to be just a playpup, and after Prince rejected me so viciously, I'm not sure I'll ever fall in love again. My father was right: it's a human-eat-human world. I've certainly lost my idealism here in the city; maybe I should go back to the farm."

Spot put his paw to her shoulder, loving concern radiating from his brown eyes. "What about . . . what about . . ."

"What about what?" she coaxed.

"What about . . . Towser?"

Towser! Yes! She would go to Towser.

* * * * *

Though several years her senior, Towser had become Daisy's trustworthy friend and advisor. Daisy had known Towser back on the farm, but he had moved to

SLEAZY ROMANCE CONTEST

the city while she was still a pup. She looked him up soon after he came to the city, and they spent a delightful evening reminiscing.

Daisy would have seen more of Towser, but he lived on the far side of town. Not only that, but he wasn't the sort of dog a young pup like Daisy, brand new in the city, would want to spend much time with. Towser was soft-spoken, easy-going, and rather drab. His many years in the city hadn't removed a certain rustic aspect of his personality, which Daisy found unnerving. How could Towser so comfortably fit his old life into the new?

Yet Towser, a Sheepdog like herself, was the one to turn to in her present dejection. He would know what to do. She called and arranged to meet him behind a butcher shop they both knew. She immediately felt better.

She felt better still when she was with Towser, ripping pieces of raw flesh off discarded cow bones. She seemed to notice Towser for the first time: that constantly wagging tail, that twinkle in his eye, that bark sounding with perennial happiness. He seemed to find such joy in the simple things of life: gnawing a bare bone, barking at a mouse, scratching a flea bite; all these things seemed so right, so inherently dogly when Towser did them. She started, unconsciously at first, to share his joy.

She soon found herself spilling out her story. Towser listened patiently as she rambled, backed up to fill in details, and started over a dozen times it seemed. He continued to sit calmly, smiling, as she told him of "that evening" with Rover.

"I knew about 'that evening' all along, my dear. It wasn't quite the secret you thought it was. Neither is it as awful as you seem to think."

She was pleasantly shocked at how easily he accepted her confession. Suddenly, it seemed to her, too, that it was really nothing all along.

Then Towser's face grew serious. "Is that all, my dear?" he asked.

"Yes," she said, catching her breath at this new tone in Towser's woof.

"Then I want to confess something now, my dear."

He paused. She waited expectantly, breathing rapidly. What was this important thing on Towser's mind? Her heart hoped that, maybe, it was . . . but not! Could it be?

"My dear," he began, "you know that I'm a dog of few barks. What I want to say to you won't be easy for me, so with your permission, I'll put what I have to say in words such as you have already expressed."

"Yes," she exclaimed, her entire body trembling with her excitement. "Go on."

"My dear . . . I'd like you to . . . to share my dog dish. Forever and ever, until death do us part."

She didn't know what to say. So she said nothing. But she didn't need to speak; he already knew her answer. He could see it in her pale green eyes, now misty with inexpressible happiness.

* * * * *

And now, on the beach, surrounded beauties of nature, the two of them calmly realized the joy of true love. "Who would have guessed?" she thought, as Towser licked her, romantically, on the ear. "Dreams do come true."

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The wicked monk

by Anonymous

Within his barren cubicle of a room, Brother John prepared for the evening's services. But everything was different for the young man tonight. Instead of feeling the usual dread preceding these loathsome, required events, he felt wonderfully alive. Every nerve in his body sweated profusely. For tonight, it would be a *joint* worship, and the sisters would emerge from their cloisters. More importantly, though, she would be there—Sister Chastity.

At the thought of her, the monk's heart had stopped, and it took a moment for him to collect his thoughts and stoic bearing. Under control again, he preened one last time in front of the mirror, thinking that he cut quite a dashing figure—for a monk. Then he left the room, pausing only a moment to appreciate the purity of its walls—so free of earthly degradation—so unlike his mind. He flew down several flights of stairs, down the hill that led from the monastic tower. He arrived at the gathering place right before the doors were locked, just as he had planned.

For a millisecond, the monk thought he would die. He couldn't spot Sister Chastity anywhere amidst the milling brethren. But at last he saw her, sitting among a

group of demure young nuns. She looked more radiant than the moon on a clear winter's night, and Brother John felt hotter than the sun on a mid-August afternoon.

Nonchalantly, Brother John sauntered to a seat just a few rows behind his angel. His mind drifted to very, very pleasant thoughts. All too soon, the speaker was finished, and the crowd rose to leave.

Sister Chastity slowly began to exit, as well. But his timing was perfect, and their bodies collided momentarily in the aisle. For what seemed to be an eternity, their eyes locked. He sensed her body awakening, and read the invitation sizzling in her eyes.

It was all Brother John could do to suppress a gasp and to step away from his dream. But when he retired just a few hours later on his cold, lonesome pallet, he knew it could never be. How could he satiate the desires of the flesh when his entire career depended on his performance during these years? And what if Sister Chastity rejected his affection??! He knew it would be the death of him.

No, it would be better for all concerned if he remained pure. Only in his mind would Brother John ever be—the wicked monk.

An evening's delight

by Randy Isaeff

She dimmed the lights and moved silently toward me, with a gleam in her eye and that seductive smile on her face. Excitement stirred within me. I knew right then that I wouldn't regret the evening.

The fragrances of the Italian dinner she had prepared earlier still wafted throughout the apartment. The aromas of garlic, tomato sauce, sauteed mushrooms, cheeses, and bread hung gently in the air, delighting my nose and making my mouth water anew. Mixed with these smells was the sweet fragrance of her perfume. Already I was nearly with giddy with every breath. She drew near, kissed me lightly on the cheek, and proceeded to slowly unbutton my shirt, grinning coyly.

Taking me by the hand, she led me to the couch, where she gently pushed me down. As I sat there, heart pounding wildly, she walked over and drew back the curtains. Moonlight instantly spilled over the window sill and splashed onto the couch and carpet, illuminating the room with a pale, silvery glow.

After slipping a Vivaldi tape into the cassette player, she returned to the couch and sat down close beside me, very close. I could hear her breathing increase in tempo. Our lips met. Softly and tenderly at first, the kisses soon grew fiery and intense as the tides of passion rose. She

pulled back and gazed lovingly at me, running her fingers through my hair as I trembled with excitement.

I gently began kissing her all over her face, then nibbling down her neck and onto her shoulder as she giggled with obvious delight. Simultaneously we embraced each other, pulling our bodies tightly together as our hands stroked each other's backs. I could feel my face flush hot as she began kissing me passionately on the neck, gently pulling my skin with her lips. Her hot breath felt like a dragon's flame. The silvery moonlight sparkled in her long, blonde hair as it brushed against my bare chest.

Pausing, she brought her lips close to my ear to whisper something . . . "Hey, you! Wake up! Get off the bus. Go home!" I jerk awake with a start at the bus driver's shouting and jostling. He glares at me for a second, then stomps off down the aisle. We have arrived home.

Half-asleep, I fumble for my books and stumble sleepily off the bus into the hazy late afternoon sunlight. Suddenly she is there, moving toward me in the smog-shine, with a gleam in her eye and that seductive smile on her face. . . . I wonder what she's fixing for dinner tonight?



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The Dream of a Crystal Heart

by La Vesta Mullen

I was crying one day,
until you held my hand
and told me all was fine.

You put your finger
upon my tearstained face
and stole a tear away.

As you cradled the tear
in the palm of your hand
a crystal heart emerged.

We smiled at the thought
of fulfilled dreams, sacred
promises, fragile lives.

Many years passed and we,
by a serene ocean,
became one flesh in love.

WILL YOU BE MINE . . . ?

GJA
MY Sweetheart. BE MINE UNTIL
THE END OF TIME.

To P.B.
Wish you were my Valentine!

Portia,
Roses are red
Violets are blue
Sugar is sweet but
not as sweet as you



To my totally weird, bizarre, strange and off-the-wall roomie: Lenette Serrano. Have an awesome Valentine's Day. I hope you get what, or should I say who??, you want on this "special"-blah-day.

Emily W.,
I love you, always and forever. You fill me with laughter, sunshine, moonlight, and dandelion wine. Be mine, sacred, sensuous, subtle seamstress.
Michael W.

Happy Val' Day to all the beautiful people in apartment 589 in Angwin Hall: Chrislyn, OK, Lenette, Laura, Judy, Donna, Kim, Hermie, and—of course—all those [darn] cockroaches in the kitchen.

Just you wait!!!
(You'll never guess!)

To someone who's cute
With personality to boot
You have the guys starin'
Happy Valentine's Day, Karen
From Mike Heinrich

Roses are red
The phrase is dead
I'll start somethin' new
And create a big stew.

Roses are blue,
Now that's a new view.
I've started somethin' trendy.
Happy Valentine's Day, Cindy
From your friend, Mike Heinrich

You won't find it at K-Mart
It only comes from the heart.
That is where it must start,
And from there, depart.

It shows you care
Expressed in a prayer
It is love
I'm thinking of.

All it was, was a glance
A pair of tight-fitting pants
Positioned in a seductive stance
I thought of romance
My image to enhance
A short remembrance . . .
I never had the chance!

By Mike Heinrich

To Gayle Mitchell:
Valentines may come and go
And with each the ebb and flow
Of breaking new ground
Of another friend found

J.A.
When you give me a smile
My whole day's worthwhile
It is the white lace
That decorates your face.

Jesse
And now I present my case
In this, the appropriate place
You are my sunshine . . .
Please be my Valentine.
Your friend, Mike Heinrich
Dale Peterson,
Happy Valentine's Day . . . Will you
be my Valentine?
Fo Mo Co

Hey Sugar,
The way you walk and the way you talk
makes me proud to be your only one.
You're just the sweetest piece of candy
that crossed my path . . .

"Your starved child"
(Author of Bunny Story)
Cheers to the 3 Musketeers!

—Ninie



Gracie,
Happy Valentine's Day!
—Ninie

Ferdie,
Enjoy the cookies!
A&P friend

Cher,
A friend like you is hard to find, and I
am very happy we are friends ("that's what
friends are for"). God bless you and have
a super duper V-day!
—Ninie

All my love to my favorite "birds," Paula
and Carla! Happy Valentines!
Sammy Baby

To my darling "maggot," Donna. Love
and kisses from your Stick.

Happy Valentines, Felicia and Lori! From
your Sammy Jr.

Happy Valentines to Helen, Heidi, and
Janet. You're all such babes! OXXO from
Sammy Baby.

Genie,
(I hope you don't mind the name.)
Thanks for being there for me. Remember
the motto—no pain, no gain; success is
sweat. Happy Valentine's Day to a great
friend!
Ninie

G.,
Thanks for the ride—you were just too
good.
DeeDee

Dear Gene,
Anxiously awaiting those Love points
you promised!
Love,
DD

Dear Gorgeous Guy,
Thanx for the fun—but you know, the
best is yet to come . . .

Love,
Divine Damsel

B.B. King—
Cupid could never miss you (and your
walk) as a target! Happy Heart Day to
you!!

Loppy

Peter Rabbit—
Who loves you Baby!?!?!?!?

ME

Richard Gere II—
You have yet to convince me—maybe
some moonlight would do.

Love, you know who!!!

HE-MAN:
HAPPY V-D!!!!!!

SHE-RA

Thanks so much, staff of the *Criterion*!!!!
Keep up the excellent work!!

—a fellow comrade

RFD
Was last year's better?

Lenore

Dearest Ginny,
Thank you for the love you have given
me the past 2 1/2 years. Yo te amo, al-
ways.

Heidi B:
May you have a happy Valenswine!
from squeeler

Stan

Pebbles,
I wuv you!
BamBam



Michel Heinrich,
There are so many things to do each
day. There is so much going on in the
world of great concern that often we do
not stop and think about what personally
is really important. One of the nicest
things in my life in my friendship with you
and even if we don't have a lot of time
to spend with each other, I want you to
always know how much I appreciate you
and our friendship.
Some women who care

Dear Anielka,
Will you be my Valentine? I hope so.
Until we meet again:
To jest moj autograf moje zyczeniem,
Zebysz ty zawsze byta zemnom,
A ja zawsze bylem stobom!
With much love
Bogdan

Dear ned,
A most happy Valentine's wish to
you. One question: I missed the Biochem
lecture on Friday. What did the teacher
talk about? Please reply before the next
test.

Signed
The I.D. Card Usurper
P.S. Do you have YOUR I.D. card?

Dear Rebekah,
Happy Valentine's Day. Thanks for
being a friend. Hope to see you more
often.

Your friend,
Too Busy

My Prince Charming,
This is better than a fairytale. Happy
Valentine's Day!

With Love
Your Princess

Fernando,
Since I met you here, Medallo feels
only steps away. Have a great Valen-
tine's Day and thanks for your
friendship.

Guess Who!

Bridgett,
The way you've been acting is such a
drag: You've done put me in a trick bag.
Robert Palmer

Candy GLAD:
Happy Valentine's Day, you mystery
woman!
Your roomie

Heidi B:
I only have eyes for you—
Butch the S.M. (sparkletts man)

Carlos L:
Happy V—Day, we love Ya!
Lisa, Nema, & Heidi—the slipper gang

Bridgit,
Thanks for being such a beautiful person
and also a friend. Happy Valentine's
Day!
Love, Kyle

Denise,
Loved the M & M's babe. No more
green one's though??? Happy Valen-
tine's Day!!!
Love Kyle

Rayetta,
Sweetheart, here's wishing you the best
Valentine's Day.
Love, Kyle

Joan Campbell,
Roses are red, violets are blue—
If your not that 'special one' tell me
who—
Yet still I'll always love only you
Michael Martin



Bunny,
"BE MY VALENTINE . . ."
Love always,
"BA."

Oonka-wonk,
Through the time we've spent together,
your love has shown me that you're the
woman I've been looking for.
"Your lover"

Querida Patricia,
Tu eres la Luz de mi vida y el Amor de
mi corazon. Te quiero much.
Ricardo

Edgar,
You'll always be my Valentine. I love
you!
Tu Mona

WILL YOU BE MINE . . . ?

GJA,
My sweetheart. BE MINE.
Let's grow together.

Julie,
You're the best roommate!
Happy Valentine's Day
Kim

To my VFPB—
Ta—allah henna we busni!

Love,
Your PFEL

Mrs. Higgins,
I've been watching you!!
lonely typesetter

FIL
YFPB t.Cara.h

So glad to have gotten to know you this
year. Happy Valentine's Day. See you in
D.C. in 88.

Laure, happy Valentine's Day
From one future BSW L12

Dearest Usha (Alex)
Happy Valentine's Day!
Two years have passed since I REALLY
met you, and our friendship has meant a
lot to me. Don't forget good times
shared—I never will.

P.J.,
Remember: pizza, chicken,
youngblood, Hagen Daz, XXXX, and you
know,

Geno Naila Mall
Thanks for being you.

Donnie,
Don't get lost in Namia, or some other
nether world. Hang in there! You'll make
it! Happy Valentines!!
Parking Lot Wanderer

Dearest T. Estil,
What would I do without you!! Thanks
for being a terrific friend! I appreciate you
caring so much about me. Happy Valen-
tine's.

Love you,
Jayne

Love,
Byron S. Webster

Hall Johnson BKA Richard Jackson,
Just a note to let you know that I ap-
preciate your friendship. Have a great val-
entine's Day!

Love, Sally

Happy Valentine's Day Jesse,
Love,
Paula

P.S. Frignds forever

Dearest Usha (Alex)
Happy Valentine's Day!
Two years have passed since I REALLY
met you, and our friendship has meant a
lot to me. Don't forget good times
shared—I never will.

t.Cara.h
So glad to have gotten to know you this
year. Happy Valentine's Day. See you in
D.C. in 88.

To all the guys who work at Records:
Happy Valentine's! You make my day!

Dearest Monte M.,
See! I didn't forget about you! Thanks
for being a friend. Happy Valentine's!

Love,
You know who

Love always
Skippy

Naila Mall
Thanks for being you.

If there ever were moments more pre-
cious,
If there ever were moments more true,
If there ever were moments more won-
derful,
They're the moments I spend with you.
Though deeply embedded, you revealed
a strength

Happy Valentine' Day to my students and
friends in Osaka and Hiroshima, Japan!
Randy/Kenji

Courtney,
please be my Valentine!

Lori and Co.

Love,
Byron S. Webster

That was always present within me.
You showed me a love from inside
my heart
I never knew I could see.
You've strengthened my life with your
actions,
By showing you really do care.
Now I know I can turn around
And find that you'll be there.
All the places I've been in search of
things
That never could really be seen.
When all I had to do was look in
your eyes.
You've shown me what love can mean.

Thanks for the chocolates Naoko. That
thoughtful of you.
your former bible teacher

To Chung
I love you and our love will last forever.
Love always
Hyo Sin Sin

To the I.V.Y. League
AS Dianne says, "That's what friends
are for."
a fellow member

Dear Pengie!—To my wombmate!
Cupid has been quite generous with
you this year hasn't he? Happy V's Day!
Love ya—Heegloo!

Yuri,
Thanks for the information about
Hiroshima. Do you want me to come
back? Maybe I can work something out.
Your funny teacher who likes smiling
faces.

Lori S.
Be my Valentine.
A. Nony Mouse, Esq.

Linda Bartlett,
Baby Grow up!

To WM of WHPM, KZ, Kermie,
Wanda, Mar, and Leezel!
To all our buds! Happy V's Day! No
more high heels!
Love, the Oriental Express

Order up!
Have a Happy Valentine's weekend
Michelle.

R.H.

To: Donna Bland
Thanks for being a good friend, and I
hope that your Valentine's day is an enjoy-
able one.

Love,
Michelle Johnson

Congratulations Kazumi!
I heard the news when I talked to
Makiko, and from your letter. That's OK,
I can't afford the book anyway. Thanks for
keeping in touch.

Randy Engie,
I never knew what love was . . . until
I met you.
And now, I never want to forget.

Bill,
I still love you! Happy February 14!!
Brittany!!

Dear Muffy,
You're such a pal! I love you—happy
V-day!
Buffy

Megumi,
I'll be answering your questions soon.
Just be patient OK?

Ranji As precious as our love is
it means more than the world to me.
I love you Engie,
Not just yesterday
Not just today,
But until there is no more tomorrow . . .
Love Always
Sharon

Happy Valentine's Day to one with a Big
heart. Hederka.
From the heart
of Room No. F

Anthea,
You're beautiful.



Dear Sgt. Chuch Kaavwai,
I love you in spite of
I love you regardless
I love you just because
I love you for always
I love you nevertheless
And when you think I have loved you
enough!

JGE,
Thanx for being cool about the whole
situation. I'm glad we are friends. Happy
Valentines Day.

Hi x-roommate No. 501
Happy Valentine Sharon

Karen B.,
My admiration's a secret.

I hope you'll still love me just for the . . .
of it—

Love, Sara

Patty,
Happy Valentine's Day! To the
sweetest library worker I know. I'm sure
glad we're friends. Take care.
Love, Tony Y.S.

Valerie,
Only thinking of you

Hey Lori and Felicia,
You gals have a Happy Valentine's
Day!

Lov Ya,
Paula D.

Love, Felicia

Dear Alma,
To a young woman who is:
—well-poised and charming
—dashing yet innocent
—ravishing yet curious
—mystical yet provocative
—reserved yet sweet
Happy Valentine's Day!

Love, Tony Y.S.

To the sultry, sensuous siren who is:
—sophisticated yet demure
—vulnerable yet seductive
—posh yet not too casual
—aggressive yet tactful
—mysterious yet bold
Happy Valentine's Day to the none other
than Penny Jones. Wishing you the best
always, thanks for being such a great
friend.

Love Ya, Tony Y.S.

To: Heidi Orrick
Happy Happy heart day! Hope Cupid
can keep up with your many loves!

Love Lib

WILL YOU BE MINE . . . ?

Abby!
Have a good Valentines Day! You're lots of fun!

Love, Felicia

W.A.—I'm twisting my hair!! Really really!

A.S.

To the I.V.Y. League

AS Dianne says, "That's what friends are for."

a fellow member

Linda Bartlett,
Baby Grow up!

To: Donna Bland

Thanks for being a good friend, and I hope that your Valentine's day is an enjoyable one.

Love,

Michelle Johnson

Dear Esther Chen:

Happy Valentine's Day!

Your roommate!

Bruce,

I think I am falling for you. Have a wonderful Valentines Day.

with love,
The Chocolate heart

Dear Chuck,

Happy Valentine's Day!! Soon we will be sharing this today together for the rest of our lives. I've really enjoyed our special times together and look forward to those in the future. I'll always love you sweetheart.

I love you,
Judy

To James G.

The key to love is inside us all . . . it takes time and patience to unlock all the ingredients that will take you to its threshold; it is a continual learning process that demands a lot of work . . . but the rewards are more than worth the effort . . . And you are the key to me.

I love you
Patty J.

Courtney,
please be my Valentine!

Lori and Co.

To Chung

I love you and our love will last forever.

Love always
Hyo Sin Sin

Engie,

I never knew what love was . . . until I met you.
And now, I never want to forget.

As precious as our love is
it means more than the world to me.

I love you Engie,
Not just yesterday
Not just today,

But until there is no more tomorrow . . .
Love Always
Sharon

JGE,

Thanx for being cool about the whole situation. I'm glad we are friends. Happy Valentines Day.

Me

To: Web, Pengie, Heegloo, Betty Boop, Weisl, Mar, and Quacker

May you all put Cupid dry out of arrows and wallow in mounds of chocolates and mushy kisses!

Love Lib

A.S. Dear Susan

Happy Valentine's Day! How's the Baja Bum? Looking for seashells? My name isn't Aaron, but I'll see you on the Burr Trail. Thanks also for help on the Ecofreak campaign (Remember—"Pave Mono Lake"). Have fun this weekend with "J. Muir and the Yosemitees."

Your friend,
Phlash

Late ex-vice-president
Baja Bumpkins Club

Kimbo,

NO YOU DON'T!!

Love!

A.F.

Have a nice Valentine's Day!

Love, me

Dear Beatrice,

Hope you will enjoy this Valentine. Things are kind of warm down here—Virgil is taking a break—I met some guy from Hartford, Connecticut who was culminating some chaps by the names of Galahad, Pellinore, and Lancelot, to mention few. However, I found out that the King of the Circle has roots from the same area "across the pond" that I have—so he must be pretty cool. Happy Valentines!

Longingly,
2nd level
Et Nad

Missy

How will I know?!

Happy Valentine's Day Anthea. You're the best!

H.C.T.

P.S. don't over do it!

Angela:

Valentine's was made for lovebirds like you and me.

I love you
Patty J.

Love
Ronnie Pascal

Nayla

Only 30 plus days to go, and counting down!! We'll miss you then—but for now Happy Valentines!!

Your Roommates

Hi Helipoo

I love you! You make my life complete.

Love
Stellinger

Turbopants,

The more I know the more I like!
definitely not a blond

Dear Bam Bam,

You are that handsome man in my life who will always be young at heart! And who filled the void in my heart with your presence. You will always be my Valentine—even if it isn't Valentine's Day! I don't need a f.m.—do you?

Love
Pebbles

P.S. "You are worth it!" 1986

Mrs. Higgins,

I've been watching you.

lonely typesetter

Dear Dr. Maschak,

Wishing you the Best Valentine's Day! Thanx for always giving your students the benefit of the doubt.

From a previous and present braid

Melanie A.

Miss you on Valentines Day and in Band.

Nelson B.

Bobby Dew,

keep running those laps!

Coach Von Pohle

Hey Babe,

I'm glad I went out to eat with the birds that first night. Hope it lasts.

Rick (with an R)

Pooder,

Happy Valentine's Day to the most handsome "Dentist to be" in the whole world. I love you!!

Bear

Cheri,

I love you! Happy Valentine's Day.

XOXOXO,
Randy

To all Education Club members:

Have a super Valentine's Day! You guys are awesome!

Luv, HLG

Hi James!

Happy Valentine's Day to the sweetest guy I know—that's You!

Wish you were here!

Love Grace

Cervantes,

Happy Valentine's Day!!
(wishing you were mine)

ZZ

Shelly H.,

Where do we stand?

Scott Williams

Bill,

I still love you! Happy February 14!!

Brittany!!

Dear Muffy,

You're such a pal! I love you—happy V-day!

Buffy

Happy Valentine's Day to one with a Big heart. Hederka.

From the heart
of Room No. F

Hi x-roommate No. 501

Happy Valentine Sharon

Laure, happy Valentine's Day

From one future BSW L12

Ronnie,

Don't get lost in Namia, or some other nether world. Hang in there! You'll make it! Happy Valentines!!

Parking Lot Wanderer

Richard J—

Come swing your nightstick my way—

DH

Hall Johnson BKA Richard Jackson,

Just a note to let you know that I appreciate your friendship. Have a great valentine's Day!

Love, Sally

Dear BLM,

You are just super! Hope your Valentine's Day will be filled with love. The password is "Suddenly"

Love,
HLG

Rebel,

You've swept me off my feet.

Snugglebunny

To my husband Walter:

It's not as if you don't already know it, but for reinforcement . . . I love you with all my heart. God must really love me to have given me such a precious gift like you. May we enjoy many more Valentine's Days together!

Your wife,
Michelle

To my sweetheart, Michelle Johnson

Keep looking good, baby!! I love you and someday I'll reveal myself. Have a wonderful Valentine's Day.

I'll be watching you!

To: B.M. & M.Y.,

This Valentine's Day get a grip on life.

from
A concerned friend

Lisa,

May your Valentine's Day be full of Bananas and yellow umbrellas!

Your ever-there-other-half!

Jerry Rowe,

Happy Valentine's Day to a real cute guy!!

From,
A Real Cute Girl

Heidi O.,

You'll never know how my heart surges and ny knees become wobbly everytime you walk by. Thanks for the inspiration!

Lib, Helen, Janet, Sherry, Karen, Liesel:

Happy Valentine's Day to the best bunch in the world!

Heidi

To Wild Bill,

You're so nice and tall, we're so nice and small.

C.C. and A.P

Kim B.,

You treat me . . .

R.W.

La Vesta M.

Happy Valentine's Day!

A Friend

Kiri,

You are the best sister in the world and I hope you have a happy Valentine's Day! I love you lots!

Heidi

KC,

Join the club—you're one of the few chosen. Ask RW how he likes the game. Stay sharp!

Rockwell

WILL YOU BE MINE . . . ?

Mr Bill,
What's with the shades? You've got nice eyes—don't hide them.
Don't worry I don't bite.

FI/LO

Don and Chris—
Happy V-day and Happy 57th Birthday Dad! Miss and Love you both very much!

—Heidi

To Cutiebug:
You know what you are!
Love Ya,

Dollface

Happy Valentine's Day!
Vickie, Christie, Cris, Barbie, Susan, and Tim!
Hope you have a great weekend!

Love,
Kathy

Happy V. Day!!
K.O., C.C., B.C., C.H., C.N., E.H., T.M., T.J., G.D., M.S., S.O., T.H., and L.J.!

Luv Ya!
V.C.

To: The Sixers
You are the best team in this school.
Don't ever forget that.

Your 8 (wo)man

N'Relle:
Happy Valentine's Day, honey!
Aussie calls but remember always, I have you.

Tammy,
I love you and I always will!!

Love always,
Vernon

Edwin (Et-win) Baby,
Like the stars that make the night shine so bright, you shine on me with a love that is right, a love that is pure, a love that is true. During the six months we've been together I've felt it over and over again and each time I feel it, it makes me more sure that I'm going to spend the rest of my life loving you.

Forever yours,
Your Baby
Phyllis

G.F.,
Happy hearts! The adoption's final.
You'll always be special.

lil' sis

Lucille,
You mean a lot to me. Thanks for always being there. Your support is greatly appreciated.

Lov always
S.S.

KB,
You're the closest thing to heaven that I've found.

NK

To Kimberly Brown,
I LOVE YOU!!!
Happy Valentine's Day
Wellington

Sister Barbara F. Face,
Happy V.D.!!

Lovie's mom

Mr. Nice Guy:
I hope you have a nice Valentine's Day. We don't get to talk too often anymore, but you'll always be a special friend to me.
Have a good weekend.

DJK

Mars Bar,
Happy Valentine's Day from your favorite Budling. Just a little note to tell you I love you and miss you when we're apart. Hope we can be together soon.

Love,
Bleeding Heart

Pie,
Here's a novel idea—be careful what you read!

DH

J.D.,
During this warm and special occasion of Love and Friendship, can't help but pause . . .
reflect . . .
and smile

on what we've shared. A very happy (and specific) V-day from me to you, and may WE have many, many many more!

Love always,
"Darling"

Dear ladies of Anwin Hall Rms 568-589C,
"There is nothing greater in life than loving another and being loved in return, for loving is the ultimate of experiences. Don't be afraid of giving (loving). You can never give too much, if you're giving willingly." (Leo Buscaglia)
Happy Valentine's Day!!!

From your RA
with love

Dear Desiree and Sonia,
Thank you guys for everything. Happy Valentine's!

Love you—Lisa P.

Dear Chrissie Pooh, Honeychild, Wilma and Vivian,

You have been great friends and wonderful pals. Have a Happy Valentine's Day. Stay as sweet as you guys are on this sweetest day.

Love always,
Bruce

Redwing,
You're, the most special person in the world. Thanks for still loving me thru it all.

Love always,
Aletha

R. Martin

Baahh!

Dear Roomie
Whatever your mind conceive and believe it will be. Dream great dreams and make them come true. Do it now. What you believe yourself to be, you're, you are unique. Thanks for being the most wonderful roommate. Happy Valentine's Day.

Sherie Lynn

Randy Izou,
Sorry for the scare!

Gary and Leslie

Keyla Have a wonderful Valentine's Day.
Love,
Guess???

P.S. Clue: Thanks for the Vaseline and for being a good friend!

Dear Mara
Believing is magic. You don't know what you can do until you try. Nothing will come of nothing. Thank for being there when I needed help. Happy Valentine's day

Sherie Lynn

Happy Valentines Baby!
Just to tet you know I'm thinking of you. Remember my space is your space.
Have a nice Valentines

Love,
Odie

Nathalie:
It is astonishing how short time it takes for every wonderful thing to happen. In all the history of the world there was never anyone else exactly like you and in all the infinity to come there will never be another you. You're unique. Thanks for being my friend. Happy Valentine's Day.

Love,
Sherie Lynn

Donna B.
Please be my Valentine.

Forever yours,
admirer.

To Chad Wylie
Being with you is such a treat
Because you're so friendly and sweet.

C.C. and A.P.

To my dearest Hyo
I Love you with all my heart.

Forever yours
Chung

John G.
Please be mine!

00
Friends are Friends
And I'm glad your mine
But please won't you be
My Valentine.

Dr. S

Anthea,
Please be my Valentine. . . . I'll be waiting.

Secret Lover

RW
Don't worry. I haven't forgotten about you. I've still got my eye on you so kep looking over your shoulder. But watch out—you've got company!

—Rockwell

Libby-boo—
Happy Valentine's Day to my buddy who was long ago shot by Cupid, and has left me all the arrows!

Love, Heidi-boo

To: Mark Davis
All my love and kisses, hugs and squeezes.
I love you!

The Liberator

To: Rich Bartlett
May the revenge of Deepthroat strike you kindly! Hope you heal quickly and all my hugs and kisses on Valentine's Day!

Love, your cousin

"When they were young(er)"

by Janelle Albritton

We see the professional sides of these people, but if you have ever wondered how they found their life partners, read on.

I first spoke to Steve Daily, Campus Chaplain.

"We were in the gym. I was a player in the basketball game, she was managing the scoreboard and time clock. Before the game was over, a fellow player told me that he had heard her say she thought I was cute. So, I got interested. Coming up was a Valentine's Day Date Night. So I asked her, and basically we have been together ever since. We dated from our Junior year of academy to our Senior year of college, except for our Sophomore year of college, when I was at PUC and she was here at LLU for her nursing program. I encouraged her to date around, but when I joined her here, we were both ready to stay with each other. Finally, our Senior year came, and we were at a Saturday night social. That was when I offered her an engagement watch. Really, it was no big surprise for her, because we had been discussing marriage for years. We have a very good life together, and I am so glad I met her."

I found Rick Williams, Dean of Students, and asked him to tell me his tale of romance.

"I stole my wife from a friend."
While attending Rio Linda Academy, he toured with the band to Reading. One of his friends had a girlfriend living there, and suggested that Rick stay at her house. Williams declares it was love at first sight. In time she also attended RLA and they

began dating. After a couple of months, they discussed marriage. Later, when attending separate colleges (she at PUC, he at LS), she dated someone else. When he heard they'd broken up, he called her and arranged for them to spend Spring Break together. They had a good time, and he had visions of hearts and flowers once again. Then, it happened. He finally found out that she had never broken up with her boyfriend. So, he gave her a simple decision to make: "Me or him."

Guess who won?
"By the way," Williams told me with a slight grin on his face, "the guy who lost out didn't marry for 15 years, but he called her now and then to make sure she was happily married, or whatever." She always has been, and he plans to make sure she always will be.

One thing he loves about her: the way she manages to plan surprises. "Once, when I was in Puerto Rico, she flew there, and in the dark, found the house I was staying in. She sneaked in, and groped around, looking for me. I woke up very happily surprised when she grabbed my foot."

Then he grew serious. "As far as being married goes, never say you've arrived. Changes come with maturation in a relationship, and adaptation requires dedication and work from both partners. And, when the adjustment is made, the results bring so much joy that you are willing to

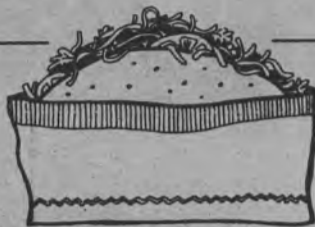
See FACULTY, page 11

Multiple Choice

Don't leave your dinner to guesswork. Study the facts.

A Taco

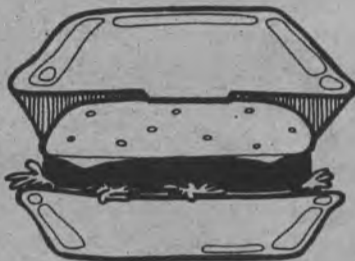
Protein	12 g
Carbohydrates	30 g
Fat	10 g
Vitamin A	82 IU
Vitamin B ₂	.18 mg
Niacin	4.0 mg
Calcium	51 mg
Calories	244



3 oz. (serving)

A Cheeseburger

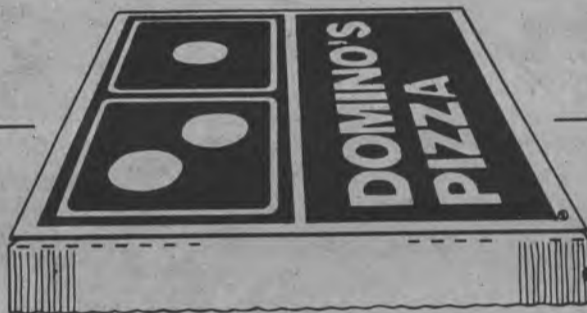
Protein	15.1 g
Carbohydrates	30 g
Fat	14 g
Vitamin A	301 IU
Vitamin B ₂	.16 mg
Niacin	4.0 mg
Calcium	115 mg
Calories	307



4 oz. (serving)

Domino's Pizza

Protein	20 g
Carbohydrates	52 g
Fat	5.8 g
Vitamin A	1137 IU
Vitamin B ₂	.36 mg
Niacin	6.9 mg
Calcium	95 mg
Calories	340



5 oz. (2 slices)

Domino's Pizza is the best choice. Just 2 slices are more nutritious, lower in fat and higher in protein than either a taco or cheeseburger.

So give us a call and put us to the test.

Nutritional information from: Table 1. Nutritional Analyses of Fast Foods, United States Agriculture Research Service.

\$1

off any pizza
one coupon per pizza

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At Magnolia (Riverside)



3758 La Sierra Avenue
At Magnolia (Riverside)

Our drivers carry less than \$20.00.
Limited delivery area.

expires February 28 1986.

FACULTY, from page 10

give all you've got to make the relationship work. Problems will always come. No relationship is problem-free, so just be ready to work them out. And, always remember, no problem is too big to be solved. All in all, marriage can be described as the fine art of giving up what you want for your best friend."

I hurried to the office of Elder Fagal, Associate Dean. Settling down comfortably in the chair opposite him, I waited for him to find a starting place.

"Well, we met in the cafeteria at AUC. After our first meal together, I asked her for a date to the up coming Saturday night program."

"What did you like about her?"

Smiling, he answered, "She was very attractive and dressed well. I liked her looks."

They dated for a year, were apart for a year, then picked up where they'd left off. He was scheduled to graduate before she was, so in order to finish her schooling and marry him as soon as he was out of school, she took overloads and summer classes.

"I didn't want to get in her way to a college degree. I believe women should take the time and effort to be formally educated. That's the way it's always been in my family." Back then this was a unique idea to any woman who was considering a choice between school and marriage. Now, of course, this is commonly seen.

I asked him for an anecdote he wouldn't mind seeing in print. He grinned and related to me "one of the most nerve-racking experiences" of his life.

One evening, in a secluded area of the women's dorm lobby, he kissed her good night. What he hadn't thought of at the time was that the curtain was not closed all the way, and all his buddies on their way to supper saw the sweet scene.

That night the Dean of Men, a personal friend of Fagal's, called him in for a heart to heart talk. His blood pressure shot up as the dean implied that some strict disciplinary action was forthcoming to Fagal due to his socially unacceptable actions. As the ominousness of the speech peaked, Fagal's buddies poured into the office,

laughing at the wonderful prank the Dean had pulled on them.

"I never knew relief until I realized it was all a prank," Fagal laughed.

Matthews, a professor in the English Department, also has a good story to tell. I was able to talk to both of them separately.

Mrs. Matthews told me, "We met on a group outing—he had a date, I didn't."

He told me, "I liked her when we first met. The girl with me was a blind date arranged by one of my friends who took it upon herself to find me a girlfriend. My date came across to me as too loud, not feminine enough. But this other girl, who had no date, was really cute, quiet, and wishing feminine. I spent the evening wishing I could change dates. Finally the date was over and I was back in the room with my roommate. I told him about Lillian, and that she was the one I'd like to marry."

"We dated from March to October, got engaged in November, and married in August. He has always been very romantic." They now have a young son, Shawn, who

“What's your greatest hope in life?" Coming up next quarter is Student Week of Devotion (April 14-19). And frankly, the Campus Ministries staff have been grinding their heads against a stone discussing and arguing how, through the prophecies of Daniel and Revelation, we will attempt to answer the question, "How can Christianity be practical in life?"

Unless Christianity becomes practical or useful, it becomes insipid. We have a diversity of religions because each one has its own philosophical view of how the greatest hope is to be attained. That's why religions exist. Christians, Hindus, Buddhists, Muslims, and other world religions are searching for answers to "how" the greatest hope can be fulfilled in one's own life.

Some say the greatest hope in their lives is to be happy; to be respected; to be financially secure; to be famous or successful; to be saved or be in heaven; to be closer to Jesus; to be at peace with themselves; and the list goes on and on.

Our purpose during Student Week of Devotion will *not* be to convert you to Christianity or persuade you to become a Christian; instead, we will attempt to show how Christianity provides practical means to attaining that greatest hope.

"looks like Ken."

Advice from matthews: "Don't expect a marriage to be a perpetual thrill, like the dates are." Marriage is not a thing you do but a way you live.

The next interview was with Dean Anees Haddad.

"When I went to college, I didn't realize that a major function of our colleges is to introduce its students to their future lifetime companions. When I was her, it was love at first sight. I'd been looking over the group of girls, and singled her out as my favorite. She looked like an angel, wearing a beautiful white coat.

"Our first date was at a meeting of the Poet's Circle, of which I was President at the time. Our second date was a long walk on the beach. We date for four years, married, had our first child four years later, and four years after that we had two girls."

Haddad said there was no specific time he proposed; during their courtship he was "very romantic, writing poems to her often."

The only obstacle he was for them was religion. He was SDA, she Roman Catholic. "But when at the end of a Week of Prayer she surprised me to no end when she responded to an alter call and was baptized. Then, we believed the same and my joy was made complete."

"Marriage, at best, is a hazardous venture, but if good communication prevails, the chances of success are very good. A lesson I've learned from being married—marriage is three parts love to seven parts forgiveness of sins. There must be tremendous amount of give-and-take between the partners. Mutual respect is also very important for a healthy relationship." Also he commented that a common value system makes or breaks a relationship. Minor differences can add texture, but deep, wide gulfs equal serious problems.

The bottom line: If there is give-and-take, mutual respect, along with the three to seven ratio of love and forgiveness of sins, your relationship will be deeply fulfilling—even more than you ever thought possible."

[Continued next week, with all your favorites, from Rick Williams and Linda Williams, and Paul and Iris Landa.]

Attention
all you



BARGAIN HUNTERS!



We've got great
Clothing items!



Check out our
Clearance Sale...



At the **BOOKSTORE!**



You didn't forget that all Valentine's Day
items are 1/2 off, did you, honey?

No, dear.

Unicon '86

The Quarry by Bill Colwell

The white sun reflects off my white body, it is spring
Trees are budding, flowers blooming, I am nervous
My feet are heavy, My stomach churns, My ears ring
Before me is the quarry, its walls loom ominous

Standing atop her walls I look down
Down into the dark murky water, My heart pounds
How deep dare I go, will there be pain, will I drown
I teeter at the edge . . . JUMP . . . I hear strange sounds

People screaming, moaning, yelling, groaning . . . SPLASH
Blackness, silence, coldness, is this what it's like to be suspended
in time and space

i am alive, i have learned, i am different . . . FLASH
The warm white sun reflects off the cold dark water into my face

Amazing Grace! I was blind but now i see
Amazing Grace saved a wretch like Me

La Sierra Criterion

27 February 1986

Loma Linda University, La Sierra Campus

Volume 57, Number 13



INSIDE

NEXT YEAR'S OFFICERS . . .

LETTERS

Editor:

If this school year could be summed up in only one word I would say it was the year of "hurting." This year I have seen tears in administrator's eyes and their spirits crushed. I have seen hurt and frustrated faculty members watch the programs they love cut and their colleagues prepare to leave. And Thursday during General Assembly I saw students hurting too, because they felt overlooked and unheard.

This should teach us all one valuable lesson that many of us have overlooked. We are all in the same boat! And we all have the same goal: TO MAKE LOMA LINDA UNIVERSITY EVERYTHING IT CAN BE. I feel very uncomfortable when one small group stands and takes credit for changing by-laws, starting the New Life Church, putting students on policy committees, etc., when it has been the work and the

dreams of many that have laid the ground-work that made this all possible. Each of us plays only a small part in the total success of something, although that part is essential.

I also feel very uncomfortable when I see leadership of any kind divide a group into *us* and *them*. So much time and energy is wasted by people who are fighting for the same goal turning in on themselves because of differences in methodology. This applies to every aspect of this University: students, staff, faculty and administrators.

If our aim is to truly to make a difference on our campus there is no room for personal battles or egos. I feel success is measured by two criteria. First, that different groups of people can understand each other better and work more effectively together. And second, that life is made more satisfying for *all* groups involved not just the one to which we belong.

I love my University and take pride in it. I see its strengths and its potential and will never lose sight of them. However, I am not blind to its problems and I know there are answers. I will put all of my energy into changing the problems I see, but not at the expense of bringing it down with them.

I do not want to see our hurt become the destructive element that polarizes our campus into little factions fighting against each other so that nothing is accomplished. Instead, I would like to see our hurt bring us together to find the answers and work towards their ends. I do not feel that lasting progress is radical or "revolutionary," but I do think it is constant. Working together we will make Loma Linda University the best that it can be!

Sincerely,
Karen L. Gaio

Elections: living and learning

by Gary Chartier

It may not have been the Phillipines, but there still wasn't too much doubt about who would win—at least in six out of the seven "races" that didn't exactly highlight this year's ASLLU elections. Predictably, Jeff Anderson, Gary Chartier, Jeff Hancock, Bob Bauman, Martin Habekost, and Denise Mills squeaked into office. And Swasti Bhattacharyya won the single contested office—Campus Ministries Director—after a great deal of aggressive campaigning.

OK—so we have next year's officers. Swell. I hope there are some lessons we can learn from all of this, whether as candidates or voters:

1. Clearly, student government is not taken very seriously at La Sierra. After a year marked by aggressive, purposeful activity on the part of what I consider—clearly with a measure of bias—to be an extremely cohesive and committed group of student officers, I expected the interest in student government to run high. No such luck. Instead, enthusiasm is at an all-time low. *One* contested office!?! For the moment, at least, both incoming and outgoing student leaders will be unable to tap into a vast groundswell of popular support. Ah, well . . . This means that

2. Students shouldn't be surprised when student government seems incapable of the lofty ideals aired at election time. If student leadership cannot count on vocal support, then it quickly loses a measure of effectiveness. Unless we choose to riot, build barricades, or stage protest marches around Rick Williams' house, we're left with no alternative but responsible involvement in university structures. We lack credibility while we lack obvious popular support. And while we lack credibility, we lack the ability to make your lives at La Sierra any better. Nevertheless,

3. No matter how unenthusiastic his or her constituents

may seem, an officer still has the responsibility to demonstrate clear commitment to their welfare and that of the institution. Apathy cannot become an excuse to shirk the constitutional duty to uphold the interests of La Sierra's students. Honest. I'm determined to speak loudly for student self-determination next year, as I've tried to do this year, and I'm sure I speak for the other newly-elected officers, a clearly dedicated and committed group. But our job will be so much easier if the spirit that seemed to be at work in the election of '86 is laid to rest in an unmarked grave well before the beginning of '87.



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La Sierra Criterion

27 February 1986
Volume 57, Number 13

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Friday	10:00 AM - 11:00 AM
Saturday	By appointment

ELECTION '86



Here they are: this year's sterling crop of candidates for ASLLU office. In the spirit of the election, here's something to amuse yourself with—match these caricatures with the names and descriptions that follow.

1. President: Jeff Anderson

A Junior History-Political Science major, Jeff Anderson believes that "a well-organized ASLLU, armed with a determination to represent students to its utmost capacity while retaining a self-criticism that will foster the continued support of faculty and administrators—these will be the attributes of the 1986-87 student government."

2. Vice-President: Gary Chartier

A year spent as *Criterion* Editor has given Gary Chartier a clear picture of the political roadblocks student government is likely to encounter. Chartier foolishly hopes someday to teach at Loma Linda University—though another year battling its political windmills may dampen his idealism a bit.

3. Campus Ministries Director: Swasti Bhattacharyya

Swasti Bh... well, however you spell it—brings a dynamic enthusiasm to La Sierra Campus Ministries. Class Pastor and SA President in high school, Psyclub Social Vice-President and Nursing Class President, Swasti "loves to plan and organize things." She thinks

it's "really too bad" that so few people ran for office this year, but she commits herself to changing that before the '87 elections. She hopes to focus student attention on "Jesus and the Bible" rather than peripheral issues.

4. Campus Ministries Director: Randy Herring

Candidate Randy Herring—yes, Virginia, there were two candidates for at least one office this time—stressed fulfillment and success grounded in sharing the love of Jesus by faith. Herring, a Health Science/Religion major, Herring invited all "to come and share a taste of success through Jesus."

5. Social Activities Director: Jeff Hancock

Mass Media major Jeff Hancock "wanted to be involved." Hancock wants "people to have fun," certainly a laudable goal for a would-be Social Activities Director. Why didn't anyone run against him? "They were scared... to be responsible."

6. Treasurer: Bob Bauman

"Vote Yes!" proclaimed Bob Bauman's brightly colored posters. And what other choice was there, what with the vast experi-

ence he had gained as an Business Administration and Accounting major, high school SA Treasurer, and Fifth-Grade Class President. Bauman promises to "use the entire budget for the students' good."

7. Criterion Editor: Martin Habekost

Marty realizes he could give "many a rosy promise" about next year's *Criterion*. Wisely, however, "since the thorny stickers of unforeseeable circumstances have the tendency to deflate high hopes," he has chosen to "refrain from the realm of pledges." "Three fundamental beliefs," he suggests, will inform his editorship. His "primary purpose" will be the re-establishment of "a paper which is designed for the reading enjoyment of the entire student body."

8. Classified Editor: Denise Mills

Senior Accounting major Denise Mills worked on the yearbook as part of her eighth-grade Advanced English class. High school experience also helped her decide to throw her hat in the ring. Denise hopes to have the *Classified* in student hands by early November.

REGISTER

Men, if you're within one month of your 18th birthday, it's time to register with Selective Service.

It's simple. Just go down to your local post office, fill out a card and hand it to a postal clerk.

No, this is not a draft. No one has been drafted in over 10 years. You're just adding your name to a list in case there's a national emergency. So register now.

**Register.
It's Quick. It's Easy.
And it's the Law.**



Presented as a Public Service Announcement

Seeing double

by Jeff Anderson and Martin Habekost

Martin: Boy, Jeff, I sure wish that the students at La Sierra would get their hands out of their pockets and look me in the face.

Jeff: I emphathize! Why is it that students who can distinguish between various forms of algae, or even verb tenses, can't tell a Marty from a Jeff in a crowd of two?

Martin: I don't know. It baffles me to no end . . . Four years ago, when you were a freshman, I didn't mind an occasional mix-up among our casual acquaintances. But now, when our own peers, colleagues, and professors refer to us as each other, I feel that our individual identities teeter toward a major crisis. Know what I mean Mart . . . I mean *Jeff*?!

Jeff: Well, we mustn't be too resentful. After all, we were both away from campus last year. Memory fades quickly . . . though you can rest assured that I'll never forget the fact that we attended the same elementary school, graduated from the same boarding academy, take the same classes, along with . . .

Martin: Enough already!!! You're confusing the issue. We are *not* clones. Besides, don't I speak French?

Jeff: Oui.

Martin: Augh!!! This has gone too far. Any mistaken identity must stop here. I'm beginning to lose all sense of myself. It's enough that even my Dad calls me by our gardener's name, without your unsettling nonsense!

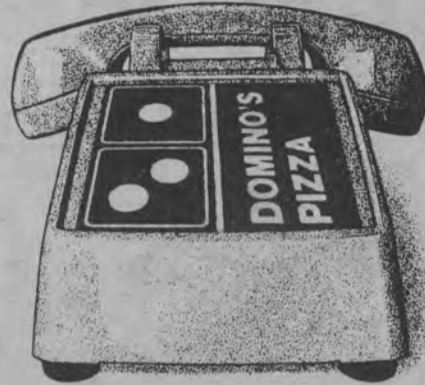
Jeff: Well, quite frankly, I've had enough too! It's high time that I attain an autonomous persona on campus. Let's snip the symbolic umbilical cords that feed solely on people's misconceptions. Agreed?

Martin: Agreed!

Jeff: A complete separation . . . So long, shadow!

Martin: Yes, good riddance! By the way, Jeff, can I borrow your tie?

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Need advice? The *Criterion* is proud to announce that the world-renowned Doctor Delka, advice columnist extraordinaire, will soon be gracing these humble pages with musings from his gold-tipped pen. Write him in care of the *Criterion*.

La Sierra Criterion

7 March 1986

Loma Linda University, La Sierra Campus

Volume 57, Number 14

BUZZ FOR THE GOLD!



INSIDE

College Bowl
The players and the teams

Ours After Hours
Cancelled

LETTERS

Editor:

As a former student of LLU and currently a staff member at one of our academies, I have tried to counter balance the negativism directed at LLU for its liberalness. I had a very enjoyable and spiritual year there in 82/83 and have been accepted there for the 86/87 school year to finish my Religion degree.

I visited the campus over Valentine's and picked-up a copy of the *Criterion* for some good reading. Boy! was I in for a surprise! I would have expected that distasteful an approach to love from a public university with low standards

and no commitment to Christianity, but NOT from our university!

"Night Moves" was off-color, suggestive, and offensive. How can I recommend LLU to the students I work with when its standards are that low? I am greatly disappointed.

"The Wicked Monk" reeked of sexual fantasy, as did "An Evening's Delight". Journalism of this caliber can be bought on the stands. Must it be emitted from our schools also?

The Editor's Note preceding "Puppy Love" left one to wonder why "Grandpa" couldn't be published. Was there a lack of

space? Or a lack of scruples?

In my estimation there was nothing particularly uplifting or Christian about your publication. I hope I am not the only one who takes the time to tell you how offensive it was.

"Fill your minds with those things that are good and that deserve praise: things that are true, noble, right, pure, lovely, and honorable." Phil. 4:8 TEV
Need I say more?

Janice Yakush
Religious Activities
Coordinator
Thunderbird Adventist
Academy

Editor:

I am slightly troubled -- not a great amount, for unless they manufacture another required class for me to take. I will soon be out of here forever (in the Biblical sense of course). I am ever so slightly troubled because it came to my attention through a friend of mine, who works closely with Dean Williams, that the survey that was passed out at the most recent ASLLU assembly was confiscated and apparently will not be released.

The questionnaire was a modest attempt to examine the perceptions of the students of Loma Linda University, La Sierra. It was, as I understood it during its development, to be a rather general look at what students thought about academics, services, and personnel. I have not seen the results, and my guess is that Dean Williams has not had time to completely tabulate them. They were to have been published in the *Criterion*.

What is the problem? This is certainly not the first instance of

censorship at this university. It, of course, is regular fair in musical programs as well as film and other idioms of communication. There must be good reason for this type of behavior -- there always is.

It seems that the office of the Dean of Students has expressed concern over possible perceptions of Loma Linda University that might result from a published survey in which dissatisfaction is documented. Of course, Williams does not know yet whether serious concerns are shown by the questionnaire or not. I am curious, what kind of sentiments could he possibly expect to be so bad that he feels the need to resort to such overtly authoritarian tactics?

Maybe he feels that the survey was written with the intent to undermine or find fault with the university, teachers or programs. In this case, the questions would have to have been written in such a manner that

1500 or so students could be manipulated into systematically

answering negatively. This scenario would demand some rather skillful question writing, or some rather dull students, or both. Since neither is the case, Williams' response seems to be a little dramatic.

I would think that the administration would be interested in student perceptions of the school. After all, they might be good. However, if the students indicated a weakness or two, it seems that administrators would want to attempt to clear up the issue -- particularly in light of the dwindling student population.

At any rate, regardless of the administration's concern about student feelings, it is not necessary to resort to the impoundment of a legitimate idiom of student communication. It is obvious that Dr. Williams is embarrassed about something. Come to think of it, so am I.

Sincerely,
Curt Hardin

Apathy kills Ours After Hours

by Bonny Maynaro

Everyone likes Ours After Hours; there's no doubt about it. The number of calls I received about the show's cancellation made that obvious. "Why was it cancelled?" some asked, and many wanted to know if there was anything they could do in order for the program to go on. I appreciate your concern now, but it's too late. Advertisements and announcements have been made since January. Sign-up sheets were placed in the dormitories, and were readily filled up with junk. After picking up the sheets from the individual dorms, I wondered if students take ASLLU seriously or not. The program is designed for students, and if it is not wanted, we should be told; we could save a lot of time, effort, and money.

The problem is clear cut: there is a lack of motivation. There are few people who are always willing to participate, and to them I express my sincere thanks. But then, there are the others who always want to be just a part of the audience, waiting for their fellow students to entertain them. There is no reason why I should have to find people to do entertainment. It has never been done before, and I am not willing to start that trend. What more can I say to appeal to you, besides the fact that we need you to participate in our activities. You are the ones we're working for.

Ours After Hours is scheduled for May 10, and I hope we will some more enthusiasm and more willingness to participate. After all, whether or not the show is a success depends on each and every student.

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"B" League Bombers

by Bruce Cooley

B league basketball has been very exciting at times this season. To start off the Tuesday night melee, the Trojans, led by captain Danny Nicholas with 24 points, were soundly defeated by the Sun Devils. Tom Schales led the Sun Devils with an incredible 46 points to his credit. The final score was:

Sun Devils 70
Trojans 55

The game on the other court was a much closer battle. The Tar Heels, led by Yeo Sim with 12 points, narrowly defeated the Hookeyes 45 to 43. The Hookeyes top scorer was Robert Sorva with 14 points.

The second set of games that night showed that the "B" league faculty is not a team to be underestimated! In the first half the Gamecocks were only 7 points behind, but a shooting spree by Dean Thomas and Dr. Hilton fired up the faculty



team so much that the Gamecocks couldn't keep up. The top scorers were Dr. Hilton with 18 points for the faculty and 14 points for Monte of the Gamecocks. The final score:

Gamecocks 42
Faculty 58

In the other court, the Bruins, under Captain Lanny Abnrix, and the Hoyas, under Captain Nathan Beebe, played each other. The leading scorers were Harry Oei for the Bruins with 19 points, and Todd Ewing for the Hoyas with 24 points. The final score:

Bruins 52
Hoyas 45

On Wednesday night the action continued with an impressive see-saw battle between the Bruins and the Sun Devils. At the half the score was tied. Not until the last five minutes of the game did the Bruins finally start to put some distance between themselves and the Sun Devils. Harry Oei was once again the top scorer for the Bruins with 24 points. Tony Hardin and Tony Ross both scored 10 points to lead the Sun Devils. When the dust settled the score was:

Bruins 54
Sun Devils 46

The other early game was between the Gamecocks and Tar Heels. At the half, it looked like the Gamecocks might run away with the game—the score 28 to 21. At that point, it wasn't as close as the score implies. The gamecocks were controlling the game. At the end of the game however, the Tar Heels managed to hold their own with the final score:

Gamecocks 45
Tar Heels 36

The late games brought more of the same as the faculty and the Hoyas locked horns. The faculty went all the way with

Mr. Jacobson the top scorer of the faculty with 18 points. Rankin Yeo led the Hoyas in scoring with 18 points. The final score:

Hoyas 41
Faculty 57

The Hookeyes and the Trojans were the other game on Wednesday night and this one proved to be a tough, physical game. At the half, the Hookeyes were up 41 to 26. An early second half rally by the Trojans closed the gap to within eight points, but thanks to the Hookeyes' career high of 20 points, Pete "The Hook" Thornburgh and his team pulled off a victory. The Trojans' big scorer of the evening proved to be the big man himself, "Big Wayne" Beams, with 24 points. The final score:

Hookeyes 70
Trojans 49

A look at these scores will show you that even though most of them are not very high, "B" league ball is exiting and fun to watch, so come on down and get into the act.

Scholarship file may mean \$ for you

by Nerida Taylor

Need money? Don't try the lottery; check out the new scholarship file. Student Affairs recently completed computerized filing of over two hundred scholarships and loans currently available to undergraduate students. Many students are eligible to apply for at least one of these tuition breaks.

Here's how it works. The listing is of privately funded sources not connected with the university. Each listing includes all the data necessary to request an application form: name, address, value, and necessary qualifications.

Many students who do not qualify for federal aid often assume that they are not eligible for any other tuition assistance. Not so. The criteria used in awarding these scholarships and loans vary greatly. Some are based solely on academic achievement rather than financial need, and many have looser criteria for establishing need than Cal and Pell grants. Awards are classified by the criteria needed to apply—minority, foreign, or handicapped status, for example. The offers are also grouped in accordance with the areas of study available on the La Sierra campus, as well as a few for graduate study, and some Loma Linda campus programs.

The majority of awards are scholarships ranging in value from \$500 to \$3000. A few are interest-free or GSL-type loans, so no one can afford to ignore these possibilities.

The complete scholarship file listing is available at Student Affairs (AD 225) as well as in all dormitories, Student Aid, library Reserve Desk, and the Recruitment Office.

The file has for some time been a high priority project of Mrs. Iris Landa, Assistant Dean of Students, and has recently been computerized by student workers. The computer program is "user-friendly," and allows for updating and sorting by classifications much more readily than a card file.



Gallery features Shona sculpture

"Shona art is one of the most extraordinary and important developments in contemporary art from Africa," according to UCLA's John Povey. First on the scene some thirty years ago, Shona art involves the carving of local stones into traditional cultural figures. The Shona tribe is found in the African nation of Zimbabwe.

La Sierra's Brandstater Gallery is hosting an exhibit of Shona art until March 20. The exhibit includes over 30 sculptures, some of which are for sale. The Brandstater Gallery is located in the new Visual Arts Center at the top of the La Sierra Campus of Loma Linda University. Gallery hours are Monday-Thursday 9 am-noon, 1-5 pm., Friday 9-noon, and Saturday 1:30-5 pm. Call (714)785-2170 for more information.

The following is a sample scholarship found listed under the qualifications of hispanic, sciences, engineering, junior standing with academic excellence:

Name: National Chicano Council for Higher Education
Address: Rafael Magellan/Tomas Rivera Center
710 N. College Ave
Claremont, CA 91711
Type: Scholarship
Value: \$400-\$13,000/year
Deadline: Nov. 8

Eligibility criteria: Hispanic, US citizens who plan to complete a doctorate degree so as to research and teach at the post-secondary level in engineering math, computer programming, or physical science. Award begins in Jr. year and continues until first year of graduate school. Based on GPA rather than financial need.

History in the making

by Jeff L. Anderson

Nearly everyone has an opinion about the recent events in the Philippines. The demise of the Marcos regime was watched with joy by many and with interest by all. Only a few, however, had an opportunity to take an active part in that historic weekend.

Frederick G. Hoyt, PhD, Professor of History and Political Science at La Sierra since 1955, was singled out to voice his opinions at a special conference called by the National Affairs Center in Washington, DC. This government-funded "think-tank" convened in closed session, allowed foreign aides, military intelligence personnel, and diplomatic corps officials to gain an academic perspective which will augment their "hands on" involvement. Terminal problems such as the Philippine population explosion, the Communist factor, urban plight, unemployment, and an obsolete Constitution were among the issues addressed.

Hoyt, an American-Philippine relations specialist, collaborated with eleven other experts (political scientists, historians, economists, and sociologists) from such schools as the University of Kansas, Villanova University, and the University

of North Carolina. These eleven scholars were divided into three panels. Hoyt's panel analyzed the forces and institutions that will play an important role in the future of the Philippines. The other two panels discussed likely and less-likely scenarios, and the implications of US policy as it relates to the Philippines.

These proceedings might have been somewhat bookish and routine, save for the tumult that erupted over Marcos' flight from Manila on February 25. The most dramatic events in this incredible political turnover occurred simultaneously with this forum.

"We were shocked at the rapidity of events," said Hoyt. "Throughout the discussions, we constantly were reminding ourselves to focus on the long-term rather than the short-term."

Though a variety of opinions were expressed by the respective scholars, the group as a whole rejoiced over the bloodless revolution. "Though Corazon Aquino has no track record, and the Filipino people themselves are faced with tremendous difficulties, I cannot help but be optimistic," said Hoyt. "They are a resilient people, whose future can only get better."

COLLEGE BOWL:



Third Estate

Alex Lian, Richard Myers, Steve Beglau, Mark Davis, and Glenn Thomas constitute the team that claims to represent the oppressed masses.



Gang of Four

Originally formed as the "Four Foolish Virgins," this coterie of freshman Honors students is made up of Herman Aldana, Ken Ballou, Paul Mallery, and Blair Bradley. Their name is "cool," they say, because it is also that of a punk band.



Criterion Cruisers

Hoping to follow in the tradition of the *Criterion* team that vanquished its opponents in College Bowl three years ago are Gary Chartier, Danny Kumamoto, Jan Holden, Ray Salvador, David Hoppe, and Tom Steineke.



Madame Curie and the Isotopes

"No brains, no headaches," or at least that's what these Chemistry whizzes think. The team, which comprises Patrick Elvin, William Akrawi, Angie Strickland, and Jeff Helms as an alternate, is named for the scientist who discovered radium.

Round I

Ædipus Wrecks—35, Gang of Four—70
 Criterion Cruisers—195, Bullcritters—40
 Madame Curie—85, Culture Club—45
 Third Estate—90, Cutbacks—25
 Wannabes—40, Space Fillers—30
 Absurdities—60, Ubiquitous Four—5

Round II

Criterion Cruisers—120, Ædipus Wrecks—35
 Third Estate—120, Madame Curie—40
 Absurdities—70, Wannabes—60
 Gang of Four—95, Bullcritters—60
 Culture Club—65, Cutbacks—35
 Ubiquitous Four—W, Space Fillers—L

GOING FOR THE GUSTO . . .



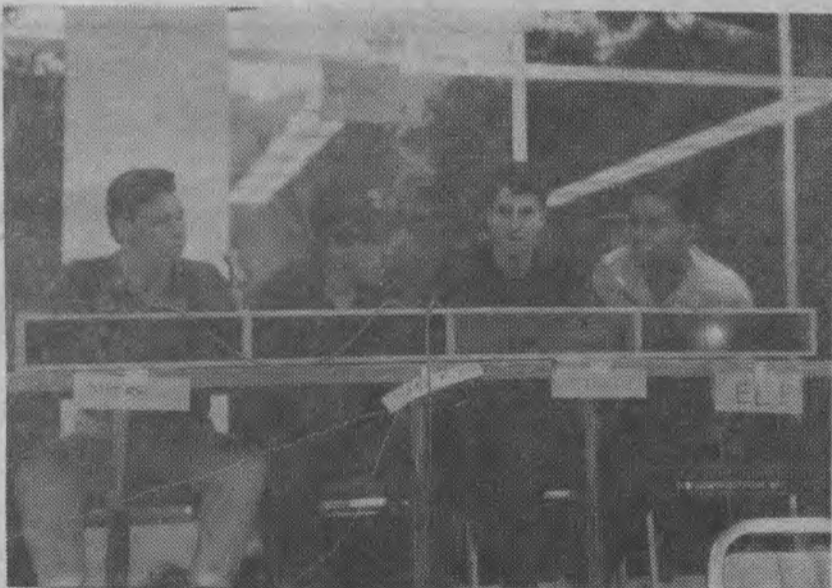
Absurdities

Unwilling to follow Mark Collins' lead, and call themselves the "Motley Crue," Mark, Sylvia Brower, David Doran, Kelly Peckham, and Paula Thomas finally settled on the "Absurdities." But why are they playing in the first place? For Paula, at least, the answer is simple: "I could never get a date on Thursday night."



Ædipus Wrecks

Last year's second-place finishers, the Psychclub team is captained by Rick Newmyer. The team, named after the famous Ædipus complex, also includes Curt Hardin, Harry Nashed, Maria Ramos, and Jon Finch. Their word of wisdom for their fellow students: NATO!!!



Wannabes

Mitch Williams, Chuck Hackett, Eli Bautista, Jeff Hancock, and Eric Martin "aren't saying we're intellectuals." But they aren't saying they're not either. No matter which way things go, their motto remains the same: "Never let them see you sweat."



Ubiquitous Four

"Trivia is omnipotent," they assure us; they, on the other hand, are mere cogs in the great wheel of the universe. Who are these self-abnegating seekers for Nirvana? Their team consists of Greg Frykman, Todd Trumper, Jamie Whedbee, Jeff Anderson, and Marty Habekost.

Round III

Criterion Cruisers—bye
Third Estate—105, Absurdities—95
Wannabes—70, Gang of Four—60
Ubiquitous Four—120, Ædipus Wrecks—40

Eliminated

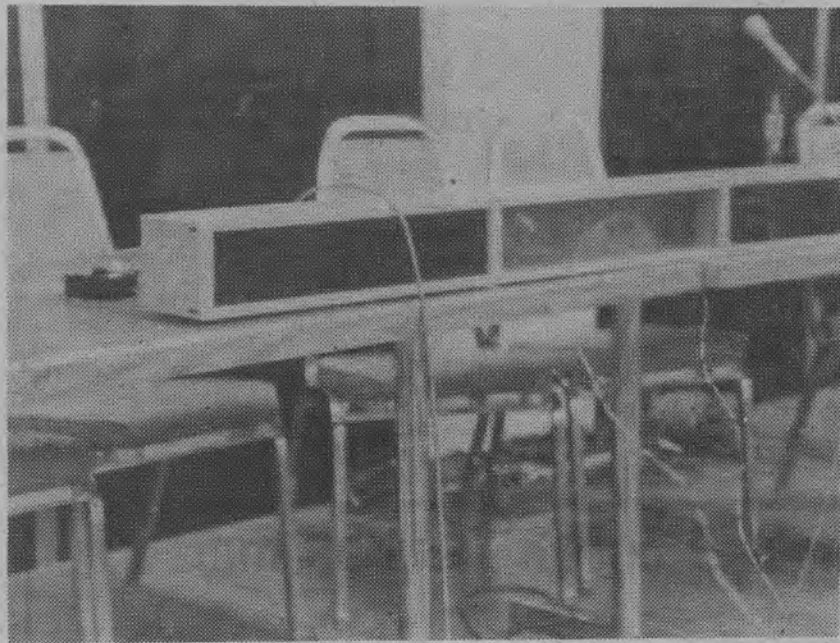
Cutbacks
Bullcritters
Gang of Four
Ædipus Wrecks
Space Fillers

... AND MORE



Bullcritters

Representing last year's *Criterion* staff, this team includes Peter Thornburgh, Frank Annino, Tim Mitchell, and Dean Northrop.



Space Fillers

"If you lose, stay out of sight for the next couple of days," according to Space Fillers captain Mike Poon. Joining him in asserting this profundity are Ray Foliente, Ronnie Basical, Choon Park, Carlos Garbutt, and Todd Sumner. A further statement: "Always have fun."

Culture Club

They're "just in this for the fun of it," say Patty Wong, Leena Mammen, Sandra Chai, Seema Agarwal, and Jackie Hodge. Confident that they have one chance in two million of winning, they chose their name because of their cultural diversity, not because of any particular interest in Boy George.

Cutbacks

Stanley Matsuda, Denine Paige, Carrie Engevik, Courtney Jackson, and Samuel Oh took their cue from recent developments here at LLU when they picked their name. The message a team spokesman wanted to convey: "the *Criterion* sucks."



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College Bowl moderator Kent A. Hansen

The right place, the right time

by Mark Ruybalid

There comes a time when people get tired of being kicked by the brutal feet of oppression." With these words, Martin Luther King wrote a page in history as the crowded Montgomery church erupted in a spontaneous outburst of emotion stored up for generations. The civil rights movement was born that night in Alabama. Four centuries earlier, in the small German town of Wittenburg, Reverend King's namesake, a stocky monk named Martin Luther, stirred a controversy which thousands had despaired of hoping for, and the Protestant Reformation changed the world forever.

Historians tell us that historical developments like this don't simply burst upon the scene and catapult to the forefront in the minds and lives of the people of a particular era. No, the time must be right, the conditions ripe for radical change. The politics, the economics of a place in time, intertwined with the social environment and the religious feeling in both pulpit and pew, all combine to set the stage for a monumental occasion which surprises even the chief participants. And as I studied these two great men of God this quarter (same week, different classes) I couldn't help but wonder about events taking place here and now in my school, and by definition, in my church as well.

I am referring, of course, to the recent Loma Linda University constituency meeting at which our student leaders courageously yet courteously stood for a worthy cause which had reason to be heard. I applaud them for the perseverance and maturity which I'm told they dis-

played. I applaud Richard Myers for his efforts in presenting this event before the La Sierra student body as exemplifying a new attitude in student government, an attitude of shared responsibility for the wholistic welfare of our school. Let us not close our eyes to the importance of what has taken place.

A portentous question has formed in my mind in the midst of all this: is there any deeper significance to these recent events? I wonder. While I know not the motives of those involved, I wonder if my generation within the Seventh-day Adventist Church is beginning to awaken a deeper reality, a reality much greater than the quest for power, pleasure, and possessions. I wonder if the great slumbering giant of SDA collegians is just now arousing to its potential destiny. But then I wonder if I'm just a hopeless dreamer.

At times I wonder if there are others like me who are searching for a cause worth living for and a life worth dying for. Or am I the only one who feels the pain of a crisis of identity in this institution, a crisis which seems to boil beneath the surface, rising from time to time in class discussions but never resolved? I sense a great impasse, a deadlock in Adventist history. From my vantage point, I see on all sides—in theology, church structures, and ethics—a stagnating pluralistic pool of ideas in desperate need of an infusion of fresh waters. I believe there is a God who stands ready to impart to us an identity, an understanding of who we are and why we are here. And I wonder if perhaps the time

has come to receive this understanding.

When the time was right, God sent His Son Jesus to a desparate world in need of His word, His touch, His blood. When the time was right, God sent Martin Luther to tear away the layers of superstition and uncertainty. When the time was right, God sent Martin Luther King to torture the conscience of the land of the free so that black men, women, and children might feel at home. And when the time was right, a student government at LLU-La Sierra expressed for me in a constructive way, to leaders whom I still respect, the loving concern for my school and my church which I felt powerless to express. And I thank them all.

Now you might feel that in some naive, ignorant manner I have grossly overstated my case, that I am completely misinformed and totally without clear perception. I respect your opinion if it is thus, but I beg to differ with you. I choose rather to appeal to the student body of this school to rise up, not in a rebellious clamor, but to a radical stand for just principles backed up by a restructuring of our own values away from petty, superficial concerns, to a mature commitment in Christ and a jealousy for the glory of God. Let's keep this moment of cautious unity alive. My greatest hope is that the time is right for a radical renewal in the spiritual and moral fiber of the La Sierra student body, indeed of the entire campus.

A hopeless proposition? Well, you see, I have a dream.

CALENDAR

**Friday
March 7**

5:45 PM: Sunset Meditations—Dorms
5:50 PM: Sunset
7:30 PM: Vespers, Church—John T. Hamilton Spring Concert.
Afterglow, Student Center.

**Saturday
March 8**

8:30 and 10:45 AM: Church, "So You've Been Saved" Bailey Gillespie.
9:30 AM: Sabbath Schools—Matheson, Student Center, Church Back Balcony.
10:45 AM: New Life Church, Matheson Chapel. "A Quality of the Eternal"
2:00 PM: CH 100, Sabbath afternoon film.
3:00 PM: HMA, Soul Church.
4:30-9:00 PM: Friends of Canada Reunion, La Sierra Campus Commons
8:30 PM: Alumni Pavilion. Come and enjoy an evening of beautiful music brought to us by the Utah Symphony. FREE tickets to all students, faculty and staff. Available at AD 204.
10:00 PM: OURS AFTER OURS has been cancelled due to lack of participation.

**Sunday
March 9**

8:00 PM: La Sierra Academy, Academy Gymnasium. "The Sound of Music" will be presented by the talented students of LSA today and tomorrow evening. Call 351-1445 for ticket information. All seats are reserved.

**Monday
March 10**

8:00 PM: The Monday Evening Art and Chamber Music Series, Visual Art Center, Brandstater Gallery, LLU/LSC. The Pacific Percussion Quartet with Gregory Lorenz, Theresa Knight, Marie Matson, and Paul Sternhagen will perform works by Bach, Correlli, and Surinach. Call 785-2170 for more information and tickets.

**Tuesday
March 11**

10:00 AM: Chapel, Church. This is a very exclusive chapel consisting of the musical talents of students. Let's all attend this special service.

**Wednesday
March 12**

8:00 PM: Glendale Centre Theatre, 324 North Orange Street, Glendale. A musical review, "Guys and Dolls" will be sung for your listening enjoyment this evening. Tickets are \$7.50. Call 818/844-8481 for reservations.

**Thursday
March 13**

Homecoming Weekend begins, March 13—18. Honor classes are 1936, 1956, 1961, 1976. For more information call 785-2492.

4:30 PM: Cossentine Hall, Harry Schrillo Seminar: "Counselor Education".
7:00 PM: Consumer Related Sciences Building; Child Development Seminar.
7:00 PM: The Commons, Alumni Banquet.

**Friday
March 14**

8:00 AM: Jurupa Hills Country Club, Alumni Golf Tournament.
10:00 AM: Brandstater Gallery, Religion Seminar.
11:00 AM: Cossentine Hall, Schrillo Faculty Lecture.
5:56 PM: Sunset
7:30 PM: Collegiate Church, Vespers. Special Alumni Service.

**Saturday
March 15**

9:15 AM: Collegiate Church, Sabbath School.
10:45 AM: Collegiate Church, Gary Ross, speaker.
1:00 PM: The Commons, The Annual, Yummy, Alumni Potluck!
2:00 PM: AD 210, English Department Seminar.
2:00 PM: Cossentine Hall, Museum Open House.
3:00 PM: Collegiate Church, Men's Chorus Festival
4:30 PM: The Commons, Honor Class Reunions.
8:00 PM: Hole Memorial Auditorium, Alumni Concerto. Works by Rachmaninoff, Beethoven. Hear this beautiful repertoire, FREE.
8:00 PM: Alumni Pavilion, Basketball game. The FIRST—EVER basketball game between the alumni and current students. Come on down for this exiting event. It's FREE!

**Sunday
March 16**

8:00 AM: College P.E. Field, The Alumni 5K and 10K run. All students, faculty, and Alumni are eligible to join this March 16th race. Pick up your application at the P.E. office, at the Alumni Office (AD 232), or call x2085 or x2492.
9:00 AM: Alumni Pavilion, Sports Invitational.
9:30 AM: San Fernando Hall, Phipus Seminar.
2:00 PM: Consumer Related Science Building, Child Development Seminar.

When they were young(er)

Editor's note: Two issues ago, Janelle Albritton commenced a description of how various faculty and staff couples met. Here, she concludes her account.

by Janelle Albritton

Last of all, I spoke to the Landas who are obviously well in step with each other. Their comments and answers paralleled, even though I spoke to them separately.

Leaning forward on her conference table, Mrs Landa, the Associate Dean of Students, smiled brightly. "We never dated in college. I worked in the library, and he always came to the front desk with a huge armload of books. He had to sign each one of those cards, so I saw the name 'Paul Landa' everywhere it seemed. Little did I know that I would someday be Iris Landa."

They always went out with other friends, doing things all over town. But then, "he started calling me. We began to go on dates without the rest of our friends. I knew he planned to leave Australia to pursue his studies in either England or America. As I realized how attached I was getting to him, I got scared. I didn't want to get too close to him because I was afraid of getting hurt when he left. I knew this was an understood yet unspoken question in both our minds. I didn't want him to leave me, and I knew his studies were very important to him, and I didn't want to get hurt. Then, out of the blue, he asked me to accompany him to America. I was totally shocked." This question obviously equaled a marriage proposal. In a year and a half, they married, and a year and a half later they left for America.

"For a long time, I saw myself as Mrs. Paul Landa. Not until I completed my Masters did I realize my individuality. When I grasped a self concept for the first time, I had much more confidence to do things on my own. I was proud to say, 'My name is Iris Landa.' Before I was known simply as Paul Landa's wife, but now it's so much more than that."

"Here, on the same campus we are both busy people—yet I have my job, he has his." They share career-related gripes, triumphs, and advice. "We do have professional disagreements, and that's perfectly okay for both of us."

Her husband, Paul Landa, is Professor of Religion here on campus. He gave sentiments similar to his wife's. "We disagree, but each of us knows to not take it personally. Even if our professional lives. We never fight. Never. We communicate our feelings and opinions. A relationship is hard work. It's very easy to find faults and criticize things not seen during courtship. But keep communicating, and the bonds will strengthen. You reach a point of being able to predict the other's actions, and you feel comfortable with it. Every man and woman who fall in love know it's great. But staying in love and knowing its growing, well, that's the best. Be sensitive to the other's need. Take out time in your schedules for each other and don't let anything interfere."

"Yes," he smiled slowly, "I definitely recommend falling in love. It's great!"

LSA presents "Sound of Music"

"The Sound of Music," an all live musical by Rogers and Hammerstein, will be presented by La Sierra Academy on March 8, 9, and 10 beginning at 7 PM each evening.

A cast of 50 academy and elementary school students, directed by counselor Florence Adams, will perform on the stage of the academy gymnasium.

Band instructor Nestor Zamora will conduct a 29-piece orchestra. Since last summer, a staff of 70 people have been working on this musical production. The program is under the leadership of Edwin Zackrisson, PhD, academy religion instructor.

Proceeds from the "Sound of Music"

will go toward a new performing arts society that will distribute funds for various school programs, such as a K-12 Suzuki violin program.

Admission is \$5 for ages 10 and up, and \$3 for those under 10. All seats are reserved. Further information may be obtained by calling the academy office at 351-1445. The academy is located at 4900 Golden Avenue, Riverside.

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I.T.

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CRITERION

Volume 70, Number 22
v. 57 no. 15

Loma Linda University, Riverside, California
"A College of Character"

April 1, 1999
1986

Pope Delivers Chapel Challenge



Pontifc Peter II congratulates White Student Club President Max Von Sydow on his decision to enter the priesthood.

Class of '99 Officers Elected



The officers (from left to right): Abdül'Alhazred, Moses Maimonides, Hassari Abu-Bekr

Hessel Calls For End To Student Protest



Dean of Students William H. Hessel

Counselor Smith explains it all to Bob Wozniak



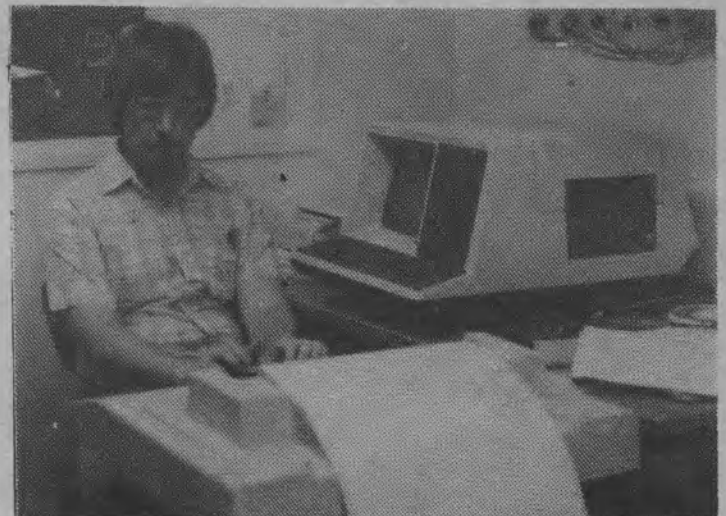
Counselor Ron Smith and Student Bob Wozniak

Seniors Win Monthly Chapel Dash



Senior Class President Deng Xiaoping crosses the finish line in monthly chapel dash.

Grant Uses Computer System



Bob Grant Using the Computer System

LETTERS

Editor:

The administration's attitude toward chapels makes me downright furious. Ever since 1995, when we started pushing to expand the monthly chapels from the present ten minutes to at least two hours (three times a week) LLU administrators have blatantly ignored us.

The Dean of Student's official stand on chapels has been "Don't go; you don't have to." This flippant remark has infuriated me and my girlfriend, Sing. Why, only fifteen years ago, when REAL men dominated our University's administration, such a remark would have been unheard of...would Ricky Williams have uttered such words?

Editor:

The tide of liberalism that has swept our University's Administration recently is the worst thing to happen to our campus since Versatron. I mean, really.

I mean, it's like here my parents are spending \$38,000 a year to send me to a Christian college, but the University doesn't even seem to care about Christian standards.

I think it's time to bring back required attendance at campus worships -- not for the students, but for the ADMINISTRATORS!!!!

Sincerely,
Hyu Chong Sing Wong Ding

Editor:

Surely you, like I, have battled the crowds outside the Collegiate Church while trying to get a seat for the monthly chapel service. My question is, 'Is chapel attendance REALLY worth the hassle?' Before you crumple up this newspaper in disgust, please let me explain.

I think the University Chaplain's office needs to reexamine its priorities. Is chapel supposed to entertain or uplift? Frankly, the circus-like atmosphere which has pervaded recent services leads one to wonder whether attendance is really worth the \$20 admission fee. Recently, students sat in stunned silence while Chaplain Eric Scott spent

five full minutes promoting his new line of diamond-studded trumpets, complete with new advanced pressure-relief valves. And the monthly offering for operating expenses of the Anees Haddad Special Forces Combat and Tactical Team, dedicated to the advancement of liberalism in the free world, is growing redundant.

I think I speak for most La Sierra students when I suggest that the administration consider a return to the healthy conservatism of the 80's.

Sincerely,
Hyung Lung

CRITERION

Editor Klaus Von Bulow

Vice Editor Ernst Stavro Blofeld

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Advisor Lynn Candy

The *Criterion* is the official student publication of Loma Linda University, designed to assist the University administration in the creation of a wholesome, growth-oriented climate conducive to the fulfillment of the University motto—To Make Man Whole.

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Jane P, Gladwyn

♥ "Wow!"

Melissa F, South



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Moshe Perez—Salvadoran terrorist interviewed on last year's Final Experience.



LLU student chops wood for heat—a typical experience on the Final Experience.



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La Sierra Awaits Opening of Ther-n-Bak Space Center

Years of delay and vacillation on the part of both NASA and LLU administrators have prompted many to wonder whether the proposed Space Center would ever become a reality. Plagued by cost overruns and scoffed at by critics, NASA's proposed relocation of its Cape Canaveral headquarters to the property formerly occupied by La Sierra College's Dairy Farm (closed by the city health department in 1987) raised eyebrows all over the world. Yet on April 23, 1999, it appears this dream will finally become a reality.

A primary barrier to the NASA move came from La Sierra's Adventist community, many of whom felt the base would attract 'the wrong kind of neighbors.' It was thus not until early 1995 that NASA and LLU officials, in cooperation with a local entrepreneur, were able to reach an agreement. "We owe everything to Tim Banning and his 'Ther-n-Bak' travel agency," exclaimed one jubilant NASA administrator following the historic meeting. After approval by the General Conference Office of Legal Counsel (and the White House), the contract, which allows Banning exclusive control over scheduling and booking of the west coast shuttle fleet, was signed before representatives of the international media in the old Rancho La Sierra milking room. "Gentlemen," announced University President Gary Bradley, "Soon these crumbling walls will be replaced by the gleaming shafts and shining portals of the world's most advanced space center; the very hub of America's shuttle fleet." (Bradley read from a prepared statement)

Banning, for his part, was equally elated. "Anywhere on Anything that

Moves,' that's always been our motto...the new Ther-n-Bak Space Center will provide our clients with the opportunity to commute between vacation spots on Mars and Venus with minimal delays and no stopovers." The shuttle service will also feature direct service to Pluto, where dissidents Desmond Ford and Walter Rea were banished in 1989.

Not everyone welcomed the news, however. "I thought NASA's decision to send a baboon up on the first Ther-n-Bak shuttle was disgusting," said animal rights activist Elmer P. Smelmer. The baboon, a human heart beating in its chest, is currently undergoing physical therapy at the Loma Linda University Medical Center following a historic xenograft operation.

NASA officials, however, continue to elaborate on the benefits of their new site. "We were set back initially by the almost impenetrable layer of cow (noun deleted) on the La Sierra site," said one engineer. "Then we realized what a dramatic cost-saving opportunity we could create by utilizing the hard surface for our shuttle runway rather than pouring cement."

With La Sierra gearing up for the gala opening ceremony later this month, the *Criterion* hoped to obtain comment from Tim Banning regarding his plans for the event. However, upon contacting his New York, Zurich, Los Angeles, London, and Honolulu offices, it became clear that Banning was unavailable for comment. (A staff member at the Nairobi, Kenya office said he thought Banning was 'flying somewhere.' Questioned further, the staff member responded "He's either headed 'ther' or 'bak.' We never know which.")



A maze of controls frustrates Mission Control Analysts Bob Brinsmead and Don Davenport at La Sierra's new Ther-n-Bak Space Centre. (UPI)



Gleaming fuel tanks hide beyond barbed wire at La Sierra's new Ther-n-Bak Space Centre. (AP)

GRAND OPENING The College™ Mall

The latest addition to the LLU-La Sierra Collegiate College™ Complex (LLULSCCC)

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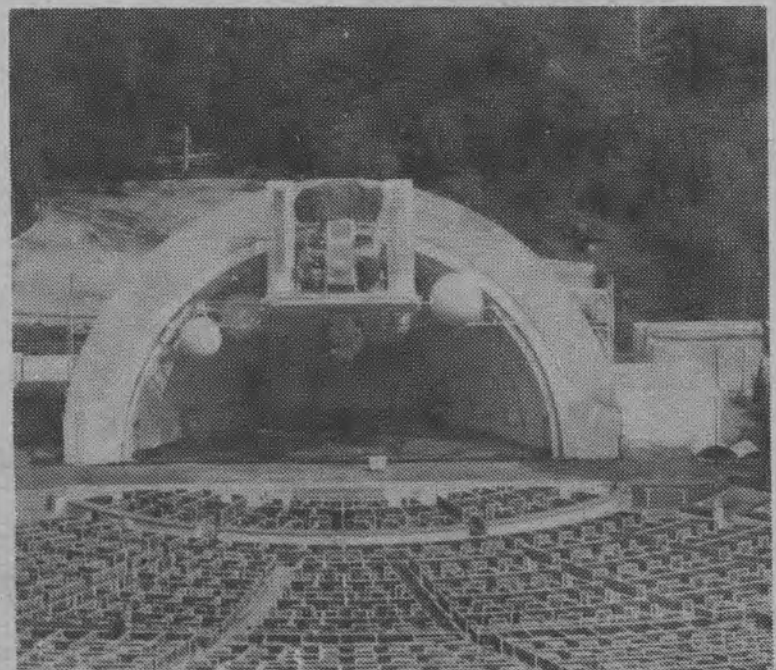
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Bradley Bowl highlights Collegiate College™ Complex opening.

Haddad Centre Expands Meaning of "Conservative Education"

University President Gary Bradley commended Dave Hilbers, Coordinator of the Anees Haddad Combat Readiness Centre, for his tireless work in making LLU a beacon-light for free world involvement in the worldwide assault on the Red Menace. Said Bradley, "It's through the tireless work of people like Dave that world peace and freedom from government economic regulation may someday become a reality. As more and more LLU students are drafted into the People's Combat League of North America, the preparedness afforded them in the Haddad Centre can only help make LLU's name known throughout the armed forces of the world, a field previously untapped by campus recruiters."

Lawrence D. White, History Department Chairman, expressed his delight at LLU's new awareness of its place in world affairs. "For too long," said White, "our campus has been perceived as a haven for wimps. Now, with the establishment of this Centre, we have delivered a message to our potentially aggressive neighbors that we will not tolerate interference with our affairs."

Some have perceived White's remarks as threatening LLU's affiliation with the world-wide sisterhood of SDA colleges. Among these is Rick E. Williams, General Conference President. According to Williams, "I knew that, as soon as I left LLU, the decline I foresaw would come to pass. If Gary Bradley knows what's good for him, he'll get rid of this Haddad Centre thing before the

next Board Meeting. Or else."

The purpose of the Haddad Centre is to enable LLU students to develop the combat skills they'll need to survive in today's dog-eat-dog world. According to Bradley, "Y'know, if this thing really catches on, we might really have something here." (Bradley was not reading from a prepared statement.)

US Army Recruiter Manfred Von Richtofen, reached by phone at his New Delhi office, said: "I know of no institution which can even begin to compare with . . . uh . . . [cough] your school's commitment to keeping the arms race alive and running."

According to others, though, the Haddad Centre is an abomination. Charles Teel, Jr., University Vice-President for Public Relations and Development, expressed his disappointment that "in this era of international tension, it is disheartening to me that Gary Bradley would, in the name of God, but with allegiance to Mammon, lend his support to a program designed to further global annihilation and racial discord."

Many students are apathetic about the Haddad Centre. Chandra Wackramasinghe, ASLLU Vice-President, noted that since many students are not US citizens, the draft does not apply to them, and they are therefore not in need of the skills provided by the Centre. Said Wackramasinghe, "Since many students are not US citizens, the draft does not apply to them, and they are therefore not in need of the skills provided by the Centre."



PE Department Chairman Walt Hamerslough explains the subtleties of "posterior blade interjection" to Haddad Combat Readiness Centre trainee.



Trainees give it their all on the Siberian Snow Survival Simulation course at the Haddad Combat Readiness Centre.



LLUMC announces newest xenograft success.



Trainer Stan Blodgett releases his attack dog, "Killer," on the grounds of La Sierra's new Anees Haddad Combat Readiness Centre.

Myers Withdraws Bequest Funds; Criterion Indicted

In the thirteen years since his graduation from La Sierra, former ASLLU president Richard Myers has suffered a meteoric rise in his legal and political careers. After building a successful legal malpractice, Myers ran for—and won—a seat in the United States Senate. Most remarkable of all, however, has been the change in his political beliefs since college. An outspoken liberal who challenged authority during his stay at La Sierra, Myers has subsequently become an outspoken conservative who unquestioningly supports all decisions of the Robertson administration. In the following interview, Myers discusses his political conversion, his career since graduation from La Sierra, and his recent decision to stop the enormous flow of finances from his lucrative law practice to the University. Myers refused to be interviewed by anyone from the *Criterion* (calling it a “filthy, smut-ridden, lying, pinko-liberal rag”), but we were subsequently granted an interview after we switched stories, and told him we were from the *National Enquirer*.

Enquirer (actually the *Criterion*, remember?): Senator Myers, could you explain for us the events surrounding your conversion from liberalism to conservatism?

Myers: Sure. One evening at my law office, after I'd been working very late on a brief for a case concerning the defense of a physician faced with illegal abortion charges, I was struck over the head and rendered momentarily unconscious. When I came to, all I could see was the blinding, bright light. A voice out of nowhere was saying, “Richard, Richard . . .” It was . . .

Enquirer: Who?

Myers: Jerry Falwell. That night, through persuasive speech and action, Jerry convinced me of the evil in my liberal beliefs and persuaded me to become a conservative. Jerry saved me from eternal damnation as a liberal.

Enquirer: Sounds like you were beaten, interrogated, and deprogrammed.

Myers: Absolutely not! As both Jerry and Jesse—that's Jesse Helms—say, we conservatives never force anybody to do anything. All we do is explain God's will to people, then guide them towards obeying it. We **never** use coercion.

Enquirer: So your proposed bill—the one that would outlaw contraceptives as a form of covert abortion—is actually an enunciation of God's will, rather than an act of coercion for the general populace?

Myers: That's right. We decided that nobody should be denied a chance at life, even if that person didn't quite exist yet. Therefore, contraception is an immoral form of covert abortion.

Enquirer: Then it follows that life really begins **before** conception?

Myers: Uh . . . yes it does.

Enquirer: This was . . . revealed to you?

Myers: Uh . . . yes.

Enquirer: How?

Myers: Look, are you sure you're not from the *Criterion*?

Enquirer: Senator Myers, would you tell us briefly how you decided to go into politics after graduating from college?

Myers: Well, I had already corrupted my morals in law school, the security job at K-Mart fell through, and I really wasn't doing anything else, so I thought “why not?” The rest is history, as they say.

Enquirer: About your recent decision to cut off the financial support you had been giving to Loma Linda University. Could you fill us in on the reasons behind your decision?

Myers: Certainly. Since I left the La Sierra campus in 1986, the mood of the University has decidedly taken a turn for the worse.

Enquirer: Meaning?

Myers: Meaning that a disgusting liberal bias has crept into the school administration, which expresses its vulgarity through puppet student publications!

Enquirer: Like the *Criterion*?

Myers: (wincing again, and clenching his fists) Yeah! And the ASLLU has been manipulated as well. Why, did you realize that, only last month, with full administrative support, those little heathens actually proposed the abolition of required worships *and* allowing shorts to be worn to class, in the very same “student” Senate meeting!!! I mean, it's bad enough that married couples are allowed to cohabit together on campus, but this! (He stops, too choked by emotion to continue.)

Enquirer: Are you sure these . . . innovative . . . measures were really sponsored by the administration?

Myers: But you should see the things that are published in the *Criterion*. Next thing you know, they'll be printing pictures of students drinking Coke, or of girls in swimsuits, or some other corrupt, immoral activity.

Enquirer: But haven't the students on the La Sierra campus violently changed the editorial staff of the *Criterion*?

Myers: That's not the point—the administration still supported the . . . trash the paper was spewing forth. Awful—just awful!

Enquirer: So you'd like LLU students to follow your example instead?

Myers: Absolutely! Stifling every manifestation of liberalism is the only way for our church and our nation to survive. Like Jerry says, if people would just stop asking questions, and simply believe what their

spiritually-guided leaders tell them, we could put morality and the fear of God back into the basic institutions of our society—that's what made this country great.

Enquirer: And since La Sierra was allowing these liberal manifestations, you decided to cut off your financial support?

Myers: Exactly. I cannot appear to condone the corruption of youth.

Enquirer: And the *Criterion* was playing a major role in this corruption of youth?

Myers: Definitely. I think the *Criterion* played the largest part, in fact. I withdrew my funding because the University and its publications were not living up to the standards I think are basic to the traditional American values I know all right-thinking people support.

Enquirer: Senator Myers, some people are saying that you sell Barbie dolls on the floor of the Senate . . .

Myers (paling): Who said that? Who's saying that!?

Enquirer: I dunno. I sure am. So are several of my informed sources.

Myers: How could anyone say that about me, an upright, moral national leader?

Enquirer: Is the allegation correct?

Myers: No, it's wrong—that's for sure! Let me make on thing perfectly clear: I am **not** a creep!

It was at this point that the interview broke down. Myers became inexplicably hostile, and began phrasing his answers in terms which we found unacceptable, unprintable, and downright insulting. He also began throwing things. During our rapid exit, however, we noticed one last thing: a small, plastic leg protruding from beneath the Senator's office sofa.



Richard Myers and bemused “Enquirer” reporter.

Editor Explains: No April Fools

So—it's April Fool's Day again. And you expected another one of those "funny" attempts at satirizing the basic values on which our University was founded, did you? Well, expect again. As many of you may know, this newspaper has for some time functioned primarily as a mouth-piece for University President G. Logan Bradley, and Dean of Students W. H. Hessel. These two men have used the power of their offices to attempt a conversion of LLU into the

kind of spineless pseudo-evangelical university their counterparts in the World now preside over. Well, student government will not be their puppet again.

Last week, over the veto of our wimp student government President, the Student Senate voted to remove Brad Luchampski as *Criterion* Editor. In his place, they decided to appoint . . . me. As part of my campaign to clean up the *Criterion*, I have chosen not to produce a so-called "April Fools" issue.

While I have honored the advertising contracts entered into by my predecessor, I have no intention of carrying on any of the other traditions set by his group of incompetent liberal morons.

This is a time for seriousness. I firmly believe that the facts speak for themselves. They need no satire to highlight them. So we're printing the facts as they are, from here on out. See how you like them onions, you liberal pinkos.

What To Do With Your Gripes

Restraint is the key to all success. Change can only be obtained by slow and friendly interaction with the controlling system. The motto of all students here at LLU/LSC should be "work within" rather than "work against."

Highlighted by the recent dorm riots and chapel protests, student militancy at LLU has reached a nearly uncontrollable level. As President of the Student Association, I beseech all of you—plead with you—to put aside your active, vocal, antagonism for a more peaceful, less involved approach. Last week thousands of you students at LLU held a sit down across Pierce Street. And for What? Just to protest KSGN's playing of a little good, wholesome Christian rock. And then, only yesterday 5,000 dorm students walked out of their rooms, sleeping bags and

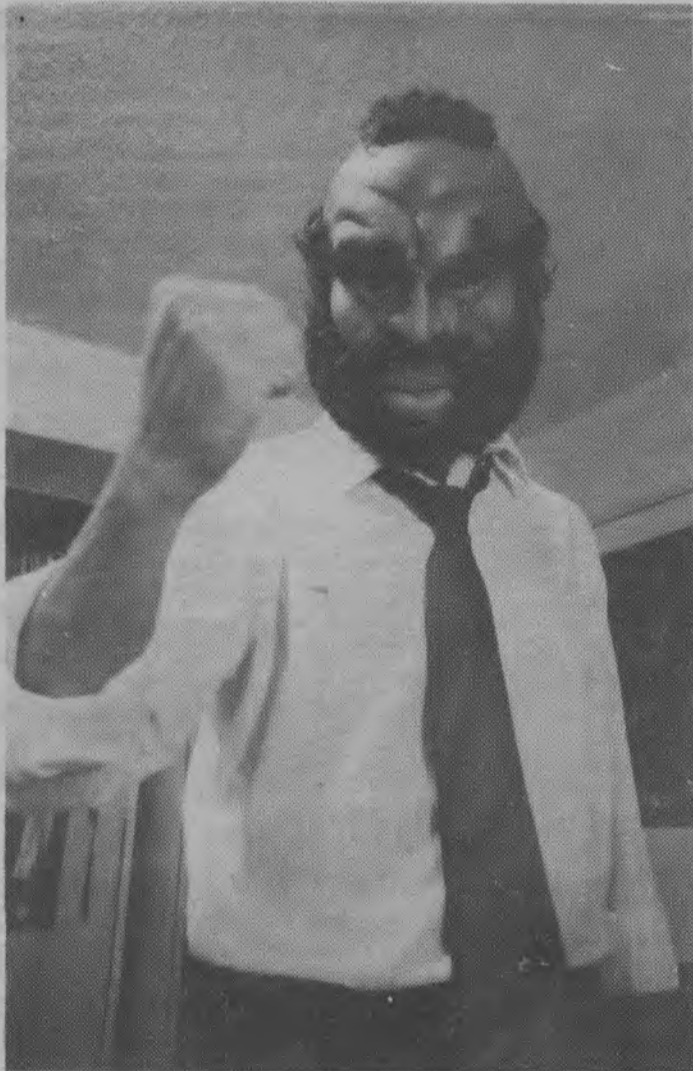
all, and camped on the mall for two days straight in an attempt to reverse administrative coed dorm policy!

Frankly my misguided friends, I am appalled. This self-righteous, neo-fascist attitude is hardly appropriate for intellectual, liberal minded college students. I am not alone in my condemnation. The Dean of Students feels quite the same way. "Activities like these are just not representative of the kind of school or the type of students we want here at LLU. This just doesn't help make us the kind of place we want to be," he has mentioned to me on many occasions.

Seriously, let's analyze what all this wasted energy does for this university. Others outside our little ghetto will think we are some kind of religious fana-

tics. We must not be so closed-minded. It will lead to intellectual stagnation. Honestly, co-ed dorms are not really that bad. They allow for a wholesome interaction between the sexes that, ten years ago, was totally suppressed. They greatly simplify administration of the dorms. Illegal late leaves and suspensions have decreased tremendously over the past number of years. Come on, we must remember that morality is relative.

There is no need to get all hyped up and involved in these extremist positions. If you've got a gripe, just keep it to yourself.



Notre Dame Theological Seminary Recruiter Rudolf Bultmann reacts to news that he is to address another session of La Sierra ministerial students.

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RICK E. WILLIAMS STORY

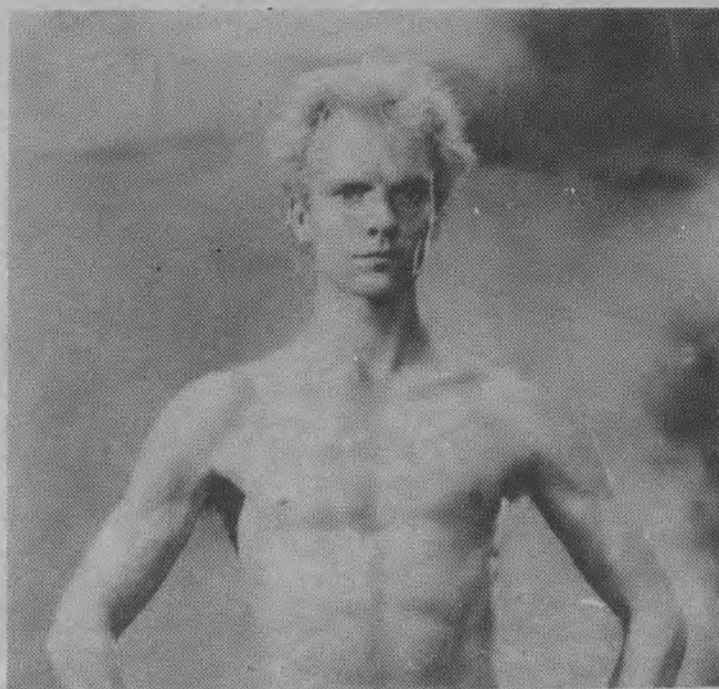
Do you REALLY know Rick E. Williams?

Do you WISH you did

Rick E. Williams is the hard-driving President
of the General Conference
of Seventh-day Adventists

But once, he was the hard-driving
Dean of Students at La Sierra

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TRUTH about this
Great American Administrator



"Sting's Rick is sensual, sizzling . . ."

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Mike Hoare, *Soldier of Fortune*

Filmed on location at the La Sierra Ther-n-Bak Space Center, Rio Lindo Academy,
Moscow, USSR, and Boise, Idaho

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Rated

R

No admittance

La Sierra Criterion

25 April 1986

Loma Linda University, La Sierra Campus

Volume 57, Number 16



Another one bites the dust

by Richard Myers

Agenda Item 7. Administrative Discontinuation: Nelson Thomas, Associate Dean of Men, La Sierra Campus. Effective June 30, 1986. "All those in favor, say aye. All opposed no. It's carried." Translation: By action of the Loma Linda University Board of Trustees, Nelson Thomas has been fired. The explanation given for this dismissal: Dean Thomas is another casualty of the financial crisis that has rocked the La Sierra campus.

See page 4

HANG 'EM HIGH
A parable

**A FEASIBLE
PROPOSAL?**
Greg Frykman schedule proposal

The Audience

by Chris Ingram

What are we doing? We live our daily lives, working, playing, going to school, all of us have our parts to play. Through out the world we are doing what we are supposed to do. Some live rich lives, others poor. Some just exist, others die. Some of us are involved in the most exciting parts to be played—great travel adventures, leaders of nations, cops and robbers, spies, astronauts, military heros, doctors. Maybe the Viewers find the ordinary people exciting also? Just maybe. Sometimes I wonder, what are we doing? We think that we choose everything that we do. We decide how we want to live, where we want to work, and who we want to marry. Or do we?

This planet, (so named by us) that we live on is surrounded by other planets; a sun to give us light. This vastness we call space is where the Viewers live. In the blackness of space there is an instrument we call the sun, the purpose of this instrument is to project light on a screen that we call Earth. Once the light strikes Earth it

is reflected into space so that the Viewers will be able to watch, and be entertained. The Viewers have set their screen up well, from their angle they can view the actors and props continuously. The Viewers can peer into any show they want to. This depends on how much they want to be entertained. They can view people at home doing house work, kids playing, or murders, fights, hunger, wars, and death. It is their choice what they want to watch. They do have an unlimited variety to choose from.

These viewers thought of everything. They provided the actors with the means to create any prop imaginable. This truly extends their viewing pleasure. And I still wonder, what are we doing? Every choice we make to better ourselves, to get a better job, to live a more exciting life style, we do for the enjoyment of the Viewers. We are just actors playing the parts we were born to.

I think we owe the Viewers a show, we wouldn't want to disappoint them. After all, they are THE AUDIENCE.



David Hoppe, *Criterion* office manager, is recovering at Riverside General Hospital from injuries sustained as a result of a Friday night automobile accident. The *Criterion* solicits your prayers for David and his family during this trying time.

La Sierra Criterion

25 April 1986
Volume 57, Number 16

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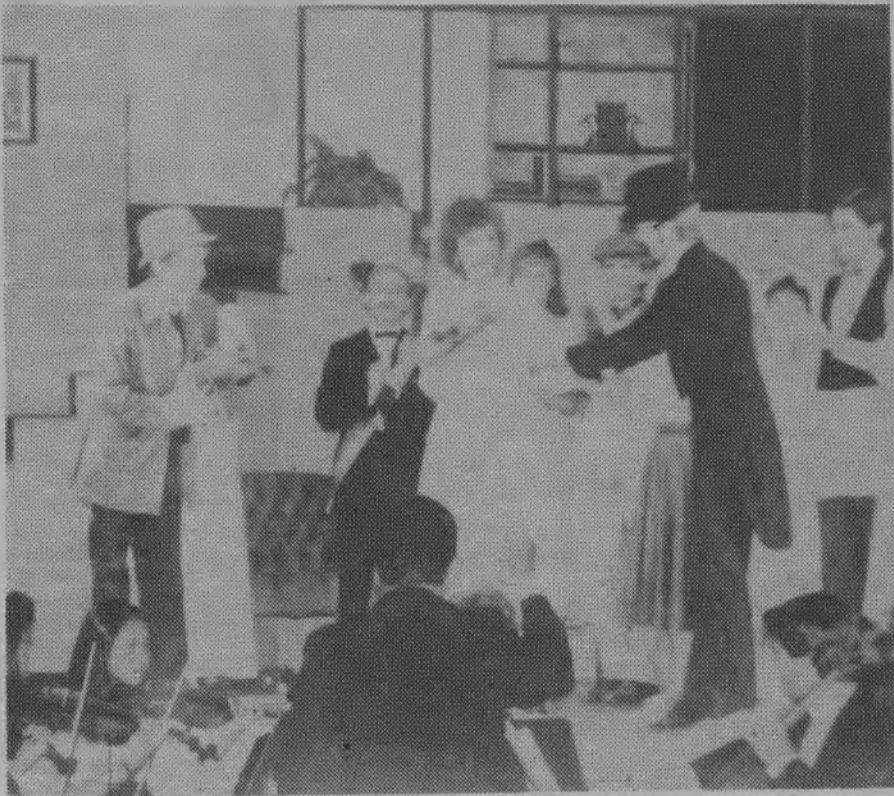
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Sunday	10:00 AM - 2:00 PM
Monday	By appointment
Tuesday	By appointment
Wednesday	6:00 AM - 10:00 PM
Thursday	1:00 PM - 5:00 PM
Friday	10:00 AM - 11:00 AM
Saturday	By appointment

FESABill Feasible?

by Greg Frykman



My Fair Lady

by David Doran

Any production of a musical as well known and demanding as *My Fair Lady* is sure to be a monumental undertaking. Understandably, then, the rendition of George Bernard Shaw's play, *Pygmalion*, put on by UpStage at Loma Linda University/La Sierra contained its fair share of imperfections. The overall production, however, speaks loudly for the increasing excellence in drama productions at this University; many would agree that it was well worth the four to seven dollar admission price.

My Fair Lady tells the tale of an eccentric phonetics professor, Professor Henry Higgins, who attempts to mold a common London flower girl, Eliza Doolittle, into a woman fit for royalty. He ends up succeeding, yet the "flower girl" finally comes to realize her own self worth. The roles are representative of bigger issues of the time such as male chauvinism and the womens' rights movement. Besides Professor Higgins and Eliza Doolittle, other main roles are: Alfred P. Doolittle, Eliza's father, Mrs. Higgins, the professor's mother, Col. Pickering, the professor's colleague, and the professor's maid.

The play was performed five times beginning Saturday night, April 12, through Sunday, April 20 in Hole Memorial Auditorium. Producer/Director Ken Matthews head of the UpStage production company, an English professor at LLU/LSC, is also responsible for producing the play *Antigone* last year and the *Man of La Mancha* two years ago. UpStage was formed in 1983 as a result of drama performances during one of Matthews classes.

The cast for *My Fair Lady* is composed of community members and students at Loma Linda University. Auditions for open positions were held in December of last year, with practice beginning the first of this year.

Mark Hamilton, an employee in the

counseling department, landed the starring role of Professor Higgins. Hamilton's truly inspired portrayal of the eccentric Professor was largely responsible for elevating the production to a more professional level. Marty Habekost's outstanding characterization of Eliza's father, Alfred P. Doolittle, gave this production another uplifting infusion. Habekost, a student here at LLU/LSC mastered the strong cockney accent and happy-go-lucky nature of his character.

The leading role of Eliza Doolittle was adequately filled by Hazel Holland, a member of the community. Holland switched smoothly from her cockney accent as flower girl to her prim and proper accent as a English lady. The performance suffered somewhat, however, from her sometimes below par vocals. Yet her overall performance, especially her acting, overshadowed her other faults. Other good performances came from Ligia Radoias as Mrs. Higgins and Mary Gilbert as the persnickity Mrs. Pearce, Professor Higgins maid.

A great deal of effort went into choreography, costuming, and set design. The set was ingeniously designed in such a way that the background could be "flipped over" to transform it from one scene to the next. Creative use of the curtain also allowed for a more professional, efficient use of the limited space on the stage in HMA. All costuming was authentic from the period.

Proceeds from the play will go towards a scholarship fund set up by the Friends of Loma Linda University, La Sierra Campus. Friends is a community organization founded to promote a greater awareness of LLU in the Riverside area.

Musical accompaniment was provided by an orchestra under the direction of William Chunestudy. Lighting was set up by Larry Arany, communication professor.

Did you like your final examination schedule last quarter? Or the quarter before? Or all last year? Probably not! If you're like most students you had 7:30 am exams, and maybe even three exams in a row on Monday, starting at 7:30 am!! Well, such misfortunes befell me. This whole school year I had three exams on Monday . . . in a row! After hearing that several other students besides me were also distressed, I decided to do some checking up.

Shocking facts

I compiled schedule data for the fall and winter quarters of this school year and the **Facts shocked me. Virtually every student had a 7:30 exam!** Furthermore, there were many students who were "mega-stressed out" on Monday. **341 students had 3 exams . . . on Monday . . . in a row . . . starting at 7:30 in the morning!** This bothered me, especially when there's a whole week in which the exams could be spread out. I knew right then that with our solid effort, the high tuition we pay, and declining enrollment, we deserved a change quickly

Who's Responsible?

Who is responsible for this nightmare of an exam week schedule? The administration is not necessarily at fault, because no one had any idea how bad things really were, and such a study had never been done before. Instead the exam schedule just more-or-less evolved, with little attention paid to how many students were being adversely affected.

However, the administration is now aware of the problem. When Dean Anees Haddad and Dean Harold Fagal saw the facts, they realized the travesty and agreed that change is due!

With this encouragement I set about proposing a change. Six criteria were used in my consideration of a solution (please refer to the Exam Schedule Summary):

1. **no major exams until 10:00 am** (so we all don't have to get up so early, and still leave time for us to review that morning);
2. **at least a three hour break between major exams** (to give us a breather in-between exams);
3. **No placement of large exams on**

Thursday (so we can all leave as early as possible);

4. **don't touch Tuesday—still leave it free** (so we all can relax between big exam days and prepare for upcoming exams);

5. **No evening exams** beyond what's already scheduled (so we can enjoy the time off and study for the next day's exams);

6. **Make as few changes as possible** in the current schedule (to keep the changes that are made easier on everyone concerned).

The proposal I have prepared for effecting a change based on the highlighted criteria, is called the **Final Examination Schedule Amendment Bill, or FESABill** for short. Your senator has a copy of the bill for your consideration, so please make use of it for more information.

The basic changes effected by this **FESABill** benefit the vast majority of students and faculty. Let's look at the advantages. First, by referring to the proposed Exam Schedule Summary, you can see the effects of implementing the highlighted changes. **Things are more balanced and even Second, FESABill frees the "exam-jam" on Monday.** Thirdly, **far fewer students have 7:30 exams!** But best of all, **virtually no student or faculty member is kept even a singly day longer than under the current schedule!!**

Favorable Reaction

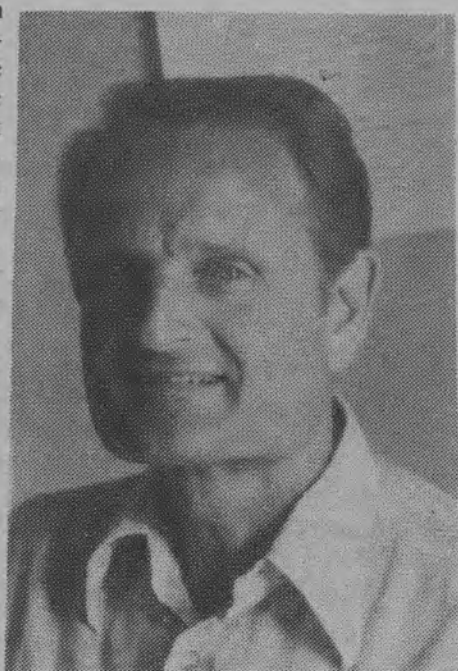
The students and faculty with whom I've discussed **FESABill** have reacted very favorably. Even Dean Haddad and Dean Fagal have been positive toward it, and they're the ones who will make the final decision. The Executive Committee of the College of Arts and Sciences is scheduled to hear **FESABill** on April 30. Pending its approval, the bill will go on to Haddad to become official.

The Executive Committee, composed of the CAS department chairs, is interested in your comments, suggestions, and criticisms regarding **FESABill**. We are all, through this article, coming to you, the students and faculty of La Sierra, and soliciting your input. Please let it be heard! Feel free to write to or discuss personally with me or any Executive Committee member your opinions about **FESABill**.

Remember! If it's **FESABill**, it is feasible!

Current Exam Schedule		Proposed Exam Schedule	
Monday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.	Tuesday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.
Tuesday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.	Wednesday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.
Wednesday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.	Thursday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.
Thursday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.	Friday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.
Friday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.	Saturday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.
Saturday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.	Sunday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.
Sunday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.	Monday	7:30 a.m. 8:00 a.m. 8:30 a.m. 9:00 a.m. 9:30 a.m. 10:00 a.m. 10:30 a.m. 11:00 a.m. 11:30 a.m. 12:00 p.m.

During the fall quarter of 1985, the *Criterion* reported on the impact of budget cutbacks which resulted in the termination of a number of faculty, staff, and administrative positions. It was reported that the Associate Dean of Students was to be one of the individuals removed from Student Affairs. As it turns out, one additional salary was cut from the Student Affairs budget, so another position in that department was in jeopardy. But, with the retirement of Virginia Lewis, international student advisor, only one half of a salary needed to be cut. It was at that point that the University administration decided that they would dismiss Nelson Thomas, a dean in Calkins Hall, and replace him with a part-time graduate student—dean, thus covering the half-salary deficit. But, since the end of fall quarter when this decision was reached, some serious questions have been raised about the wisdom of that decision. Some have maintained that the administration could have pursued a number of money-saving alternatives instead of dismissing Dean Thomas. And, a little research has proven that this is the case.



Begin with assuming that firing a dean is the best way to solve the budget deficit. Now, ask yourself the question: Why did the administration choose Dean Thomas? He wasn't the last dean hired. Are the Men's dorms overstaffed? Does the number of female dorm students versus male dorm students necessitate five women's deans? Perhaps the following statistics from fall quarter 1985 can answer these questions.

Dorm	In Use	Capacity	Unused
Angwin	263	294	31
Gladwin	75	82	7
South	78	84	6
SVA	76	110	34
SVH	7	18	11
Total-Women	499	588	89
Dean-Student Ratio: 1:100			
Towers	264	288	24
Calkins	190	210	20
Total-Men	454	498	44
Dean-Student Ratio: 1:114			

It has been forecast that the University will not see an increase in enrollment until the mid-1990s. Therefore, we can propose these numbers as representative of the situation facing the dormitories over the next five to ten years.

You will note that, with the loss of Dean Thomas, the men's dormitories will be left with a dean-student ratio of 1:151. On the other hand, losing one women's dean would allow the women's dorms a much more comfortable 1:125. Why, then, was Thomas the one chosen for dismissal?

Another question that is continually asked is whether or not this campus needs four women's dorms. Consider the previous statistics again. Note carefully the number of unused spaces in the women's dorms. You will note that the administra-

tion could conceivably close South Hall and relocate its residents into the other three dorms. Since no enrollment increase is forecast, this could be accomplished with no over-crowding. What would be the savings to the University if South Hall were to be closed?

The following is a list of the approximate cost to run South Hall:

Item	Cost
Dean	\$25,000.00
Deskworkers	18,688.00
Utilities	14,931.47
RAs	5,650.00
Janitors	4,824.00
Maintenance	2,500.00
Fall Qtr. prep	1,600.00
Total	\$73,193.47

Besides all these savings, would there be any additional advantage to an empty South Hall? Perhaps so, in light of the recently proposed School of Business intended for our campus. Isn't it conceivable that South Hall could be remodeled and converted into classrooms for the four hundred students who will fall under the School of Business's domain? South Hall's proximity to present Business Department's offices and classrooms would make its conversion even more practical.

All that was needed was to cut one-half of a salary—approximately \$12,500. With the knowledge of the above alternative in mind, I, too, can't help but question the wisdom of firing Dean Nelson Thomas. Perhaps his PhD in Physical Education shouldn't influence my feelings. Perhaps I should disregard the fact that he's a member of the School of Education's Doctoral Dissertation Committee, and a guest lecturer. Or that he teaches in the Graduate School. Or that he is a guest lecturer in the Physical Education department. Perhaps I shouldn't even consider the fact that Dean Thomas is a crucial figure in Calkins Hall's program of counseling, retention, and academic advisement—programs that a graduate student-dean couldn't even begin to operate effectively.

Johnson discusses LLU, future

by David Hoppe

Q. Please describe your initial reaction to the suggestion that your position be terminated.

A. Surprise and shock. Surprise because it seemed to me that a necessary support was being taken from a new business administrator. And shock, because after having been in denominational work for over 33 years (13 before retirement, and because when I entered "the work" employees were encouraged to stay in "the work" because there was security both during the working years and in retirement. This security in lieu of receiving "community wages."

Q. Have you accepted this move as a necessary part of the University's belt-tightening procedures? Is it appropriate for the school to be eliminating administrators with backgrounds in finance when, arguably, it is their training and experience which could guide the institution through such periods?

A. Your second question is an astute rhetorical one to which I fully agree. Therefore the answer to the first question is no, I have not accepted this move as necessary to belt-tightening. The need for strong administration is always important, even when a business is booming and profits are being made, but the need for strongest administration is when a business or institution is headed for bankruptcy or is "going down the tube."

Q. What specific areas and programs of the school do you believe should be trimmed?

Q. I prefer not to be specific—that is the dean's prerogative. When making adjustments, the objectives of the University should first be clarified, and then the programs adjusted accordingly. One of the objectives, of course, is to operate efficiently—"in the black." Classes, programs, and departments which do not contribute strongly to the objectives, should be reduced, changed, or eliminated, so the student can get the most for his tuition dollar. A great selection of subjects does not necessarily give the best education, if classes are too small.

Q. Which should remain intact?

A. Those programs that contribute to the objectives of the University, as well as being economically feasible. Classes should not be held for less than six students, and some administrators say, 10.

Q. Are administration and faculty bearing the cutbacks evenly? Should they be?

A. Since this depends on what "evenly" means, let me answer the second part first. For example, Physical Plant per-

sonnel are hired to mow lawns, repair buildings, keep airconditioning and heating systems working, etc. Teachers are paid to teach students. When student enrollment drops, Physical Plant still has the same number of acres to mow, the same number of buildings to keep in repair, and custodial has the same number of rooms to clean. But teachers do not have the same number of students to teach. Therefore to reduce staff of all departments at the same percentage is not necessarily equal.



Q. What, in your estimation, is necessary now for the survival of Loma Linda University?

A. Not necessarily listed in order of importance, there are several major needs to be met in order for Loma Linda University to survive.

1. The objectives of the University must be re-evaluated and all academic and support areas must be reassessed in light of these objectives. The appropriate changes should be made that will further the objectives of the University.

2. Evaluation of all disciplines, programs, and classes should be done, and appropriate cut-backs and eliminations made on rational basis.

3. Make a three or four year plan for reduction of teaching staff in keeping up with declining enrollments. A student-teacher ration of 16:1 should be the objective if the University is to function properly. When this ratio is reached, teachers will be able to have more money for supplies, conventions, etc., and tuition can be held in check with smaller increases.

But there are some facts I must consider. Approximately \$12,500 extra needed to be cut from the Student Affairs budget. Closing South Hall would have covered that cost, and saved the University an extra \$60,700. That's enough to pay the salaries of two full- and one part-time faculty

members (remember that seven and one-half faculty positions were recently cut). Closing South Hall would also have given the University more potential office and classroom space. Why, then, was Dean Nelson Thomas dismissed?



School of Religion imminent, says Andreassen

by Gary Chartier

Niels-Erik Andreassen serves as Associate Dean of Loma Linda University's College of Arts and Sciences (CAS). Here, he answers questions relating to the establishment of a School of Religion at LLU:

- Q. What steps remain before an LLU School of Religion can become a reality?
- A. The proposal for establishing a School of Religion has been processed within the university at this time. It still has not been submitted to the Board of the university, nor to the Board of Higher Education.
- Q. When would the new School of Religion likely begin operation?
- A. The essence of the proposal at present is to change the name of the Division of Religion to School of Religion. That would become effective only after the proposal has been approved by all appropriate committees/boards and after internal preparations have been made. That could not be achieved until the 1987-88 academic year at the earliest, and under the best of circumstances.
- Q. What are the advantages of such a change for the University? For the Division?
- A. It would give a higher profile to Religion within the University and outside as well, emphasizing that this Christian, Seventh-day Adventist University seeks to cultivate religious studies in a serious manner. It will also streamline the organization of the institution along the lines of schools, rather than divisions, faculties, or the like. The Division of Religion would be benefitted by the greater visibility and would gain a more natural form of interaction with the various schools in which so much of its teaching is done.

- Q. How might a School of Religion articulate with the College of Arts and Sciences? With other University entities?
- A. Schools of Religion in universities do not normally recommend undergraduate degrees in Religion/theology/ministerial studies, or the like. Hence, the undergraduate degree (BA) will continue to be offered in the CAS with majors in Religion and ministerial studies. To do that, the proposed School of Religion would follow the pattern of serving the CAS with a department of Religion whose faculty members would be appointed by the two deans (Religion and CAS) in consultation. Since a graduate degree in Religion (MA) is recommended by the Graduate School at present, the School of Religion would also continue to serve the Graduate School with a faculty appointed by the deans of the Graduate School and School of Religion. This does not vary from present circumstances. Other schools of the University would be served by all members of the Religion faculty, subject to school need, faculty interest, preparation and ability, but regardless of campus. This refers to the so-called general education in Religion, which forms part of all curricula in the University.
- Q. Do you foresee an increased role for the School of Religion as a contributor to the Church and the scholarly community? If so, what form might such contribution take?
- A. Yes, but not in any dramatic way immediately. The Division of Religion faculty has already developed into a serious faculty of religious studies in our church, and in the scholarly community. A review of recent scholarly

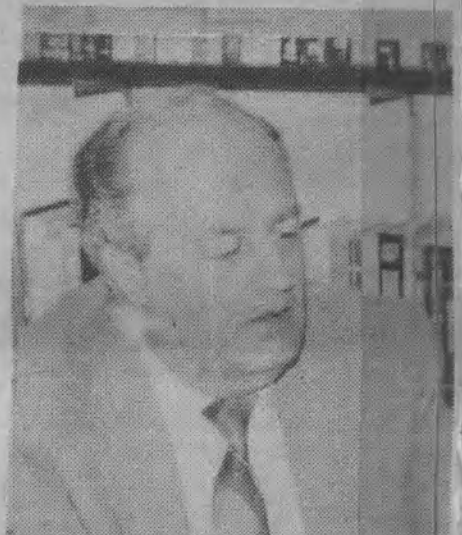
Business chairman tells of planned school

by David Hoppe

Ignatius Yacoub, chairman of the Department of Business, responds to questions from *Criterion* staffer David Hoppe about his department's proposal to become a school:

- Q. Please elaborate on the advantages, as you see them, of the proposed change in status of the Business Department to a school.
- A. The change in status of the Business Department to a school will make the business program more visible and will give it more identity and flexibility and enable it to capitalize upon the opportunities in the growing field. Changes that will contribute to a higher profile for the business program will help expand the non-science segment of the University the image of professionalism that long characterized the University programs in sciences and liberal arts. This higher profile will attract more students and gain the attention and respect of potential employers.
- Q. What disadvantages, if any, do you perceive?
- A. I do not perceive any disadvantages.
- Q. How do you respond to allegations that such a change would result in little more than increased administrative costs?
- A. We have already submitted a budget for the proposed School of Business and Management. We plan to operate according to the budget that has been allotted to us as a department. The various supportive services which have been servicing the various entities of the La Sierra campus (namely, the School of Education and the Division of Religion) will be utilized by the proposed School of Business and Management. Thus, no increased administrative costs will be required.
- Q. Please list specifically the structural changes the department would un-

- dergo (e.g., increase in faculty or administrators, office space, etc.).
- A. In order to keep the expenses at a minimum, the structure of the proposed School of Business and Management will be very simple.
- The proposed school will be administered by a dean and supported by coordinators of the various major disciplines (Accounting, Management, Marketing, and the Graduate program). The proposed school will utilize existing University facilities and will operate with existing and presently-budgeted faculty.
- Q. How does such academic polarization, if you will, relate to Loma Linda University's traditional liberal arts emphasis?
- A. Business is a professional and market oriented program, but is based on liberal arts. A school status will give the business program its professional entity and thus strengthen the liberal arts education by making it more compatible with its mission of educating the whole person.



activities and publications will certify that. But we look for still further developments in the future. For example, we look to the newly established Center for Christian Bioethics to play a significant role in both church and community; we would like to promote study in the history and theology of SDAism, not least in the area of health work, by using the excellent resources available in LLU; we would hope to contribute to religious studies in the cross-cultural (including Hispanic, Asian, black, and other) communities in this area, for we think we are ideally suited to do that, and, in fact, have been advised by several consultants to consider this matter. These areas seem significant at this point, but others may well emerge later.

- Q. What sorts of changes in the administrative structure of the Division are likely as part of its transition to "schoolhood"? What about personnel?
- A. The Division of Religion was organized as a school seven or eight years ago, in fact, has been led by a dean for about ten years, so we do not foresee any organizational changes at this point, although in today's world any organization has to remain open to changes when warranted by new cir-

- cumstances and the Division of Religion is frequently talking about the best way to organize itself internally in order to do its work most effectively. But no specific changes are contemplated in consequence of the school proposal. Consequently, no additional staff is expected, no additional administration is sought, and no budget increases are, therefore, necessary. Faculty changes occur all the time in consequence of retirements, transfers (of which we have not had many recently) or new developments in our work, such as those intimated above.
- Q. What do you imagine to be the state of the School of Religion a decade from now? What effect will it have exerted on University, Church, and World?
- A. A decade from now, I expect to see the School of Religion (assuming for the moment that it will be established) to have developed into a significant faculty of Religion in the Seventh-day Adventist church. It will not attract a huge enrollment (Schools of Religion, in distinction from theological seminaries, seldom do) but it will boast a mature and significant faculty of recognized scholars and competent teachers.

CALENDAR

<p>Thursday April 24</p>	<p>GRE applications due</p> <p>Co-ed Badminton Intramural Entries due.</p> <p>10:00 AM: Chapel, Student Week of Prayer</p> <p>8:00 PM: University of Redlands, Watchorn Hall. Graduate recital, Chris Band, piano. Free</p>	<p>Sunday April 27</p>	<p>Ramona Pageant—Tickets are available at the Loma Linda Campus Student Affairs Office at \$12.50 each. Call x4560 for reservations.</p> <p>6:00-10:00 PM: Women's Residence Open House</p> <p>8:00 PM: University of Redlands, Narthex or Memorial Chapel. Graduate Recital, Michelle McConachie, violin, assisted by Lisa Lanza, piano, and the University Chamber Orchestra. FREE!</p>
<p>Friday April 25</p>	<p>8:00 AM: Chapel, Student Week of Prayer</p> <p>12:00 Noon: Lunch 'n' music at Ed Hales Memorial Park. Bring your lunch and enjoy an outdoor concert at Ed Hales Memorial Park, Fifth State streets, Redlands. Free.</p> <p>6:28: Sunset.</p> <p>7:00: Commons, Candlelight Communion.</p>	<p>Monday April 28</p>	<p>8:00 PM: Brandstater Gallery, Visual Arts Center, LLU. Art and Chamber Music Series. Gloria Grace Prosper, Soprano, accompanied by Kimo Smith, will perform works by: Purcell, de Falla, Stravinski, Debussy, and Brahms. Call x2170 for tickets.</p> <p>Candace Wacker's Birthday!</p>
<p>Saturday April 26</p>	<p>8:00 and 10:45: Church, Student Week of Prayer.</p> <p>2:00 PM: Music on the lawn.</p> <p>8:00 PM: Alumni Pavilion, LLU Olympians will present their annual gymnastics program at the Alumni Pavilion. The theme of the program is "Steamboats A' Coming." For advance tickets call x2084</p> <p>8:00 and 10:00 PM: Loma Linda University Humanities Film Series, Cossentine Hall. "The Grapes of Wrath." Free.</p> <p>8:00 PM: Leonard Bernstein's <i>Mass</i>, Glenn Wallich's Theatre. A theatre piece for singers, players, and dancers. Admission, \$7.75. For Ticket info, call 793-2121, x4780. (Also being produced Sunday, 3:00 PM)</p>	<p>Tuesday April 29</p>	<p>10:00 AM: Chapel, Church. <i>Cinco de Mayo</i></p> <p>8:00 PM: University of Redlands, Memorial Chapel. Senior Recital, Michael Pickering, classical guitar.</p>
		<p>Wednesday April 30</p>	<p>LLU's 13th annual Fine Arts Festival is April 30-May 4.</p> <p>GMAT applications due.</p> <p>8:00 PM University of Redlands, Watchorn Hall. University Chamber Orchestra, Lyndon Taylor, director, featuring the Hoberg Suite by Grieg and the premier of a new work by Paul Melzer.</p>

Life on the hill

by Jeff L. Anderson, with apologies to Art Buchwald

A tall, thin, young man with horn-rimmed glasses and short-cropped hair handed his overcoat to the hatcheck girl at the Sans Souci restaurant in Washington. He gave her a wink. Pierr, the maitre d'hotel, rushed up the stairs and said, "Monsieur Anderson, Ed Meese just called and he said he has to speak to you."

"Not before lunch, Pierre," the man said, "Not before lunch."

A hush went over the room as the man was escorted to his regular table, No. 7, along the banquette. The man always insisted on the same table so his back would be against the wall.

Rothschild, the waiter, brought a glass of iced water. Everyone pretended not to stare, but you could feel the electricity in the room.

The man then ordered his usual lunch—a chef's salad, vegetarian luncheon meat, followed by a demitasse of Sanke decaffeinated coffee and a slice of cheesecake.

As the man cut into his vegetarian luncheon meat, the secretary of agriculture came over to the table. "The Soviets want a hundred million tons of wheat. What is your answer?"

"Not while I'm eating," the man said, and the secretary shrank away.

The Secretary of the Treasury started to

walk over, but Pierre stopped him short. "Wait until he has finished his cheesecake." The Secretary sat down.

The Israeli ambassador, ignoring Pierre's sharp admonition, rushed over to the table. "You promised me a hundred F-16 fighter planes. I never got them!"

The man flushed red. "What! You were supposed to have had them delivered last month." The man called Pierre over. "Get me a phone!"

Pierre brought over an ivory telephone with a radio aerial. The man dialed a number. "I want the Secretary of Defense . . . where are the F-16s I told you to give Israel? I don't want to hear any excuses. One more screw-up like that and we go to the mattresses." He hung up the phone and said to the Israeli ambassador, "You'll have them tomorrow morning."

A strikingly beautiful girl came over and whispered something into the man's ear. He shook his head. "No feeding the ducks this afternoon. I've got problems at the United Nations." With tears in her eyes the woman backed away from the table.

Pierre returned with the phone. "The White House is on the line."

"Tell them I'm not here," the man said, leaning back in his chair.

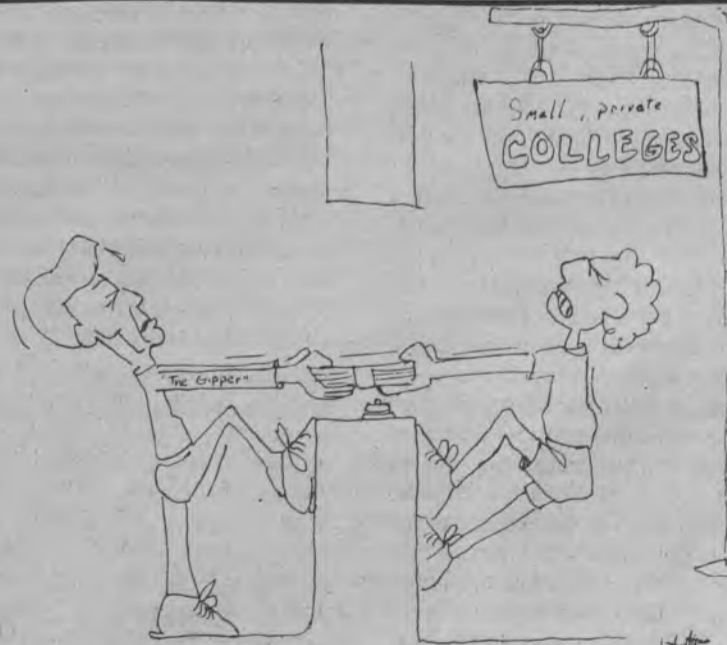
Teddy Kennedy waved to the man from across the room. The man didn't wave

back. Instead, Rothschild brought him the check. The man threw down a hundred-dollar bill and got up. As he walked toward the door he nodded to Supreme Court Justice and then gave the hatcheck girl a hundred-dollar bill for his coat.

Then a waiting taxi whisked him to the C.H.O.B. and he took the elevator to the

third floor. He went straight to his desk and started sorting constituent mail. It was the only fun he would have all day long.

Editor's note. Jeff Anderson is currently a congressional intern on Capitol Hill, Washington D.C.



NO! GIVE BACK THE FEDERAL AID FOR EDUCATION, WE NEED IT TO FIGHT COMMUNISTS IN NICARAGUA!

String 'em up and hang 'em high

by David Doran

My neighbor and I never seem to get along. Well, I guess technically he isn't really my neighbor, because he doesn't live next door to me. In fact, I don't even know how we met in the first place. Rumor has it that our great grandparents smashed buggies once in the intersection in town. I don't know exactly what the problem was back then. Seems like someone in one of the buggies got injured or killed—or maybe it was just a horse. Ever since then, we've been at each other's throats. Oh sure, there've been many long stretches when we wouldn't even think about each other. But then providence, or fate, or whatever you might call it, always seemed to make our paths cross and things would fly.

Many have called us unjustified in our actions. But you should see these guys. They haven't improved much since the days of old. But not only are they backward, they're eccentric and ignorant—downright fanatical if you ask me. They're always doing crazy things to us. At first it was no big deal. I mean, we've come a long way since the days of old. We've moved from the alley to the hill. People stare when we walk down the street. They look up to us. There are streets and theatre houses named after us. Let me tell you, we're definitely big time. And that's what's so aggravating. Come on, we don't have to take this constant harassment from these nobodies.

Like I said, at first it wasn't too bad. Every once in a while they'd do something like slash the tires on our limo or kill one of our cats that wandered the streets. We would tell them to stop, but didn't make too big of an issue over it. But recently, it's gotten worse. A few years ago they started a fire in the theatre we own. Seven people were killed—most by being trampled to death. We sure yelled a lot about that one. But then, last year, we were sending some art from our private collection to the museum down town. The security guards transport-

ing the collection were mowed down as they got out of the truck. Only two of the fifteen survived.

They say that they do this to let the whole town know about their grievances. They're all petty, if you ask me. Something about our being responsible for their low-life existence. They want better housing. They say that sometime in the past we unrightfully took away their property and gave it to our friends from the West. Now they are forced to live in the slums. It's all a bunch of mumbo-jumbo if you ask me.

A couple of months ago they tried another one of their tricks—more serious though. They kidnapped my third cousin and her son. Hid away in some old warehouse. But we were ready. We hired some special hit men to storm in there. Killed half of them. The other half are in the slammer. I think we should hang them all from the highest tree if you ask me.

Last week was the last straw. They blew up my uncle's brand new Porshe. Tore off half of his leg. And his wife's all scarred up. Could have killed them both had the bomb exploded when they were in the car rather than standing near it. But we nailed them this time. We weren't going to stand around making threats any longer. We hired the best demolition team in the country. It was a fantastic explosion. Leveled at least three of the hovels they live in and operate out of. Of course we did it when the kids were in school. I guess it was around ten o'clock in the morning. And we just didn't pick our targets at random. We only destroyed the shacks where the leaders lived and where all the radical instigators met. We've been keeping an eye on their activities for quite sometime, so we know these things. We didn't get the big men though. Of course our main objective was to destroy the buildings to discourage them from further actions against us.

Some people in the town were upset. Mostly that wishy-washy, uncertain, ephemeral entity known as the

middle class. Supposedly one of their cars was damaged in the explosion due to the unfortunate circumstance that it was driving by at the time. They also pretended to be humanitarian and complained that we killed people who weren't directly involved. Rumor has it that not all of the children were at school—some sort of holiday or something. Of course you can't believe much of what comes out of that area of town. If you ask me, these middle class folk are just afraid of being targeted for some of our "neighbor's" aggression. Yellow-bellied is all I've got to say.

Its been about a week now. A couple of days ago a rock was thrown through the window of our jewelry shop with a note attached saying "you will pay." All I've got to say is if we pay, you'll pay worse. Just the other evening I got my telescope out to see if anyone had cleared away the rubble over where we had blown up those shacks. A bunch of them were all running around hammering and nailing. It looked like they were building something pretty advanced to me. I asked around today what it was all about. Nobody seemed to know for sure. But rumor has it that some big business concerns from the east have loaned them money and provided some know-how.

If you ask me, we should go in again and really teach them a lesson. Maybe poison their water of something. I'm sure we could talk to the water company. Or maybe start the whole block on fire—and bribe the firemen. Of course it's up to the big man on our side.

If this story seems pointless, read the papers.

A call for idealism

by Alex Lian

I believe it was the movie *Its a Wonderful Life* that gave final form to a point that had been crystallizing in my head for some time. The thought was a simple one, even a bit elementary. I make no claim to originality. Simply put: it occurred to me that everyone wants to believe they make a difference. It is positively essential for a person to believe that his existence is not merely a superficial one, but contributes substantially to the lives of others. Nothing kills quicker than the idea of uselessness.

The question "what have I done" seems to be asked at earlier ages by a generation accustomed to impermanence. I still vividly remember the feelings of dismay I experienced on my 21st birthday. It didn't matter to me that I was now "legal" to do all that was beforehand forbidden, but, rather I felt inexplicably "old." The idea that life was passing me by as I performed the mundane tasks of a student haunted me. I kept asking myself "shouldn't I be **doing** something? I have no doubt that some older and wiser than I smile at the naivete of my words, and understandably so. After all, I am only 21 years old. However, I would be somewhat offended if naivetism is seen as synonymous with stupidity or ignorance in this instance. Rather, its definition is better found in the category of idealism.

There are few terms that better differentiate the going of the world from their elders than idealism. To be idealistic is to be young. Inexperience with the hard realities of life allow youth to retain their credibility in themselves and in others. J. D. Salinger, in his book *The Catcher in the Rye*, maintains the "Fall" occurs everytime the innocence and idealism of youth transform into the sophistication and hypocrisy of adulthood. For Salinger such a "Fall" is inevitable for every man, unless death overtakes him first. While I do not agree wholeheartedly with Salinger scenario, I think the point is well taken. No one will deny that a few disillusioning experiences leaves one a bit harder and more cautious. Remember that first girlfriend who dumped you? Nevertheless, youthful idealism is not only manifested in our interpersonal relationships, but also in the way we view institutions.

See IDEALISM, page 8

Caught with our shorts up

by Steve Daily

I believe it was Alfred Lord Tennyson who said,
In the spring a livelier
iris changes on the burnished dove;
In the spring a young man's fancy
lightly turns to thoughts of love.

The same could probably be said about a young woman's fancy as well, judging from some of the day-dreaming I see in my classes this time of year. But no matter what our fancies may be, most would agree that spring is an enjoyable time of year, particularly in Southern California. The weather is warm, the smog has not yet arrived *en masse*, the beaches are relatively uncrowded, and the baseball season offers every sports fan the new hope that this will be the year that the Dodgers and the Angels will play in the World Series. However, on our university campus, spring also marks the beginning of a perennial debate over whether it is appropriate for students to wear shorts on campus. I was reminded that spring is upon us once again when a student recently raised this issue in my office. She figured if anyone could explain this policy, it would be the campus chaplain, so I did my best. She left seemingly semi-satisfied, and I drove home that evening wondering how much attention this kind of an issue really deserves.

My question was answered in a dream that night. I saw the colleges and universities of Southern California gathered together for a great student congress on the floor of the LA Coliseum. Each school was instructed to single out the one issue that was attracting the greatest attention on its campus. It was impressive to see the students of UCR erect a huge banner that read, "Free South Africa—Down With Apartheid." UCLA raised a similar sign with the words, "Stop World Hunger." UC Irvine was concerned about overpopulation and pollution. The

Claremont Colleges chose as their slogan, "End Racist Nationalism—Join the Sanctuary Movement." Fuller Theological Seminary raised the issue of sexism in relation to women's ordination, and USC proudly proclaimed its commitment to ending terrorism and the threat of nuclear war.

Then, all eyes seemed to focus on Loma Linda University as it elevated a gigantic poster that clearly contained the most perplexing message of the day. It was a very simple looking sign inscribed with the letters S H O R T S. There was a moment of profound silence, and then a pervasive buzz could be heard throughout the crowd. Most of the students seemed embarrassed that they were not familiar with what the letters stood for, assuming that they must be an acronym of some sort. A tremendous debate ensued, as the various schools attempted to decode its meaning. One coed from USC suggested that the letters stood for, "the Shortage of Housing and Opposition to Rising Tuition by Students." But this idea was quickly dismissed by others as being far too parochial and insignificant in its global implications to occupy the attention of an entire campus. Suddenly, a UCR student shouted, "I've got it! Loma Linda has managed to include all of the major issues facing our world today in a single acronym. How could we be so blind? S H O R T S obviously stands for South Africa, Hunger, Overpopulation, Racism, Terrorism/war, and Sexism." A murmur of approval quickly moved throughout the crowd and resulted in a thunderous applause, and shouts of jubilant affirmation. The roar became so deafening that it woke me from my sleep, and a still, small voice whispered, "Why are the children of this world wiser in their generation than the children of light?"

The Void

by M.L.A.

The Void
 The nothingness
 The lack.
 I sit in a room that is black
 Breathing stale air
 Sadness everywhere
 My heart stuffed away in a sack
 Slowly dying
 Shivering, lying
 In the crumpled nest of brown.
 No love for buying
 And so I keep crying
 The further my spirits sink down.

The Weak and the Strong

by Linda Cabreion

For the weak
 Are the strong
 But what if one weak
 knows of no strong one
 To help?
 The weak relies on self
 While looking for
 One strong
 And on the way
 Discovers
 Strength within

IDEALISM, from page 7

In many ways the idealist and optimist go hand in hand; "things can change," they cry as they observe the flaws inherent in all organizations. But things do not change all that easily and the disillusionment process sets in.

Dr. Gary Bradley illustrated this point well with his recent article "Confessions of a windmill tilter." Slowly the idealists are assimilated into the status-quo. This, I suppose, is part of life. Your accountant was probably a flower child of the 1960s.

As my thoughts turned to the current situation here at LLU, I was struck by the absence of idealism in the thinking of many of my peers. The idea of making a change for the better in the structure and policies of the institution is at best laughable. The mood is sorely pessimistic—one clearly evinced by the amount of apathy that prevails across campus. I find this lack of idealism in the minds of so many collegians to be strange. Has disillusionment **already** done its evil work and ener-

vated youth vigor? Obviously, this is the case. But when? I think the answer lies in the Adventist educational system; as system that is structured in a manner that it very early stifles any notion that the changes in policy on operation are feasible. In other words, the Adventist academic discourages the belief that the student has much say about his situation once he decides to attend. This feeling is for the most part carried into the college atmosphere—that is essentially similar to many of the academies.

Nonetheless, there are moments when I believe the tide might be turning. There are more and more students who do be-

lieve that change is possible, and are willing to hang on to that ideal, but there are few. Yet, this does not negate the fact that this institution (like all others) is resistant to change, especially far below, (i.e., student).

One need only review the response of school officials to the recent efforts of student government leaders to illuminate this point. One need only analyze the long course that the faculty have had to take to achieve greater voice in university governance to see that the main opposition has come from central administration. The opposition does not come from administration because of some intrinsic evil, but be-

cause for the most part they believe the present system is the best or the most effective. Change always involves work, and at times, a loss of power.

I could at this point issue an appeal for active student government support, but I rather think the words could be put to better use. Specifically, to my fellow students, I call for the return of idealism and the courage to keep it. Only with the return of idealism can individuals hope to make a significant impact in any type of social setting; the institution, whether a University or a corporation, will always present challenges, and idealism is the only force able to meet such challenges.

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La Sierra Criterion

6 June 1986

Loma Linda University, La Sierra Campus

Volume 57, Number 17



INSIDE

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Wake up!

Are we too complacent?

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The Loma Linda University Board of Trustees voted May 12 to postpone until August a decision relating to the future of the University farm and dairy.

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Senate Report

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JUN 10 '86

LETTERS

Editor:

When I was going to college 10 to 20 years ago, I occasionally heard the phrase, "finishing the work," usually in prayers. And it sounded so hollow, because I could not see a single thing or a program going on the campus that had the FIRE of "finishing the work."

Any of the academic or professional programs or campus life can be reborn and reformed under the sparkle of the FIRE. It doesn't have to go on like this—just an education with some emphasis on religion. Of course, it has to start with individuals—an administrator, a

teacher, a student.

Question is whether I am willing to put Jesus Christ first in my life and willing to listen and to obey. The power and how to will be amply found in His words and true prayers.

Sincerely yours,
Thomas Chung

La Sierra Criterion

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The *Criterion* welcomes letters and unsolicited manuscripts, but assumes no responsibility for either. Insofar as possible, letters will be printed exactly as received. Manuscripts will be edited as necessary.

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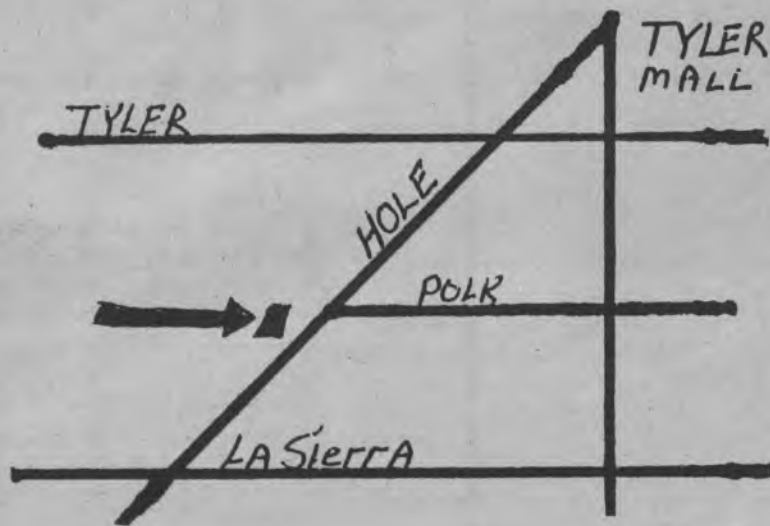
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Board OKs Business Department request for school status

Loma Linda University's eight schools and one division will be joined by a School of Business—if, that is, the General Conference Board of Higher Education approves. The decision was made at the May 12 meeting of the University Board of Trustees.

Previous support for the proposal came from the University President's Committee, which voted on May 7, with only one note of dissent, to recommend it to the Board.

The proposal's relatively uneventful progress through the President's Committee was prefaced by a much more contentious consideration in the University Academic Affairs Committee, which met immediately prior to the President's Committee. Of nineteen who voted on the measure, ten expressed their support and six their disapproval, while three abstained.

A satellite committee of University Academic Affairs, chaired by Pat Foster of the School of Nursing, had considered the merits of a School of Business in a number of meetings prior to making its report to the larger committee. The satellite committee recognized potential value in the Business Department's request for school status, but expressed concern that certain crucial questions—about funding and accreditation, for instance—needed to be answered in more detail.

Members of the satellite committee greeted the Academic Affairs Committee's decision with less than jubilation. Talk of resignation has not yet proved to be any more than that, but some clearly feel that the proposal's rapid progress to the Board is another example of the "crisis management" that has characterized much University decision-making this year.

Hessel resigns

In a surprise move, William H. Hessel, Associate Director of University Libraries for the La Sierra campus, has resigned his post as *Criterion* advisor.

Hessel's 5 May later to student government advisor and Dean of Students Ricky E. Williams stated: "It is clear that univer-

sity administration has an agenda for the *Criterion* that has not been met by the present staff and advisor. I am therefore tendering my resignation as advisor effective immediately."

Williams will act as *Criterion* advisor for the remainder of the academic year.

Hoppe speaks in chapel

David Hoppe, *Criterion* office manager and incoming Director of Student Society, addressed La Sierra students in public on May 27 for the first time since a life-threatening accident last month. Hoppe thanked those who had remembered him in prayer, and expressed his conviction that his survival had been

more than simple luck. Noting that "coincidentally" three friends were all passing through Five Points immediately following the accident, and particularly thanking one who had been especially helpful, Hoppe reaffirmed his faith in a personal God.

See HOPPE, page 4

Spring Quarter Senate agenda full

The ASLLU Senate met for the last time during Spring Quarter on May 21. A wrap up of some Senate actions throughout the quarter:

✓ The Senate approved the new document on "La Sierra Campus Student Governance." The governance document, which will ultimately replace the current ASLLU Constitution, is intended to enable student government to function more effectively as part of the University's newly-erected governance structure. It will be discussed in the La Sierra Campus administrative in-house committee on June 6. After the resolution of any problems that might crop up there, it will be dealt with finally in the University President's Committee.

✓ Greg Frykman reported periodically on the progress of his "Feasa-Bill" exam schedule revision proposal. Frykman's proposal, which was ultimately approved by the College of Arts and Sciences Executive Committee, will go into effect next school year.

✓ Clark Davis and Greg Frykman, both student members of the College of Arts and Sciences (CAS) Academic Affairs Committee, presented the pros and cons of

a Retention Committee proposal to require all incoming freshmen to take a one-unit pass-fail course designed to orient them to college life and further their integration into the college community. Iris Landa, Assistant Dean of Students, also answered Senate questions about the proposal. Following Senate discussion, the Retention Committee decided to exempt students enrolled in HNRS 104, Freshman Honors Seminar, from participation in the orientation program.

✓ The Senate's proposal for increased privileges for responsible Senior students was considered by the campus administrative Student Affairs Committee on May 23. The committee, which includes three student government representatives and two RAs, voted to accept the Senate's recommendation that Seniors meeting academic and behavioral qualifications be permitted to check in one hour later than others every night. Student Affairs referred to the CAS Student Life and Religious Life Committee, which is considering a new worship proposal, the Senate's suggestion that responsible Seniors be permitted additional worship skips. The committee rejected the Senate's suggestion that

Student Aid: new service assists students

Today's students seeking higher education are facing greater financial roadblocks than ever before. President Reagan's massive federal deficit has Congress scrambling to cut expenses, and financial aid to students is targeted for even more substantial reductions. In addition, tuition and expenses at colleges across the nation continue to rise at rates far greater than inflation or personal income growth. These mounting problems are forcing students to look elsewhere for financial assistance.

In response to these needs, a company was recently formed. Student Aid (POB 756, Bryn Mawr, CA 92318-0756, 714/796-6295) provides computerized financial aid research and matching services nationwide. In order to provide professional and comprehensive computer search services, Student Aid has contracted with Academic Guidance Services (AGS), a New Jersey-based data processing firm with one of the largest financial aid databases in the country. Programmed into the AGS computers are over two hundred thousand funding sources offering over four billion dollars annually. This database is constantly updated to insure that the information provided is the most complete, current, and accurate possible.

For a \$50 computer processing fee, Student Aid guarantees to provide any student with five to twenty-five sources of financial aid for which he or she is nominally qualified, based on information provided by the student. Any federal or state aid sources that the Student Aid provides are not counted in this minimum five source guarantee. If less than five sources are found, the student will receive a full refund, and any sources of aid that were found (one to four) will be sent to the student free of charge. Results are usually received within three weeks.

Eighty percent of the funds program-

med into the computers are offered by little-known private aid sources such as churches, fraternal and civic groups, foundations, philanthropic organizations, corporations, and many others.

Many of these aid sources go undetected and unused year after year. *Money* magazine estimates that one hundred and fifty million dollars go unused each year simply because students, parents, guidance counselors, and financial aid officers don't know they exist.

For the majority of these funding sources, scholastic achievement and financial need are not even a consideration. Practically all students do qualify for some type of aid. Many times qualifications are based on nothing more than the applicant's biographical profile—how closely the student matches the personality criteria laid down by the funding organization. Factors such as religion, place of residence, ancestry, career goals, past and present employment, club memberships, even the student's last name could make him eligible. With funds like this available, no student should be denied access to the educational experience.

Currently, Student Aid offers its computerized scholarship search services to high school students and college freshmen and sophomores who plan to attend or are now attending either vocational, technical, or trade school, junior college, four-year college or university, or even correspondence school. New services will soon be offered for graduate and professional students, and athletes seeking college athletic awards.

Free information is available by contacting Student Aid.

Holy Hell

by DP Harris

For the first time in the history of LLU: a two-hour, full-length Christian musical production, created from scratch by La Sierra students—*Holy Hell*.

It is the story of Emmanuel Stevenson (Jared Fulton). Stevenson, distressed over the untimely death of his brother and lifelong friend, embarks on a search for the meaning of what everyone calls "Christianity." His secretary, Sheila Reeves (Rosalind Brown), recently converted to Christianity, offers no answers, but a bit of encouragement. Turning to his pastor friend Reginald Goodman (Joseff Jones) and Goodman's wife Caroline (Maria Poindexter), Emmanuel finds only incomplete answers. His fiancé, Jacqueline Gilbert (Joy Doggette) offers no help at all. The beginning of his search's end comes when a friend from the past (Alan Woodson) enters the scene.

Holy Hell was written and directed by DP Harris. The original score and lyrics are by Maurice Jackson. Choreography is by Maria Ramos. *Holy Hell* features music by *The Friends*, as well as the talents of a host of other students. This has been three long months in the making. You WON'T want to miss it.

Before the Board were five options, considered by committees which had studied the farm's situation prior to the meeting. These were:

1. Retain the farm, and invest \$1,500,000 to make it viable. This option would "require extended time for a return on our investment," according to the report on the options obtained by the *Criterion*. The report suggested that adoption of this plan "could imply offering the academic program in agriculture for the duration."
2. Develop land other than that "adequate for a dairy operation," which would be retained. "This option" too, the report noted, would "require large capital expenditures."
3. "Relocate the farming operations and develop the current farm land." This option presupposes the need for a farm, but recognizes the financial value of the current farm property. The *Criterion* is presently not aware of any proposed alternative farm sites. This proposal would presumably result in the loss of some of the expected gain from the farm property, since some of the profit from the development would presumably go toward development of the farm at its new site.
4. "Eliminate the farm and develop the

land." Selection of this option would apparently mean a gradual divestiture of the farm property, and thus would entail the maintenance of the Agriculture program for at least a short time.

5. "Eliminate the farm operations and lease the land for interim uses while a master plan is being developed." Adoption of this alternative would result in "immediate closure of farm operations in order to cut the financial loss." "[W]hile the University studies other options for the land" "the land would be leased to some type of gardening operation such as strawberries, etc."

News of the impending decision leaked little more than a week prior to the meeting, following committee action on May 2. Reactions were predictably mixed. Some faculty members and students hailed the sale, recognizing its potential to create a substantial endowment for the La Sierra campus. Others balked, valuing the secluded environment it fosters, or recalling the importance of agriculture to Adventist roots.

Members of both camps protested the lack of administrative consultation with faculty, staff, students, and community members. Following a request made at the May 5 La Sierra campus faculty meeting,

Norman J. Woods, University President, and R. Dale McCune, La Sierra campus Provost, met with interested parties in the Commons during the evening of May 7. The administrators responded to questions relating to the impact of the farm's change in status on the campus water supply, the basis for the University's stand in the writings of Ellen White, and the attitude of those who live near the farm. Farm Manager Fred Webb presented petitions signed by community residents opposed to the development of the land.

Religion professor Madelynn Haldemann ultimately raised a pointed question: was there any point to the dialogue? She wondered why, if Woods and McCune intended to relay the group's sentiments to the Board, no one was writing down the comments of those who had spoken. McCune reminded those present that the meeting had not been at the President's initiative, but at that of the faculty, and that the purpose of the meeting was thus primarily to answer questions. The meeting adjourned without resolution of the differences expressed.

Those not directly involved with the University got in on the act too. An anonymous woman called radio station KSGN and the Loma Linda University Church with the news before it became

public knowledge. Concern about the importance of agriculture in Adventist education, a concern grounded centrally in the writings of Ellen White, was apparent in more than quarter, despite the fact that, as one former University administrator reminded the *Criterion*, the plan suggested by Ellen White, which envisioned students and faculty members working side by side in the fields, is not being practiced here anyway.

It was initially understood that the disposition of the land would be made at the May 12 Board meeting. However, the absence of General Conference President Neal C. Wilson led the Board to suspend judgement until he could be present. The meeting still featured rebukes by Board members of those—like Webb, who presented a further set of petitions at the session—who wanted to base the decision about the land on anything other than business data.

The Board is expected to reach a conclusion at its August meeting. Given Woods' May 7 statement, it is unlikely that it will select alternatives one, two, or three. The real question, apparently, is not so much, Will the farm go but When?

HOPPE, from page 3

Hoppe's speech was as follows:

"My name is David Hoppe, for those of you who haven't met me. Six weeks ago, I nearly lost my life just four blocks from this church. Three days after I sat in chapel that week of April 13, with one eye on the speaker and one eye on my accounting book. I was involved in a serious car accident here at the intersection of La Sierra and Pierce.

"It was late Friday night, and I was returning from Dr. Yacoub's house following a Business Club vespers. I was struck broadside as I crossed the intersection by a car going about forty-five miles an hour. That tremendous impact, which totaled both cars, sent mine spinning several times. I suffered a list of injuries in the collision, including at least one deep laceration on my head from the flying glass, a collapsed lung, a broken collar-bone, and, most threatening of all, a serious blow to my head, which resulted in a hemorrhage and swelling of the brain.

"As a result of that blow, I don't remember the accident, or the minutes preceding it. In fact, I don't remember much of the past five weeks. Only recently have I become aware of what's going on around me.

"They tell me I was rushed to the emergency room, where I spent several hours before being admitted to the Neuro-ICU. I was in a coma at this time.

"Briefly, there are three things I'd like to share with you this morning. The first is, don't take life for granted. Before the accident, I had developed this attitude, after seeing such tragedies every day on the news, that it was always the other guy. Certainly it was never one of my friends. Certainly it was never me. And certainly it was never at five points, an intersection I passed through every day.

"I know about the school grind. I know what it's like to study most of the night for

one test and, when it's over, start on the next one. I was in that rut. But I felt immortal. I never thought I would face death. Now I appreciate the little things in life. I recognize that each day is a gift.

"Another thing that this whole terrible incident has taught me is that God *does* exist. And my presence here this morning is testimony that He does answer prayer. Five weeks ago they weren't sure whether I would live to the next beep on the EKG machine. Later, they told my mother that it might be possible that I would only regain fifty percent of what I had been.

"I praise God that today the prognosis is different.

"And I believe that the hundreds of prayers which were offered on my behalf have made the difference.

"I have a lot to be thankful for this morning. One is that I had buckled my seatbelt. Clearly, I would not be standing here today had I not been wearing it. And it so happened that the collision occurred just as three of my friends, in different cars, going different directions, passed through that intersection. One of them, after finding me unconscious behind the wheel, held my head so that I would continue breathing. The others were able to summon help. In short, there have been too many 'coincidences' to simply pass them off as 'coincidental.'

"Finally, I would like to thank those of you whose thoughts, prayers, and support have meant so much during this difficult time. I know it has meant a lot to my family during their terrible ordeal. And I know God has answered those prayers.

"It has been a struggle. And it will continue. They tell me I might not return to La Sierra as a full-time student in the fall. But I am alive. And for that, I am very thankful.

"Thank you."

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Adopt-a-cow program

by Seema Agarwal

To call attention to the merciless slaughter of cattle in the United States, a Hare Krishna commune in Pennsylvania has begun a new program called "Adopt-a-cow."

Under the program, for a mere \$30 a month, you can receive an 8x10 color photo of your adopted cow, a gold certificate confirming your year-long membership, homemade milk products, as well as periodic news of your cow's progress, and "get-acquainted" vacation weekends to the farm for the whole

family.

"It's a wonderful opportunity to visit with your cow," says the ad.

Other adoption plans are also available. For \$100 a month you can get all of the above, plus a brass plaque mounted on your adopted cow's stall in the new barn. And for a one-time donation of \$3,000 or more you can adopt a cow for her entire life!!

To become personally involved in cow protection, write Adopt-a-cow, RDIL 839, Port Royal, PA 17082.

Practicing

by Trevor Tompkins

When the sun goes down and the moon comes up, it's a whole new world of music on the stage of Hole Memorial Auditorium. An atmosphere of quiescence filters over the stage as the lights are turned off leaving only the deep intense feeling of tranquility. An eclipse forms between one's mind and the outer world. The image of being the next Pablo Cassals giving the perfect performance is etched into one's mind. And with absolute detail the performer hears every note about to be played.

As rosin is put to the hair of the bow one deliberates upon the musical elements instructed to him by his mentor. A new cognition uses one's whole intelligence. He puts the rosin down. The bow touches the string. The awareness of the entire body is in focus. The position of the feet, the relaxation of the back, the feel of the instrument leaning against the chest. The thumb of the left hand touching the neck of the instrument, the fingers ready to play every note with perfect intonation, the knowledge of when to place the fingers down and how hard to place them, the speed in which they must move and yet the warmth of sound they must produce. The fingers of right hand, clutched to the bow ready to pull with perfect continuity on every stroke, and the speed in which it must be pulled. The firmly applied pressure and the gentle loosening of pressure, the breathing pattern one must have to form the pulse of the work. The intensity one must build for the maximum point of expression, and the release of expression to allow for perfect resolution. The need to listen intently, to listen consciously, to listen with one's whole intelligence to enact the formation of the la grande ligne—the sense of continuity that initiates with the first touch of the bow to the string, and ends with the lifting of the bow at the finish.

The performance may not be one of great recognition, or even of great substance. But the imagination the mind produces is simply . . . AWESOME!!

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Up with people

Just back from their seven-week tour of Japan, one of the five international casts of Up With People brings their all-new hit show "Beat of the Future" to Riverside on Monday, June 9, at Municipal Auditorium, sponsored by the Greater Riverside Chamber of Commerce and the Parks and Recreation Department of the City of Riverside. Up With People's dynamic contemporary production features a talented cast and band of 130 students from fifteen countries.

"Beat of the Future" is an entertaining but thoughtful look at life in the twenty-first century—barely a decade away—where there are songwriting computers, interstellar travel, and the global community of mankind.

Up With People's energetic style of entertainment has been acclaimed by audiences around the world, and has been featured at an unprecedented four NFL Super Bowl halftimes, including Super Bowl XX.

The audience is always a part of the Up With People show. In "Beat of the Future," audience members may find themselves singing with a computer or dancing in the aisles with a Japanese lion.

In a medley of songs from Ragtime, the Big Bands, and early Rock and Roll, the cast predicts that the music and dances of the past will be back in style in the year 2000, and today's top hits will be the golden oldies of the future.

With colorful costumes, songs, and

dances, Up With People continues its popular tradition of taking the audience on a musical tour around the world. This international medley includes a Chinese Ribbon Dance, the Russian "Gopak," a Scandinavian Polka, and a good old-fashioned American Hoedown, to name a few.

The show guarantees everyone an evening of exciting entertainment and leaves them with a real optimism for the years to come. Tickets are \$8 for adults, and \$6 for students and seniors, with a \$2 discount if purchased before June 9. They are available at the Little Professor Book Center in Riverside Plaza, Raven's Hallmark Card Shop in Tyler Mall, Greater Riverside Chamber of Commerce,

or by sending a check made payable to Up With People along with a self-addressed stamped envelope to Parks and Recreation Department, 3900 Main, Riverside, CA, 92522. Mail-order requests must be received by June 2.

Local residents who are interested in hosting one or more of the cast members, or would like further information about Up With People, are asked to contact the advance promotion team—Darci Buck, Gerry LeRose, and Christian Sommerfelt, at 714/787-9551—or Lois Scott of the City of Riverside Parks and Recreation Department, at 787-7260.

"Raised up of God:" Desmond Ford on Adventism

by Gary Chartier

Desmond Ford wrote, preached, and taught in Seventh-day Adventism for some thirty years before his defrocking in 1980. Trained in rhetoric and theology, Ford was a key figure in the education of an entire generation of Australian pastors and theologians. According to church administrators, Ford's views on the nature of Christ's priestly ministry in heaven were too divergent from the credal stand expressed in the church's Statement of Fundamental Beliefs to permit him to continue as a church employee. Still loyal to the basic doctrines of Adventism, Ford now leads an evangelistic ministry called "Good News Unlimited," headquartered in Auburn, California. The *Criterion* spoke with Ford at his home near Auburn, focusing on his view of the Seventh-day Adventist Church, and his perspective on its nature, mission, and future.

Q. Could you describe the circumstances that led to your joining the Adventist Church, and the factors that lead you to remain part of it?

A. I became an Adventist at the age of sixteen, in 1945, after some repeated contacts by the family, particularly with Adventist colporteurs. I was working in a newspaper office at the time, preparing for a journalistic career. I became an Adventist on the weight of evidence, not believing that everything in it was infallible—because that doesn't belong to any group anymore than to any individual. But I see a vast amount that is excellent in Adventism:

[Its] fidelity to the Biblical witness, [is] particularly [relevant] for an existentialist era, when hopelessness, suicide, and the things represented by men like Sartre, Camus, and many others abound;

The stress on the peripheries of time—Creation and the Advent—without endorsing necessarily every jot and tittle of Adventist teaching on either—nevertheless, the emphases on these are very healthy indeed;

The Adventist view on life only in Christ—just as righteousness is only to be had in Christ, so is life—dispenses with that which has created atheism in hundreds of thousands of minds: the view of an immortal soul suffering in hell for ever and ever;

The Adventist teaching on the body as the temple of the Holy Ghost, which grows out of its stress on the nature of man is most wholesome in a sick age, when half the people of working age have chronic disease, and ninety-five percent over sixty-five have chronic disease. Adventist positions on health have largely been substantiated—not only their psychosomatic stress, but even on nutrition, and exercise, and many other things such as are found in Ellen White. And again, that doesn't endorse every jot and tittle of Ellen White's health message, but the major elements of it.

So, these are some of the reasons I regard Adventism as having an important message to give to the world, and I believe it was raised up of God. This does not endorse everything in the organization of the church, or in its procedures, or every jot and tittle of its doctrinal position, but [just explains] where I personally stand.

Q. How can we foster a diverse church, while still affirming fundamental unity?

A. Adventism's greatest weakness in its organizational structure is non-participation of laity. [At] the typical General Conference session, the proportion of lay members present who influence the outcome is less than five percent—this in strong contrast to the whole teaching of the New Testament, which has no such thing as a clerical structure. The New Testament certainly teaches a division of labor among the believers, who are all priests, but the priesthood of all believers is quite contrary to any hierarchical structure. There were men who were full-time in gospel service, but they were all counted equal. And

so when Christ could say, "All ye are brethren," and 1 Peter 5:3 can warn against being lords over the heritage, but rather examples to the flock, it seems to me that the New Testament teaching is diametrically opposed to our present practice, whereby we have a group at [the] General Conference, [in] Washington, DC, that in practical terms make decisions for all the world—with some slight adjustments. But in bodies like the Presbyterian Church, there is approximately fifty percent lay participation, and this is a medieval hangover in Adventism, which is quite contrary to its usual stress on Scripture. So that would be one thing: the lack of lay participation, the great danger in hierarchical structures, of lording it over the people. Brother Wilson made a statement in connection with the Pacific Press case that individual judgment had to be surrendered to the church. That's quite contrary even to Ellen White. She condemns any "kingly power" within the church. She has strong emphases against any such thing. This is particularly important because we live in an age where Adventism has a vast number of professional people who are well-educated. That which would suit a nineteenth-century or medieval mentality will no longer survive. Adventism's going to lose more and more of its professional people. If they don't lose the people in body they'll lose them in spirit. There are huge numbers of professional people in the Adventist structure because of social, marital, [or] employment ties, but not because their heart is in it. If a man's heart's in one place, and his head's in another, he'll get it in the neck, and the church as well. That's what's happening. I've talked to lots of Adventists, prominent Adventists, and many of them tell me they're just hanging on in there for other reasons than religious reasons. But if the church were to harness this vast amount of talent and skill and insight, it would be much better off, and we have failed to do so. The overall contribution is probably least in Adventism of any well-known evangelical Protestant group.

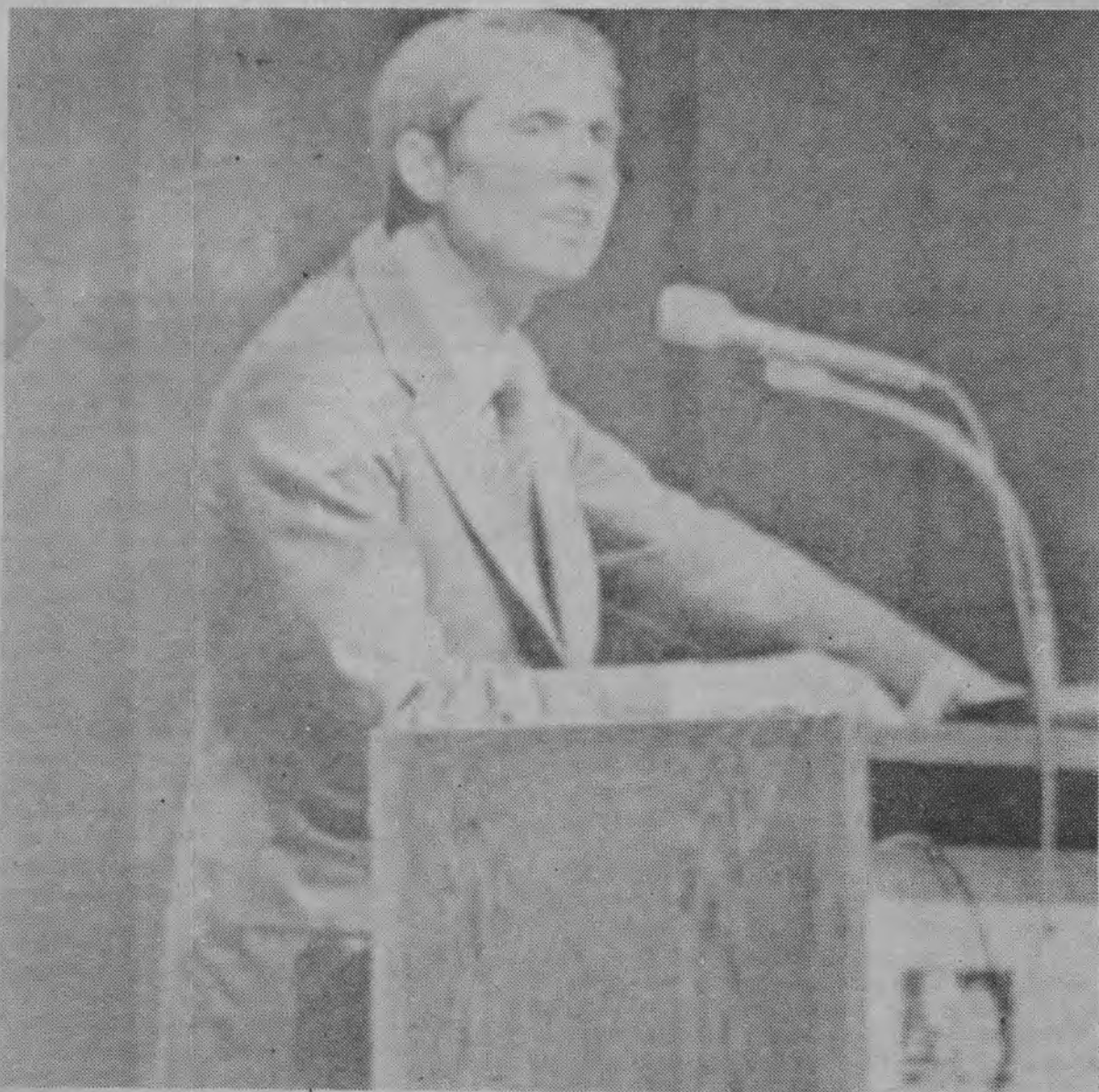
So that's a major factor that I see. The other one is, there is a great gap between the leaders and the scholars of the church. This great gap needs to be breached if the church is going to advance in the unfolding light of truth. Ellen White has so much to say—"We have but the first gleamings of the light;" "The fact that a certain position has been held for years by our people [gives] no evidence those ideas are infallible;" "God sees our leading men have need of greater light. Those who take the position that we will never have unlearn anything will be disappointed." She's got a whole lot of things in a chapter of *Counsels to Writers and Editors*—two chapters on "new light."

So the church needs, one, to pull in the laymen, and two, harness also the particular abilities of the scholars, and at the moment it's ignoring both of these to a large degree.

Q. Adventism's evangelistic ministry seems as a whole to center on ministry to those who are already Christians, rather than to the unchurched. How do you view this?

A. That's true. We fail both in terms of our so-called "apostates"—the equivalent of a world division every few years—and we fail in ministering to the unchurched. One reason we fail in ministering to the unchurched is because we still have a nineteenth-century approach to evangelism, and many Adventist leaders are unaware of what's happened in the global philosophy. Some of them have never heard of Sartre and Camus, and they really don't know what's happened in the thinking of intelligent people.

The average evangelist almost takes for granted that the people [listening to him] believe the Bible—which many of them do, because he's dealing with other churchpeople. But he's got to learn how to ap-



proach the people that don't believe in the Bible. Very little is done in this area in the Church. So, lay people need to say to the Church, "Hey, you're often answering questions people don't ask; the questions people ask, you're not answering; the vast majority of people are unchurched; you've got to learn how to go to the unchurched, which means you must understand what made them such; you must understand the cultural, intellectual, philosophical, religious shifts that have taken place in the last century, growing out of the theories of evolution, determinism, behaviourism; you must find out how to answer these things and meet people there."

This doesn't mean that we just have to go spouting philosophy. We have to know why people think as they think, and have a Christian approach to that. Men like Elton Trueblood—of the Quakers—have done a tremendous job in this area that Adventists ought to be doing.

If you catch a bellweather, you catch the flock, and the Church ought to be after the leaders. The Church ought to be after trying to get some of the teachers, some of the writers, some of the cultural leaders. And then—the vast majority do not know by immersion in the writings of these men [the substance of their teachings], but they've caught the thought of it. But we ought to be after some of the men that are doing the writing. Why not? If we claim to have advanced truth, we should be very happy to go among the thought leaders. And if other men in the world can do that sort of thing—and men like Elton Trueblood have done it—why not Adventists?

The answer is, because we're very self-satisfied. We are a Laodicean church indeed, and we think we have need of nothing, whereas we have need of almost everything. Everything except red tape; we've got lots of that.

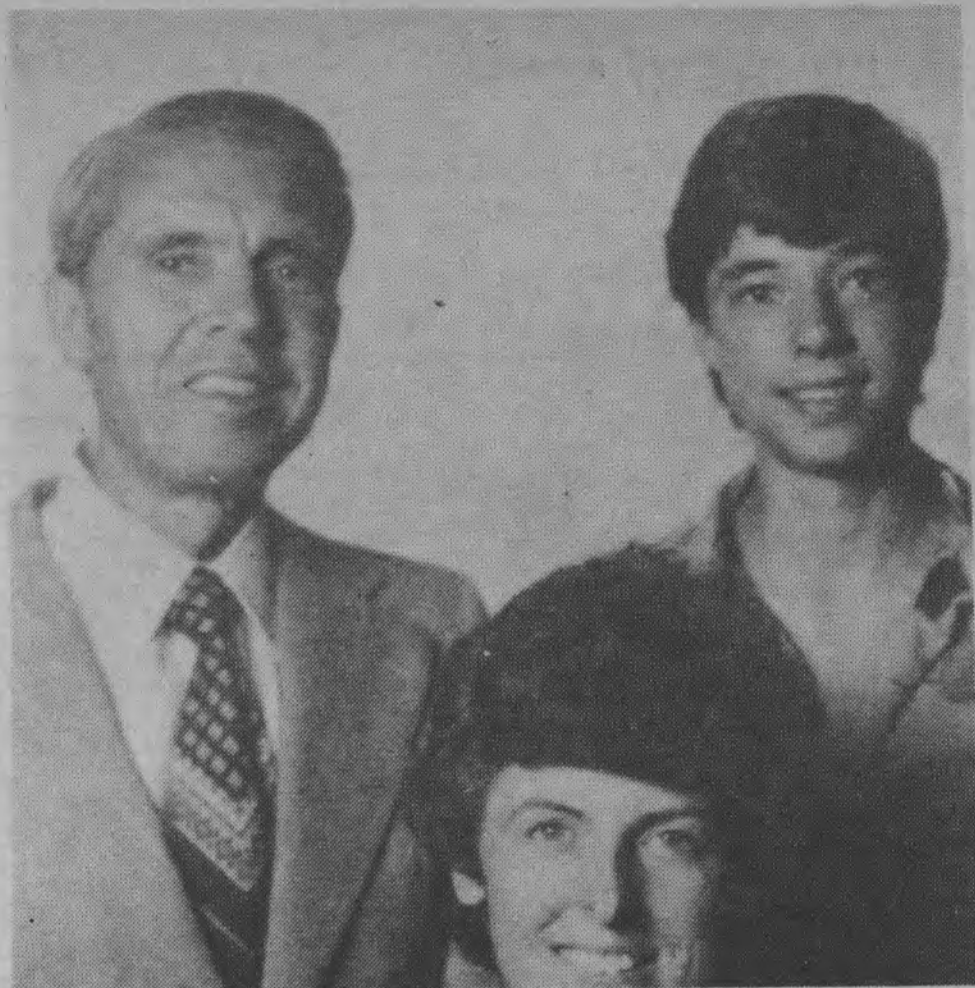
Q. Can you clarify a little for us your attitude toward Ellen White?

A. I regard Ellen White as a gifted Christian leader. Even Walter Martin [an evangelical observer of the Adventist scene] was prepared to concede she had a spiritual gift—and I was glad to notice that; he's read more of Ellen White than most Adventists. I likewise think she had a spiritual gift. She did not claim infallibility; she did not claim that she should be used instead of the Bible. She said, "Do not bring the Testimonies to the front, but let the Scriptures be the basis of all teaching." She has fifty to one hundred statements that the Bible, and the Bible only, is the basis of doctrine, and these are summarized by Froom in his book *Movement of Destiny*.

So, Ellen White used in a pastoral way, and as a devotional writer, as a Christian used of God, I think is a real plus for the Church. But Ellen White used as she is, where counsels are turned into laws, resulting in terrible legalism in minutiae, and when she is used as though she is now the Bible, when she is used as the last word interpreting doctrine and prophecy, that's a misuse, and very tragic.

To use the fundamentalist view of inspiration, as though every word of Ellen White had been doled out from heaven, leaving her no need to study and gather . . . Every other writer I know that's made any impression on the world has been a plagiarist in a sense. While in the nineteenth century there were laws of plagiarism about aesthetic literature—like hymns—there was not in the religious field, and it's not at all strange that Ellen White should have gathered a lot of the cream of these writers. I think Ellen White would have said that all truth is like the cattle on the thousand hills—it's God's property. She has so many statements [saying that] all truth comes from the Light of the world, so man didn't originate it. I think she would say it's there for use. And inasmuch as she herself advocated through the church paper certain of her major sources, it can hardly be said that she was in the business of misrepresenting what she was doing. I'm sure she didn't advertise on a large scale, because that would be confusing also for the average person.

But I don't have any problem with the use of Ellen



White that I think God intended—pastoral, devotional, that type of use. But not canonical. Not infallible.

Q. Your entry into the church was based in great measure on your reading of Ellen White, wasn't it?

A. That's right—I was more influenced by Ellen White by far than any Adventist pastor with whom I had contact, and there were several of those.

And even today, if I were to lend someone a book on the life of Christ that was meant to be not just intellectual but devotional, and to lead them to Christ, *Desire of Ages* would be the one I would choose. It is a beautiful book.

Q. Clearly, one reason that people have reacted to you in the manner that they have is that the "carpet has been pulled out from under them" when the eschatological significance of 1844 is removed. Failing this, what ought to be the basis of their church identity?

A. It's not any particular eschatological doctrine which gives Adventists significance; it's rather the whole collection of Biblical truth, with its major emphases on the beginning of time and the end of time, loyalty to the law of God, sanctification—in response to justification, the nature of man, and these things.

To take a single interpretation of prophecy—considering the fact that Adventist scholars have not pursued the historicist mode of interpreting prophecy for about half a century. Adventist scholars write very widely, when they can gain acceptance, in other journals, but they never write on the historicist interpretations of Revelation or Daniel. I can find articles in print from Gerhard Hasel [Dean of the SDA Theological Seminary at Andrews University], scores of them, on all sorts of other topics, but he'll never write on on Daniel 8.14 for outside groups.

For Adventists to dwell on one historicist interpretation—though a pivotal one in our history—but to dwell on it now, when all the scholars have dismissed that stuff decades ago, is an anachronism, and a great mistake. The scholars just don't talk about it, they don't teach it, they don't write on it. The church has to say, "No church is infallible. We select a group to worship with based on its fidelity to the word of God, what it has to offer to the world, and a date on a calendar's pretty empty substance to offer to the world."

[To make 1844—140 years ago]—a sign of the end times, is not very impressive to people who are in their twenties and thirties and forties. It's much better if they look at the big things in Adventism, as

reflected by the denominational name. They should preach the Sabbath as a sign of redemption, a festival of rejoicing because of the finished work of Christ—whereby Sabbath rest is just an outward sign of the rest of soul we have all the time, because we're trusting in the finished work of Christ. So we can use the Sabbath in a Gospel way, an evangelical way. The Second Advent—seeing we cannot go to Him, He always does what we cannot do; He'll come to us. [There's] grace even in that doctrine, and it answers the questions like What, Whence, [and] Whither in everybody's mind.

And the Adventist lifestyle has much to offer, despite its extremes. Despite the eccentricities of it at the present, the Adventist by and large that is faithful to the Ellen White pattern of lifestyle lives a life that's more in harmony with nature, with the laws of God, and more contributing to health and happiness by and large than anything else available.

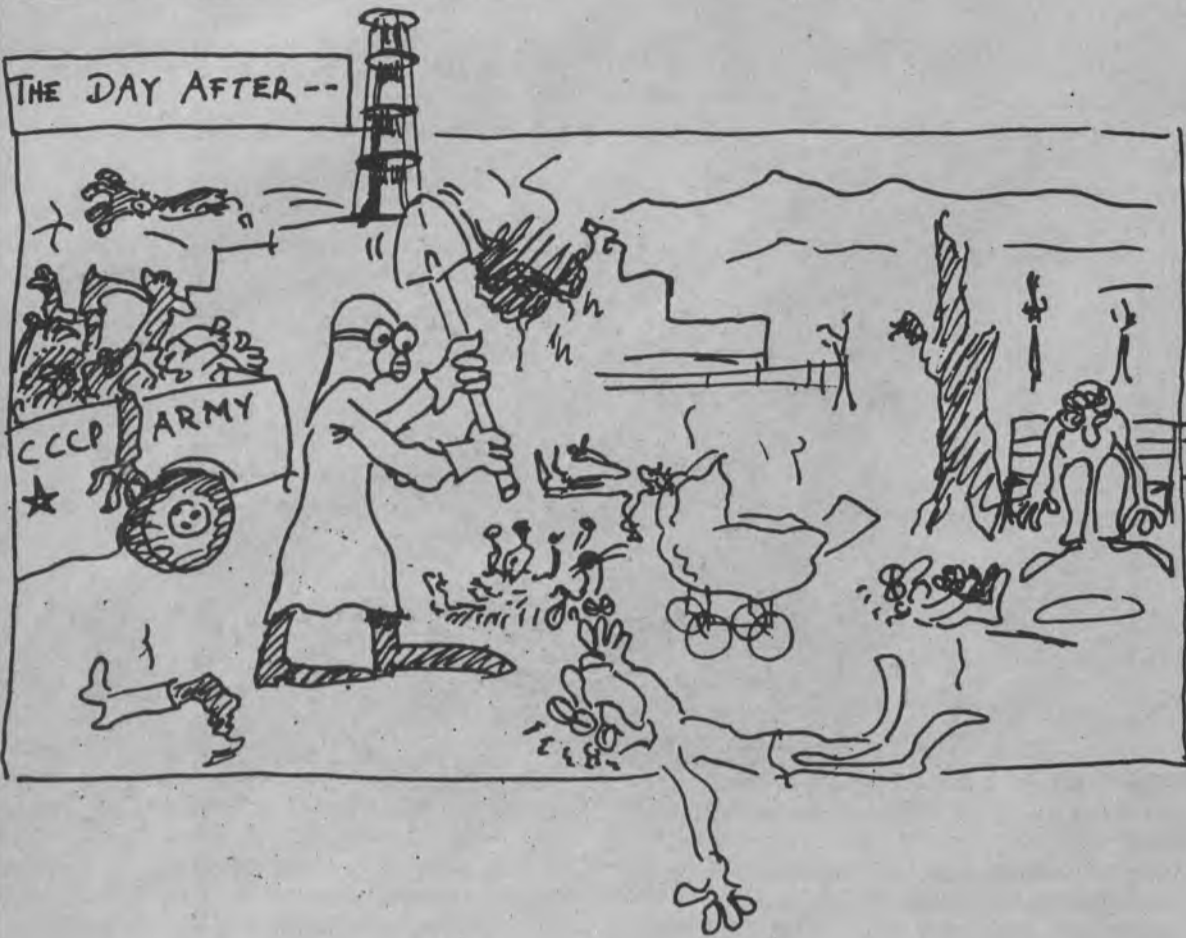
The Ellen White pattern, number one, stresses self-development as our very first duty. In other words, she doesn't put a stress on gaining possessions or having pleasure, but it's developing our capacity for usefulness. Number two, she says "Remember as you do that, that every fibre and cell of your being is controlled by the law of God. Therefore, your life should be one in harmony with natural law." And therefore, she's saying, that you'll choose an environment, that you'll work in such a way that the quality of your life, the quantity of your life, has every plus of possibility.

And then she has much to say about the advantages of country living, and the statistics are overwhelming that the crime and the many forms of extreme behavior in bizarre forms are far more prominent in Los Angeles and New York, San Francisco, than say the country areas of Idaho, Virginia, Kentucky, and so on. They're not without bizarre elements, but it's not nearly as much a problem. Ellen White's stress on country living has much to recommend it.

The simple lifestyle, not excessively materialistic—Ellen White could say "It's essential to pay for labour-saving devices and have a comfortable home," but then she warned about [the dangers of] going overboard, and making money the be-all and end-all. I see in Ellen White's portrayal something that reflects the spirit of Bible believers in the last several centuries. I think Adventists have a plus there. The simple life, in harmony with the laws of God and nature, for the purpose of service—I think that's very healthy.

"THE RUSSIAN MIRACLE"

THE DAY AFTER--



THE WEEK AFTER--

- MOSCOW, HONECKER VISITS GENERAL SECRETARY MIKHAIL GORBACHEV...
- THERE WAS A MELTDOWN AT THE CHERNOBYL NUCLEAR POWER PLANT: ONLY TWO CASUALTIES HAVE BEEN REPORTED.
- AND NOW THE WEATHERFORECAST FOR TOMORROW...

ВРЕМЯ



СССР

a soul searching musical drama . . .

"ТОЛЧЕЦ"

SATURDAY

JUNE 7

9:30am

A FAITH UNLIMITED

HOLE MEMORIAL
AUDITORIUM

LA SIERRA CAMPUS
RIVERSIDE

NEWLIFE PRODUCTION

Tribute

by Danny Kumamoto

For the past four years here, I have taken many classes from a variety of teachers. Some are very knowledgeable in their field—others less so. Some make schooling entertaining, while others make it intolerably boring. Some force students to earn their grades, while others hardly offer any challenge. Some even help students get “real world” jobs. (I don’t have to tell you which teachers fit in which categories—you can get that information through the grape-vine.)

All our teachers deserve some kind of recognition for their (almost) thankless work. (How often do we thank our teachers for just being teachers, let alone for what they have taught?) But some teachers stand out from the rest, and receive special recognition from alumni, students, or other faculty.

I would like to give personal recognition to four teachers. Each has his own outstanding qualities—qualities most people neither talk nor care about.

George O’Brien, Professor of Mathematics, was the first and, so far, the only teacher with whose patience I have been impressed. He is the only teacher I know who is so patient with slow students that others, at times, get quite irritated (whether toward him or toward the slow students, I don’t know). As my friend, Dan Eppler, puts it, patience is what makes a teacher; Dr. O’Brien easily qualifies as one.

Niels-Erik Andreasen, Professor of Old Testament, offers more than just knowledge. He goes beyond mere facts and opinions. He also offers something for which most people don’t seek these days: wisdom (or the art of applying the provided knowledge). He isn’t the only one who offers wisdom, but with him wisdom and knowledge are ever integrated in his lectures, as well as when dealing with students’ questions.

Robert Ford, Jr., Associate Professor of Business and Economics, presents the “real world” without any technicolor. He is quite frank about what it is like to live in the real world, and what people there are like—e.g., the current American obsession with lawsuits. He offers, especially to those who want to start their own businesses, a taste of the world without any of its risks. (How can I make such a claim, since I haven’t left school yet? Because what he says coincides with what I have read and what I have heard from others.)

Bill Key, former Associate Professor of Business and Economics, who resigned two years ago, was also candid about the real world, but with the emphasis on business computing. He would always put his classes to shame (and silence) with his questions about business and computers. (His classes were very humbling, since they were upper-division and we, the class, thought we knew the basics.) He made certain that students knew the difference between the academic environment—which he called “wonderland”—and the business one, and their respective values and priorities.

I applaud and honor these teachers for their hard, for what I have learned, for their impact on my life and the lives of others and on how I perceive myself.

ECONOMY IN SCHOOL MANAGEMENT

“How SHALL OUR SCHOOLS KEEP OUT OF DEBT?” WILL ALWAYS REMAIN A PROBLEM UNTIL THERE ARE WISER CALCULATIONS...

EG.W. CS p. 270



Pastors Scholarship new aid source

A \$1000 Pastor's Scholarship for students in the Arizona, Hawaii, Southeastern California, and Southern California conferences. Pastors in these conferences may recommend recipients from their churches. To be eligible, a student must be a member of the SDA church, meet LLU's "regular student" criteria, and be an undergraduate student on the La Sierra campus who has never attended LLU previously.

One-third of the scholarship will be applied to the student's account each quarter during the first year of attendance. This amount may need to be reduced so that it does not cause a reduction in a student's California State Scholarship.

Total funds available for each conference are: Arizona, \$50,000; Hawaii, \$20,000; Southeastern California, \$100,000; and Southern California, \$100,000.

Interested pastors may contact the office of Admissions and Recruitment at 714/785-2118.

Love: the next pornography

by Danny Kumamoto

Valentine's Day and Mother's Day are over and done with. Much money and time were spent on food, flowers, cards, etc., all supposedly to express "love." But what is love?

Since the beginning of history, much has been talked, debated, and written about love. The Greeks, the Romans, and the Hebrews wrestled with love in poetry and prose. More recently, Chaucer, Shakespeare, and C.S. Lewis have taken up the topic. No doubt about it—"love" was a serious topic.

Today, however, "love" isn't taken as seriously. In fact, it's often flippantly used and abused (e.g. the *Criterion* Valentine's Day issue). Because it's used in so many different ways, it's come to mean almost nothing. "Love" can mean anything from "liking" to sex (e.g. "make love, not war") and even lust. The "real" meaning of "love" is so lost that one has to resort to words like "caring" and "understanding" to express what "love" used to mean. As my friend Rudy Godoy pointed out, "love" is becoming (has become?) a four-letter word. I can't, for example, see myself telling *him* "I love you"—that sounds disgusting. As death is today's pornography, will love become tomorrow's?

This trend shouldn't be surprising to Bible students, since Jesus predicted this when talking about the time of the end—"the love of most will grow cold" (Mt. 24:12, NIV). The following slogan, found in Walker Percy's *Lost in the Cosmos*, accentuates this modern phenomenon:

Love is gone but war remains.

Today's interest in violence—especially in film—seems to highlight the truth of Percy's maxim.

So what was love. In the Western world, I Corinthians 13 has been one of the better-known definitions. Yet neither it nor any other is exhaustive—otherwise, why would people keep writing about "love"? Besides, can "love" ever be reduced to one word? Even the statement "God is love" leaves plenty of room for questions, since God Himself is inexhaustible. Percy brings this out very nicely in his *Lancelot*:

Love. Hm. The older I get, the less I know about such large subjects.

Such was love . . . sigh . . .

In his fantastic book, *The Idea of a Christian College*, Arthur F. Holmes of Wheaton College (*alma mater* of such conservative Christian leaders as Billy Graham) discusses numerous aspects of Christian higher education. Among his most significant emphases is the long-term importance of a liberal education. Such an education, says Holmes, "has eternity in view," since the skills the student develops can be used throughout an eternal existence, where narrow, professional courses focus primarily on this-worldly concerns—the need in the heavenly kingdom for doctors and nurses, for example, is not at all obvious, while philosophical and theological study (e.g., the eternal contemplation of the mysteries of the plan of salvation), art and music, literature, and numberless other concerns will remain relevant as we participate in and reflect upon God's creative work.

Whew! So what? So, for us, Christian education means more than just Bible classes and training ministers. It means ministering to man as a unity—through the humanities and the sciences. It means integrating religion into the curriculum—so that its influence can be felt outside of the theology classroom, so that it can inform and be informed by all areas of study on campus.

We conceive of Christian education as the process of producing cultured, well-rounded Christian men and women who can take their places as respected members of the community, and ambassadors for

the Kingdom of God. Therefore, we favor the highest level of commitment on the part of the university to those things that make good education happen: academic freedom, and academic excellence. Properly understood, these two elements are crucial to the foundation for any truly Christian system of education, and we support them wholeheartedly.

Do we think then, as some have alleged, that Christian education isn't worth "the money"? No; instead, we believe that "the money" ought to be used to provide the best Christian education conceivable.

Myth 3: Student Government Is More Interested In "Politics" Than In Student Needs

There are two responses to this one. The first one is, Are the two necessarily opposed? I don't think so. If politics means making sure students can choose their school committee representatives through their own agencies of self-government, rather than having them picked by the faculty, then I think that speaks to student need.

If politics means pushing, and pushing hard, for increased privileges for responsible students, then I think that speaks to student need as well.

If politics means doing something when faculty and staff members feel victimized, then that helps foster an environment conducive to growth and learning—a student need, too, I think.

And if politics means giving La Sierra campus student government, and with it the entire campus student body, a higher profile, what's wrong with that?

But that's not all. This year's student government is also the one that brought you the Humanities Film Series, designed to stimulate reflection as it entertained. Is that politics?

Student government sponsored a four-thousand dollar Christmas banquet. Doesn't sound too political to me.

Student government pushed for the establishment of the New Life alternative worship service, a clear plus for students.

Student government has contributed to a new Judaic Studies collection for the library—how political can you get?

Student government's political activism, I believe, has been noticed this year only because 1) it came on the heels of several years—more than ten according to some—of relative political lethargy and 2) because it stepped on some sensitive administrative toes. Is that anti-student? I don't think so. Is it pro-student? Yes, in harmony with the whole tenor of student government at La Sierra this year.

Get your entries for the *Criterion's* poetry and photo contests in A.S.A.P.

"Storm the ASLLU offices—now!"

Ricky E. Williams

Academic Honors: Winter Quarter

4.0

Michele Abear
Grace Arase
Marty Ardron
Bien Barcega
Robert Bauman
Steve Beglau
Carine Bossuyt
Leh Chang
George Chonkich
Cora Chow
Patrick Cochran
Richard Dare
Clark Davis
Charles Dickinson
Phillip Driver
Irene Ee
Greg Frykman
Elie Ghazal
Michael Hannah
Curt Hardin
Traci Holland
David Hoppe
Robert Hunsaker
Randy Isaceff
Wisam Khoury
Dennison Kon
Mark Lawrence
May Lee
Bridgit McBeth
Anaeva Martinez
Harry Nashed
Lori Parker
Kelly Peckham
Gurpal Phaguda
Laurie Rathbun
Steve Rawlings
Sherri Richards
Bruce Smith
Iriana Sutanto
Linda Tallman
Philip Tallman
Nerida Taylor
Eugenia Wen
Brian Whitley
David Wong
Chad Wylie
Ranking Yeo

3.5-3.9

Debbie Adam
Afsaneh Afsharnejad
Zohreh Afsharnejad
Christine Ahn
Herman Aldana
Sonia Aleman
Dynna Alinsod
Nita Amoguis
Franklyn Annino
Natali Arrington
Clifford Atherley
Peter Aziz
Budi Bahureksa
Ken Ballou
Suzanne Banken
Susan Berger
David Berglund
Gaelyn Betts
Skip Blunt
Andrew Bourne
Lori Bradley
Lisa Bramlett
Tim Breingan
Maurice Brouillette
Sylvia Brouwer
Blair Browne
Mical Bru
Joan Campbell
Kim Cartwright
Richard Case
Julie Cassel
Jeff Cassidy
Christina Cervantes
Sandra Chai
Noreen Chan
Donald Chang
Michelle Chang
Simon Cheung
Geok Chew
Bonnie Chi
Karrie Cho
Johnston Co
Susan Cobb
Mark Collins
Paul Comilang
Karen Cummings
Mark Davis

Tamara Davis
Marian Dealy
David Doran
Lori Eder
Donna Elliott
Kimberly Ermshar
Randy Finney
Daniel Fish
Carol Fleming
Lloyd Flowers
Johann Fontamillas
Sheryl Foss
Karen Fox
Mary Lynn Franks
Wendy Fulkerson
Carlos Garbutt
Elizabeth Ghazal
Maria Gibson
Cynthia Gilmour
Wendy Glass
Lan Goei
Robert Griffith
Marty Habekost
Mouna Haddad
Jeff Hamlin
Lori Hansen
Warsono Hardi
Tiffany Harris
Peter Hart
Lisa Hatfield
John Haworth
Mike Heinrich
Jeff Helms
Fernando Hertlein
Mark Holm
Kristi House
Lisa Hughes
Jesse Hurt
Farabi Hussain
Mona Jabbour
Henri Jackson
John Jacok
Leilie Javan
Julianne Johnson
Judy Jones
Susan Jones
Yu-Wen Juan

Sohyon Kang
Damon Kelsay
Mary Kennedy
Julia Kim
Robin Kim
Nathaniel Knoe
Mark Kooreny
Danny Kumamoto
Grace Kumamoto
Carol Lai
Danny Lau
Rebecca Lee
Scott Lee
Kristina Leggitt
Rhonda Lenz
Kyunghi Lim
Cynthia Link
Ruth Loewe
Sherene Looi
Shauna McAnnally
Kelly McDermott
Angela McIntosh
Autumn McMinimy
Leisa McPeak
Pansy Ma
Michele Macomber
Azadeh Majlessipour
Paul Mallery
Leena Mammen
Marcell Marsh
Claudia Marshak
Chip Martin
Oris Martin
Stanley Matsuda
Marijo Mendoza
Michael Mertz
Sherry Miller
Stanley Miller
Particia Mirra
Tim Mitchell
Dean Miyashiro
Susan Mulder
LaVesta Mullen
Darla Mulligan
Richard Myers
Candi Nash
Chandos Nelson

James Nelson
Vivian Newball
Alison Newman
Liem Nguyen
Cheuw Oey
Kathy Oh
Samuel Oh
Susan Oh
Marcelle Owens
Denine Paige
Erbe palafox
Caroline Park
Bev Pascal
David Pendleton
Aena Prakash
Erika Puni
Tri Quach
Terri Quinata
Lorna Ramsey
Susan Ratana
Shelley Rathbun
Denise Regalpado
Jeanelle Repique
Mario Robinson
Miranda Robinson
Gerald Rowe
Mary Ruybalid
Deede Sajapanroj
Sina Samadani
Sharon Sapigao
Graziella Scherer
Laura Schield
Michelle Schlunt
Sonya Selivanoff
Tammy Scright
Angela Shepherd
Robert Shetler
Jeffrey Shultz
Sonia Silao
Donny Singh
Julie Singh
Gairy Smith
Lori Steedman
Tom Steineke
Ralph Strunk
Gina Stutchman
Ibrahim Sumarli

Lori Swayze
Catherine Tan
Ross JTarangle
Jon Thompson
Paul Thorpe
Trevor Tompkins
Trent Truman
Todd Trumper
Veronica Tsui
Douglas Tucker
Diana Tulgar
Chris Uyemura
Miria Vargas
Prasong Vassantchart
Karen Vodeb
Belinda Walker
Samuel Walker
Senia Wesner
Wesley Westphal
John Wical
Ron Wilmot
Joe Wren
Bill Wren
Sheng Wu
Russell Yamada
Asako Yanagihara
Randy Yeo
Alberta Yong
Gilbert Zhang
Quing Zhu
Karen Zirkle

Wake up!

by Margaret Song

This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." These words, spoken to a few people gathered on top of Mount Olivet in Palestine almost two thousand years ago echo down through the years to us here in 1986. Those few people on that mountain top eventually turned the world upside down. The enemy of all has tried continually to wipe their message from the face of the earth, but God's purposes are nonetheless being carried out. Up to this date, every prophecy and development spoken of in the Word has been right on schedule.

The attitudes and surprising apathy of the church are just another sign that we are nearing the close of Satan's reign on this earth. He is redoubling his efforts to pile dirt on the Saviour by promoting indifference, ignorance, self-sufficiency, preoccupation, and pride. And all the while, people are empty, caught up in self-protection, hurting, and unsatisfied.

Everyone knows it. We are one-hundred years too late for going home. People have rebuked, encouraged, and evangelized, but we're still not going home. Where does the responsibility lie?

Who has the answers? We'd have to be blind not to recognize that there is something terribly wrong with the church. Knowing there's a problem isn't the answer. It's time to take a fresh approach, one that can only come from the energy and pure faith of young minds.

Everywhere, youth are recognizing that it is the eleventh hour. The whole set-up must be revived and surrendered to the true head of the church, Jesus Christ. It's got to start with you. Tenderly, Jesus pleads: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." If we were cold, we could claim that we never had an opportunity to know the truth. But we are the depositaries of the truth!!! The only answer is for youth to take a stand.

Our generation is sick of anxieties and dissatisfaction, always reaching for that golden rainbow and never able to grasp it. Overburdened with vanity, our imaginations are put to the stretch just to catch a glimpse of reality. What is reality?

The material world? We can leave it behind. Heroes and heroines? We can set them aside. There is no time for games and amusements and cheap trinkets. The past generations have all failed in their efforts for peace. The freedom train is blowing full steam but the bridge is out. This generation is blessed to live in the end of all time. The destruction

that surrounds us can no longer be denied. There is no place you can turn and not see that the world is all but over.

It seems everything man touches turns to gold—Fool's Gold. Man is ever dismembering and mutilating life and then trying to tape it back together. This earth is ailing, terminally ill; for man is ever digging deeper, spinning faster wheels, building bigger bombs.

We need a better land, a vision that is more than hope and promise. We need peace in our hearts and we need it now.

Ever since the first man, the responsibilities of love have depended on the young. Picture if you will Adam, formed in the prime of life. He had a choice; that daily decision which confronts every individual who has ever lived. No foolish coin flip compelled Adam to eat the fruit. It isn't chance that drives us to turn from our conscience. There are multitudes of young people in the valley of decision. We need a counselor who will not steer us wrong.

To live, really live, is to really love. Only in our efforts to make others happy can we truly secure happiness for ourselves, and this only if our motive is love.

What is love? Love is freedom. Freedom is power over sin. Freedom exists—and by faith we can claim it! Why doesn't everyone claim it? The problem is oppression. The world and almost everyone in it is telling us what we should be, what to think and do. There are also the powerful urges of lust, greed, and appetite, and pleasure that run and ruin our lives.

Freedom declares each of us equal. We are all personally responsible to God for our own lives. Everyone has a conscience. That is how God speaks to us. The conscience must be surrendered to truth. Each of us must take a stand for or against truth. Jesus said, and says, I am the Way, the Truth, and the Life. He who created us *knows* the way and *is* the way to our freedom. He loves us and will show us the way, starting just where we are. The choice is ours.

Would you wish to live and not die? Man was not created to die, in spite of the devil's lies. Death is foreign to love. It's obvious that anyone who cares at all is opposed to death. We repel it and rightly so, for though it seems our bodies are destined to die, in our hearts we have a hope that bids us not to welcome death.

We see that there are two types of death. One death is final; it is the death we are born into. The other death is the end of life in the sense that a new life may be put within us that can never end. We choose our death. To not choose is the wrong choice,

for justice will always prevail. But to claim mercy is to choose that new life, and, as mercy covers us, the sword of justice falls upon another in our place, and we know who that One is—our Saviour and Example. In love, He is our brother and friend, our Creator and King. He is the sacrifice for our sins. He is Jesus.

Even now a great revival is taking place. A great revelation in the hearts of individuals. One by one, and then gathering in groups people are seeing the need of pure religion.

By in large, it is the young people who have had enough. Not merely of the world's falseness, but of their own heart sickness.

There is an army of youth, gathering under the banner of Christ. Repentant, confessing, heart searching, earnest seekers of truth. Each is learning too be God and conscience and to be free from sin by gaining victory over it. They are full of brotherly love and are empty of oppression. They dwell together in the unity that only Christ can give.

We can love God supremely.

We can love our neighbor as ourselves.

John the Baptist was a forerunner of Christ in the first advent, calling the people to repentance and baptism. This repentance meant to admit though they were the chosen people, they had gone astray—to acknowledge that they were unworthy and had lost sight of humility—completely unready for the Messiah the way they were.

This kind of repentance brings about a revolution in the mind, breaking the control of sin and destroying the deadly habits we have been trained to enjoy.

So it is today, the True Witness to the Laodicean church appeals to us to repent. If we do this we will be baptized with the Spirit and the Latter Rain, which is beginning to fall, and this will ripen the spiritual fruit of the prepared. But to the unprepared it will be like a flood.

Get ready! Get ready! Please don't wait until you feel ready. Pray now for the spirit of repentance. Words on a printed page are nothing. The decisions that you make are real. What you do with Jesus is reality. He can and will prepare you. He knows your every hangup and peculiarity. He is the only one that can help you. Only He loves you enough to lay down Himself for you and then hold your hand every step of the way. Everything depends on whether you stop and come to Him. Eternity hinges on the balance, and there is no reason in the world to say no to Jesus. He wants your whole heart, mind, and soul so that He can give you new life right now.

Student government: myth and reality

by Gary Chartier

The book's title grabbed me: *Myths in Adventism*. The author's purpose, it appeared, was to dispel some prevalent misapprehensions about SDA education. A good idea, I concluded; a very good idea. But then it occurred to me that we here at La Sierra have some myths of our own. Some of them even (*gasp*) have to do with student government. Even though I'm not Rudolf Bultmann—the expert on "demythologizing" the New Testament—I decided to try my hand at some mythbusting of my own. Here goes:

Myth 1: Student Government Is Disloyal To Loma Linda University

Balderdash! The answer to this one almost seems so simple it's not even worth responding to: would we be here in the first place if we didn't care about LLU. Expressing disagreement with church leaders and school

administrators clearly isn't designed to help us get into medical school, dental school, law school, etc. Sure—it's the nature of youth to question, to rebel, and some would argue that this year's ASLLU has been engaged on a ten-month adolescent joyride. But the fact is, student government leaders have done their best to see that LLU receives its due respect from the institutional church.

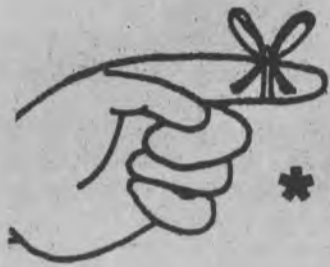
But, your fights haven't just been with . . . the Church, whoever they are, I hear someone say. What about the administration? We share with LLU administrators a deep concern for Loma Linda University. Naturally, those from different sectors of the University community are likely to have differing perspectives on innumerable issues that confront LLU. It's almost a foregone conclusion that there will be disagreement of some kind. But, as I said a long time ago, in an editorial called "Loyal Opposition," there's disagreement and

there's *disagreement*. Disagreement is saying *Here's a way to make Loma Linda University better*. *Disagreement* is saying *Do things my way, and the devil take Loma Linda University*. There's a world of difference. We may not agree with every decision that affects the University, but that doesn't mean we're not committed to LLU's ultimate good.

Myth 2: Student Government Doesn't Care About Christian Education

Double Balderdash!! That must be why some of us want to work in Christian education for the rest of our lives, huh? Why the disagreement? I can't be sure of course, but I can guess.

See MYTHS, page 10



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La Sierra Criterion

15 June

Loma Linda University, La Sierra Campus

Volume 57, Number 18

GRADUATION SPECIAL

FIRST PRIZE— PHOTOGRAPHY

Rebecca Ali



INSIDE

Results of the Criterion PHOTO and POETRY contests!!!

Digital samples

by Danny Kumamoto

Finally, I have a somewhat broad collection (still mostly baroque) of CDs—although forty is really quite modest. The following list is a sample of what I have:

J.S. Bach, *Mass in B Minor*, by the Monteverdi Choir, Archiv Produktion. (Cat. no. 415 514-2), DDD (with 2 CDs). It is considered to be one of Bach's masterpieces, although he composed it piece by piece. The performance is good, except for the loud parts, which sound distorted.

J.S. Bach, *Six Partitas*, by Trevor Pinnock, Archiv Produktion. (Cat. no. 415 493-2), DDD (with 2 CDs). It is a lively performance by Pinnock, similar to the Goldberg Variations.

Dietrich Buxtehude, *Organ Works, Vol. 2*, by Wolfgang Rubsam, Belaphon Records. (Cat. no. 690-01-017), DDD. It is an excellent recording of a good performance, from what I know about organ music. I especially like "Nun freut euch, lieben Christen g'mein" (BuxWV 210) because of the complexity of the melodies and the variety of sounds.

Chip Davis, *Fresh Aire II*, by Mannheim Steamroller, American Gramophone. (Cat. no. AGCD 359), AAD. To describe Davis' music is hard to do, so I'll let the album cover do it for me:

The Fresh Aire album series is a collection of original music, . . . set in a hybrid musical style, combining the long-lived forms of the classics. Performed on both old world and contemporary instruments.

Or, as they call it, "eighteenth-century classical rock."

G.F. Handel, *Dettingen Te Deum* and *Anthem*, by Choir of Westminster Abbey, Archiv Produktion. (Cat. no. 410 647-2), DDD. This is a refreshing

change if you are tired of his Messiah. It is a vibrant recording with minor distortions.

G.F. Handel, *Organ Concertos, Op. 4* by The English Concert, Archiv Produktion. (Cat. no. 413 465-2), DDD (with 2 CDs). My favorite of the concertos is the harp concerto, which sounds more Classical than Baroque. It has no distortion but has a high-pitched whine (like a TV set) in the first CD that could drive some people nuts.

Modest Moussorgsky, *Pictures at an Exhibition* and *Night on Bald Mountain*, by the Cleveland Orchestra, Telarc Records. (Cat. no. CD-80042), DDD. It is a good performance of Ravel's orchestration.

Wolfgang Amadeus Mozart, *Horn Concertos Nos. 1-4*, by the English Chamber Orchestra, London. (Cat. no. 410 284-2), DDD. It is a well-polished performance, as expected of Classical music.

Peter Ilyich Tchaikovsky, "1812" *Overture*, et. al., by the Cincinnati Symphony Orchestra, Telarc Records. (Cat. no. CD-80041), DDD. It is a good recording with very real sounding cannons.

Vangelis, *Soil Festivities*, Polygram. (Cat. no. 823 396-2), AAD. This piece is somewhat strange, and it's more contemporary than pop (i.e. rock, jazz, and the like). It is not as bad as his *Invisible Connections* but not as good as *Chariots of Fire*. It could do also without the static.

(Notations are: DDD—digital recording, mixing/editing and mastering. ADD—analog recording; digital mixing/editing and mastering. AAD—analog recording and mixing/editing; digital mastering.)

Connie R. Eisert



La Sierra Criterion

15 June 1986
Volume 57, Number 18

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Saturday	By appointment

If plants had brains . . .

by Danny Kim

It was a few weeks ago, when I was invited to the home of Clyde and Zelda Marmuck for dinner, that I was introduced to their three year old son and resident philosopher, Matrix. He sat, full of aplomb, in his high chair, spouting off his theory of the significance of fashion on human entropy and the rudimentary value of Zen meditation before attempting anything with Lego, when Zelda appeared out of the kitchen sniffing her steamed cabbage, the succulent dish for which she had gained her inner city fame. She placed the dish regally upon the dining table as Clyde, through a series of meticulous hums, tongue clicks, and pancreatic burples, performed flawlessly the first few bars of Copland's "Fanfare for the Common Man."

The cabbage sat, whole, steaming, sweating, almost quivering with life as the candle flame wavered its yellowish light upon the leaves of hinted green. The dish underneath was a laminated magazine article entitled "The Cabbage Queen and Her Edible Heads" with a picture of Zelda's globular cranium crowning a cabbage.

Yet, the marvel of this meal had not begun, for not only was Zelda an artisan of modern dining, but her culinary expertise manifested itself in her cabbage in such a way that, not only did the cabbage not taste like normal cabbage, but in fact, tasted like almost any food one could imagine but cabbage, for locked into each individual leaf was the subtle taste and texture of Beef Wellington, or Chicken Parmigiana, or Peking Duck, or Boiled Lobster, or Shrimp Tempura, or Candied Quail, or Smoked Ham, which is even more intriguing than surfacely apparent, for because of Zelda's ontological convictions, she has never been able to eat or even taste any of the aforementioned foods.

The incredible scent—a combination of the smells emanating from the kitchens of Gorky's, Herschel's, and Madame Wu's Chinese Pantry wafted from the heavenly, cloudy leaves.

Her cabbage was a dazzling symphony of theme and variation; she cradled the serving spoon like a conductor's baton and carefully measured the rhythm, while the leaves—she measured as if each were a note of music—leaned and twisted in ballet-like pirouettes from spoon to plate. As she sliced and brought each leaf into view, I drifted into a trance. The leaves metamorphosized into rich, sustained soprano notes as a herd of divas paraded up and down my ear canal, singing about unicorns and frogs, filling me with the most nearly perfect sensual experience I have ever participated in without needing the services of my therapist the next morning.

My mind was spinning, moving across the span of time, the blackness of space, and the curves of Gertie Hamphorn, when the scratchy voice of Matrix broke through the fantasy.

"Mom," he splurged, "why must you continually serve this atrocity? Cabbage a la brains! Puh!!"

"Now, now, Matrix," she replied as she placed some choice leaves onto his plate. "This is healthie-food and we all want to be healthy, don't we?"

"Cut the gloop, ma!" spurtled Matrix as he flung the plate. The newly utilized pro-

jective careened off the sloping forehead of a boggled Zeida.

"I sat there, aghast at his childish display, but yet Matrix was a child. He still had not graduated from college, and some of his theorems were almost laughable. But he had a good point, at least; he facilitated the quintessential thought in my mind which could and most certainly has caused the most traumatic nightmare known to herbivores everywhere: what if plants had brains?"

The idea intrigued me. It haunted me all through the evening's meal. It gnawed at me as I finished the last delicious leaf (fettuccini.) It struggled for an answer even as we cleaned up the flung plate pieces and leaves, and picked Zelda up off the floor.

What if plants had brains? And if they did, would some people be reduced to eating sand?

The consequences raced through my mind, as I imagined Ethiopians with full stomachs but no teeth, the saturation of dentists, and the world domination of Dentu-grip. Children who skipped stones across lakes would be told not to play with their food and then punished. Bums would spend their days shaving meals off buildings. Flocks of people would migrate to the deserts and the beaches to gorge themselves with hot meals and soup. And Roto-rooter would merge with Liquid-drano to become the largest monopoly in the history of raw sewage.

Restaurants would become an entirely different dining experience. Places like "RocDonalds" and "Sand in the Box" would cater to fast food needs, while upperclass highbrows would feast at places like "Stone m'lange" or "The Upper Crust" (not to mention the complete redefinition of the menu at the Hard Rock Cafe). At these palate palaces, one would be able to choose from a variety of tasty dishes: mashed silt with a slice of granite, baked volcanic ash and fetid limestone, or the anorthosite sandwich with magma chips and a dill stalactite (though the magma chips would tend to cause laxation).

I could at last love my Aunt Erma's cake. It always had that gritty texture and tasted like the time I dove headfirst into third base. "Hey, Aunt Erm," I would say, "this cake tastes like rocks!" and my mother wouldn't hit me anymore. "could we have mud-pies next week?" and I could see her with that white stuff coating her nose as she, a garden hose, and four pie tins baked in the sun.

Dieting would take on a whole new plane of existence. Someone who was overweight wouldn't be described as "fat" but rather "heavy," while the word "obese" would be replaced by the word "obtuse" which would then be followed by references to alluvial fans and strip mining.

Thin people, on the other hand, would be described as "oblong" and would celebrate their condition during the equinox by gathering together in small bands to recreate Stonehenge, which is the burnt crust remains of the planet's largest pie, baked by angry aborigines who became emotionally high-strung when they found out they didn't have enough pie filling.

This, of course, led to their bloodiest

wars, which divided the bakers from the rest of the tribe. A particularly effective method of fighting would occur just after lunch, when all had eaten their fill of stones. They'd surround the camp of the enemy and, by performing the Heimlich maneuver, pelt the offenders with deadly arsenal.

Cultural artifacts would be lost to us today. Marauding Egyptians high on borax and blue schist would level the pyramids with a year-long feast, whereby the pharaohs would be buried along the Nile. (They'd still believe in eternal existence, but there would be no lifeguard on duty.) The Great Wall of China would be referred to as "the rargest and rongest noodle rying this side of Itary!" Meanwhile, brochures describing Israel's Wailing Wall would not only call it a shrine of Jewish sanctification, but a great place to throw a party.

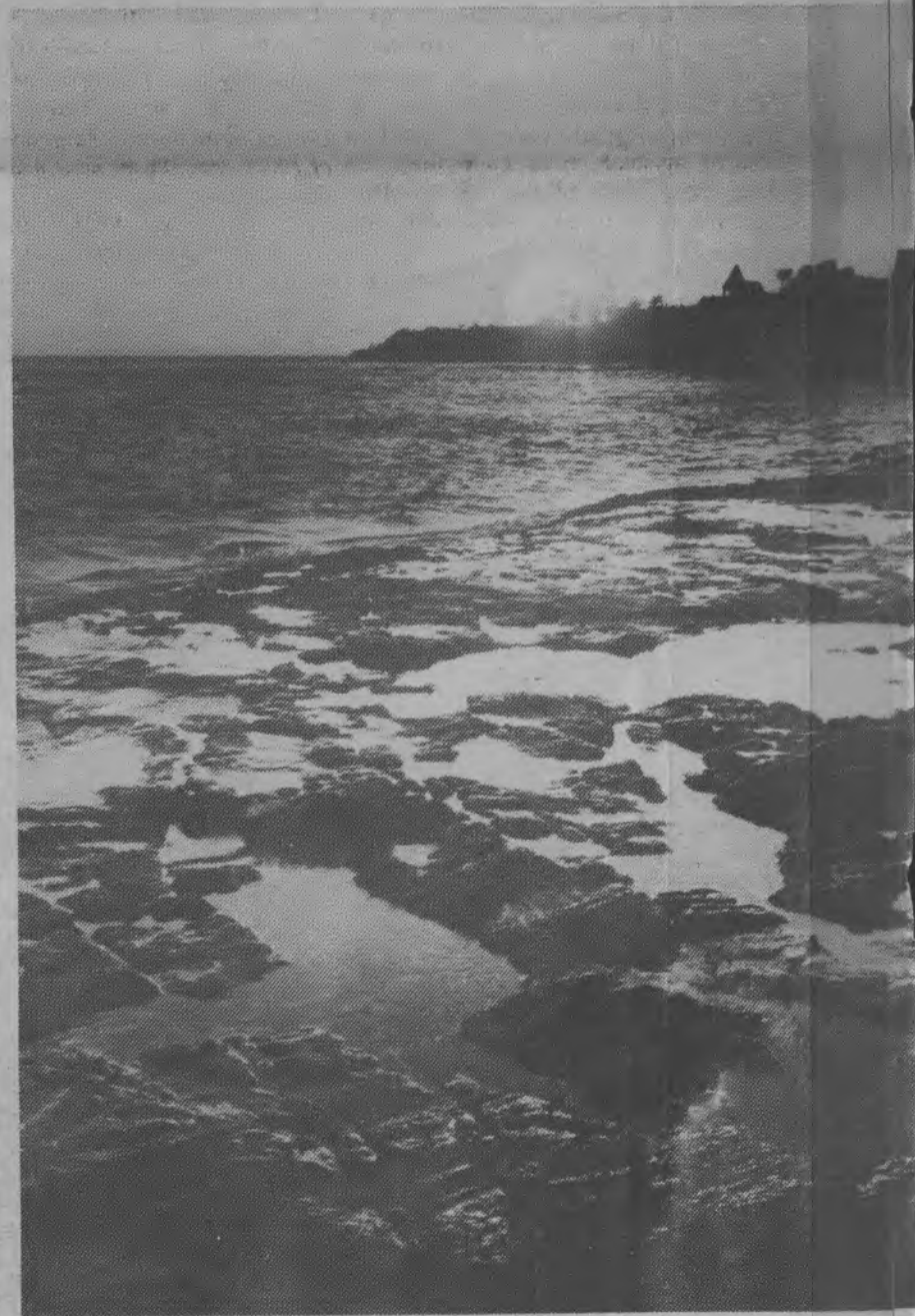
Plants, on the other hand, having brains, would not only exist in a metaphysical state of raised consciousness; but would make great-pets too. Now people wouldn't feel foolish conversing with plants because of the higher chance of cross-entity communication, like talking to dogs.

The only problem would be finding, for instance, your pet carrot sucking all the nutrients from your neighbor's yard, or loudly photosynthesizing at five AM.

And cross reading would run rampant as plants realized the diversity of their existence. Therefore, a potato plant might pollinate with algae, resulting in an anomalous plant that might have the characteristics of a spud, but could surf. Or a peanut might pollinate with ivy, and discover the ability to climb all sorts of things, and stage a coup d'etat by winding and wrapping themselves around all existing rocks.

This, of course, would seriously threaten our food supply, whereby the human population would retaliate, wage war on all plants, and engage in strafing runs of napalm and bad music.

The plants would counter-attack by sucking up all the existing water on the planet, thus destroying the entire human population. The following day, the plants would die of over-saturation and the planet, consisting now of only boulders, stones, and sand would become the galaxy's hottest night spot for hungry extraterrestrials.



Mark Lewis



Mark Lewis





With the absence of love, Heaven shuddered with fright.
With the absence of love came darkest night.
To the newly formed Earth the absence came,
To infringe upon God's and man's domain,
To pour out a vengeance in so many ways.
It took on many forms, many means, and many years.
The absence thrived as men drowned in their tears.
From Herod's scepter the absence came.
It slaughtered the women and children in attempts to stifle the King.
In Rome's arenas the absence was known
By those who posed threats to evil's puppet thrones.
To God's own church the absence has come,
denying God's message on the basis of color, gender, or age.
Hypocritical officials in stations of power,
deny allegiance to the absence while it grows every hour
In World Wars the absence has come.
In utterances of common sayings on the lips of no few,
the death bell rang out, "Dirty old Jew."
In places of hatred the absence has reigned.
Devouring all life like some wild thing.
Hailed by groups such as Nazis, KKK, PLO, and others so named.
Establish the absence as their own king.
The absence caused a man to say "I have a dream."
And the absence killed that same man as he walked down a street.

Then came the racial violence in response.
Led by the absence unknowingly wrought.
Slurs such as "Nigger," "Honkey," and "Spic,"
were uttered by those of the absence elect.
But the highes achievement to absence's fame,
was the death of one man who refused the absence's reigh.
Through ages and ages the battle had raged.
With the climax coming one fateful day.
The man who had refused the absence's reign,
was taken by soldiers of the present day,
and nailed to a cross and tortured inhumane.
The absence lost through the death of this man.
The results of the battle were proclaimed through the land.
"The man has risen and love reights again."
The absence has lost, the battle is ours.
Victory came in Earth's last hour.
God's people have won despite the absence's work,
in the past, present, and future the absence felt the death jerk.
In the end the absence will pay the ultimate cost.
It is up to us if the absence reigns,
and only through the God's presence, the presence will gain,
all strength, love, and power bestowed on us by Christ
at Earth's fateful hour.

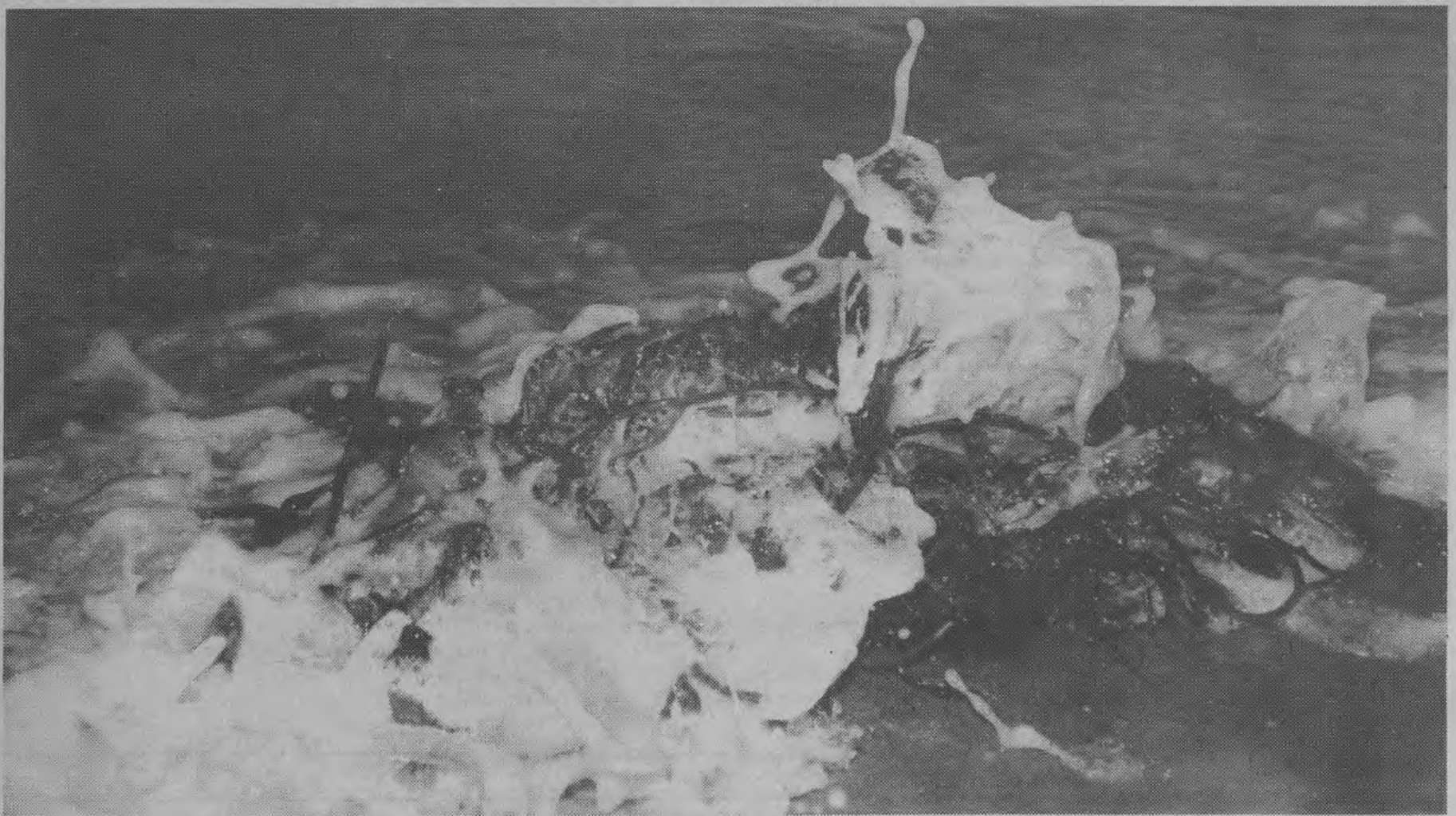
—Harold E. Curtis II

PHOTOGRAPHY CONTEST

SECOND PRIZE— *Monte McKinstry*



THIRD PRIZE— *Mark Lewis*



POETRY CONTEST

FIRST PRIZE— POETRY

Christ?

Christ I need
Like a morning cup of steaming black with cream.

Just outside, I see the world turn-a-shoulder.
And scratch the dandruff from her scalp.
Ho, the people pat their arms with mitted hands.
They shovel white from the walkway.
Every year they shovel white from the walkway.
Their cars breathe out the rear like they breathe out their mouths.
Some of them have trouble getting started.
These are choked until they do.
Some are kicked. Some deserve it.
Some are cursed at. Some deserted.
Some just turn-a-shoulder and scratch their scalps.

And I am to go out there.

But not until I finish my cup.
The brew is bitter.
Some like it that way.
Some don't like it because it is that way.
Some, like me, add saccharin.

I need my morning cup of steaming black with cream.
I drink it all.
It keeps me warm.
Warmth is all I need when I go out there.

Doctrine?

Ho.
Coffee stains on a white cup.

—Danny Kim

THIRD PRIZE— POETRY

My mind is blank,
And I don't know what to do.
All I know
Is that I keep thinking of you.
In the mirror of my memory
All I see is your face.
But then the clouds come by,
And there's not a trace
Of what was left before.
At times I feel so glad
I want to shout it to the world.
But the next thing that I know
I feel so small I can't be heard.
It's times like these
When my body is drained,
All hope is gone,
And I feel so strained,
That I turn to you, Lord,
To be my strength and guide.
When there is nothing left,
And I'm at the end of my rope,
Your strength is there,
And it gives me hope.
Joy to live with
And joy to love by—
Fill my life, Lord,
And I promise to try
And spread your Word
To all of those
Who have not heard
Of the beauty in
A brand new day:
Point me, help me
Find the right way.
I know it's there,
But I cannot see.
Just show me where
So I can be
Whatever it is
You have in store for me.

—C. M. Costa

SECOND PRIZE— POETRY

Two Brothers sought happiness.
Hideki sought happiness
in Buddah but left the temple.

Buddah offered him everything
including the rising sun,
he needed the Risen Son.

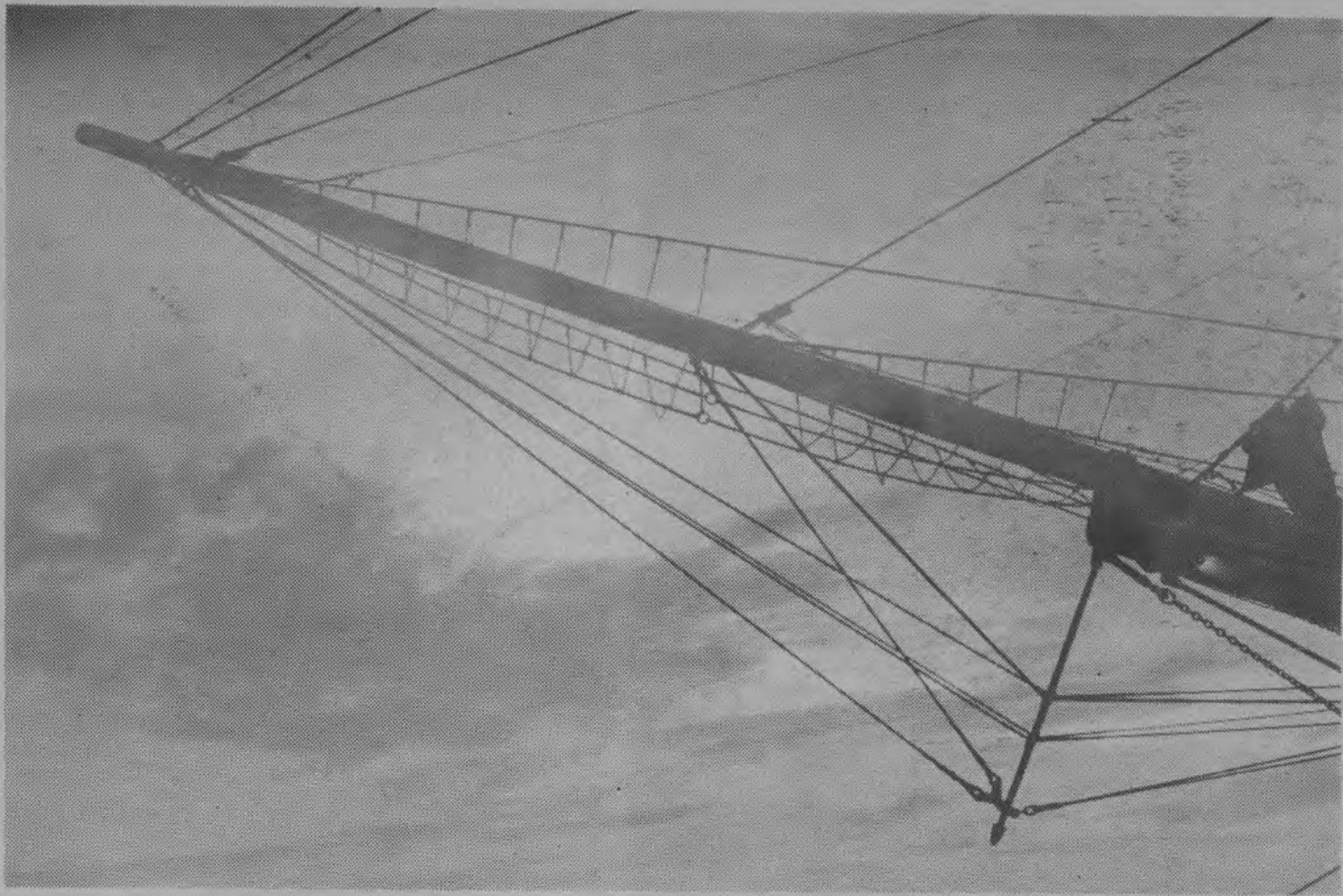
Hiro sought happiness in everything
but the Risen Son.
Until one day he saw the sun rising.

—Robert Ku



Rebecca Ali





Monte McKinstry



Do you need definitions?
Or positions,
or dimensions,
or my feelings
revealed on this page?

My desires,
all the pains,
my loves, my hopes and fears . . .

You want the truth
and I am running the risk,
I know.
But by exposing,
I am also liberating myself.
I am free,
are you?

Do you know yourself?
The final truth
by which you will be understood,
and one with me
to share the treasures of each other
and be free.

—Dusanka Hristic

The night is lonesome,
but it is also
sweet and tender.
No schedule
or program to follow.
This is my night
and it is my time.
It is early,
very early.
I don't want to sleep
now that I am back
to myself.
I want to live,
not dream!

—Dusanka Hristic



Monte McKinstry

The man wakes up in the act
of defining mourning.
the man wakes up in the attempt
at divining meaning.
The man wakes up in the cold,
and the dark is pitiless.

The man places his naked nogas
upon the frozen floor
as his mind thaws for seeing.
Is the man? Is he being?

The man drenches what he has with water,
trying to wash away the nothing of his skin.
His nothing is wrinkled
and his nothing is dry.
He wonders why his nothing is painful.

The man is wrapt and kept
by a merciless, aging nothing.

A gap in nothing draws in,
a gaping maw of black in black
beckons, screams, whispers, calls
for the bitter cup, the black cup,
the coffee.

The man repeats his mantra:
the man repeats his mantra:
Da Da . . . Da Da . . . Da Da.

The man sets his mind to work,
then wanders off.

His mind is upset, wrinkled and dry.
He washes his mind and they feel better.
It's harder to see nothing than it is.

—Godfrey Micheal Smith



Committee charts new course for academic computing

by Ivan Rouse

Significant improvements in the LLU-La Sierra academic computing facilities and personnel are scheduled to begin taking shape by next school year. In brief, these changes will eventually include the following: (1) new VAX mainframe computer and 30 more computer terminals, (2) 80 new IBM compatible and Apple computers that will be housed in two new microcomputer labs, (3) an increase in the Academic Computing staff to add a Resource Manager and a Computer technician, (4) several major software purchases for the various computers that will provide additional computer languages as well as excellent word processing capabilities for use by students. The new facilities and staff will be housed in a new Academic Computing Facility (ACF). The space for this new facility will be allocated as soon as possible so that by next fall the facility can begin to take shape.

These exciting changes are designed to significantly improve the student and faculty access to computers for academic uses. These changes have been proposed in a 24-page document entitled the "Master Plan for Academic Computing." This document has just been completed by the La Sierra Academic Computing Committee, which has spent this school year taking a careful look at our present computing facilities and planning how academic computing could be improved in order to enable LLU to provide a top quality college education. This major new academic computing emphasis naturally follows a previous commitment to academic computing that the university

made by agreeing to pay up to 80% (\$1,800 maximum) toward the purchase of a microcomputer by each faculty member! The faculty microcomputer program is in its second year, and has three years to go before every faculty member will have had the opportunity to purchase a personal microcomputer. The faculty microcomputer program has helped the faculty members become aware and excited about the use of computers in the curriculum. This new plan will provide the necessary facilities for both faculty and students to meaningfully integrate the use of computers into the academic program at LLU.

There are also several other motivations for better academic computing facilities. (1) The College of Arts and Sciences recently voted a new general education program that includes a computing requirement. New facilities are needed for that new requirement to actually be implemented. (2) It has become more essential that computing majors have access to a more versatile main computer and to networks of microcomputers. (3) Mathematics, graduate programs, and the sciences need more "number crunching" power which will be ably provided by the new VAX computer. (4) Students expect LLU to effectively use computers in the curriculum if it is to be perceived as capable of providing a high quality education. (5) These changes will bring LLU's facilities more up to par with what is happening in other SDA and local schools. (6) Job requirements for many fields mandate that students have certain types of computer training. These new facilities will enable that

training to take place.

The Master Plan suggests a time Table for the changes mentioned above:

1986-87 School Year

About 10,000 square feet of space will be designated for the new Academic Computing Facility in a central campus location. Some of the existing computer terminals and some of the existing microcomputer facilities will be immediately consolidated to begin the new campus microcomputer and terminal labs. The university will begin fundraising efforts to obtain money for more microcomputers.

1987-88 School Year

At the beginning of this school year, a new Digital Equipment VAX mainframe computer will be purchased, as well as an additional 15 terminals. Several new languages (including ADA, Pascal, and FORTRAN) will be purchased, along with DECWord, a very capable word-processing package for the DEC 11/44 computer which we presently have. Also during this year, an additional 20 micros would be purchased for the micro labs. During this time, an additional half-time staff position will be added to the Academic Computing staff.

1988-89 School Year

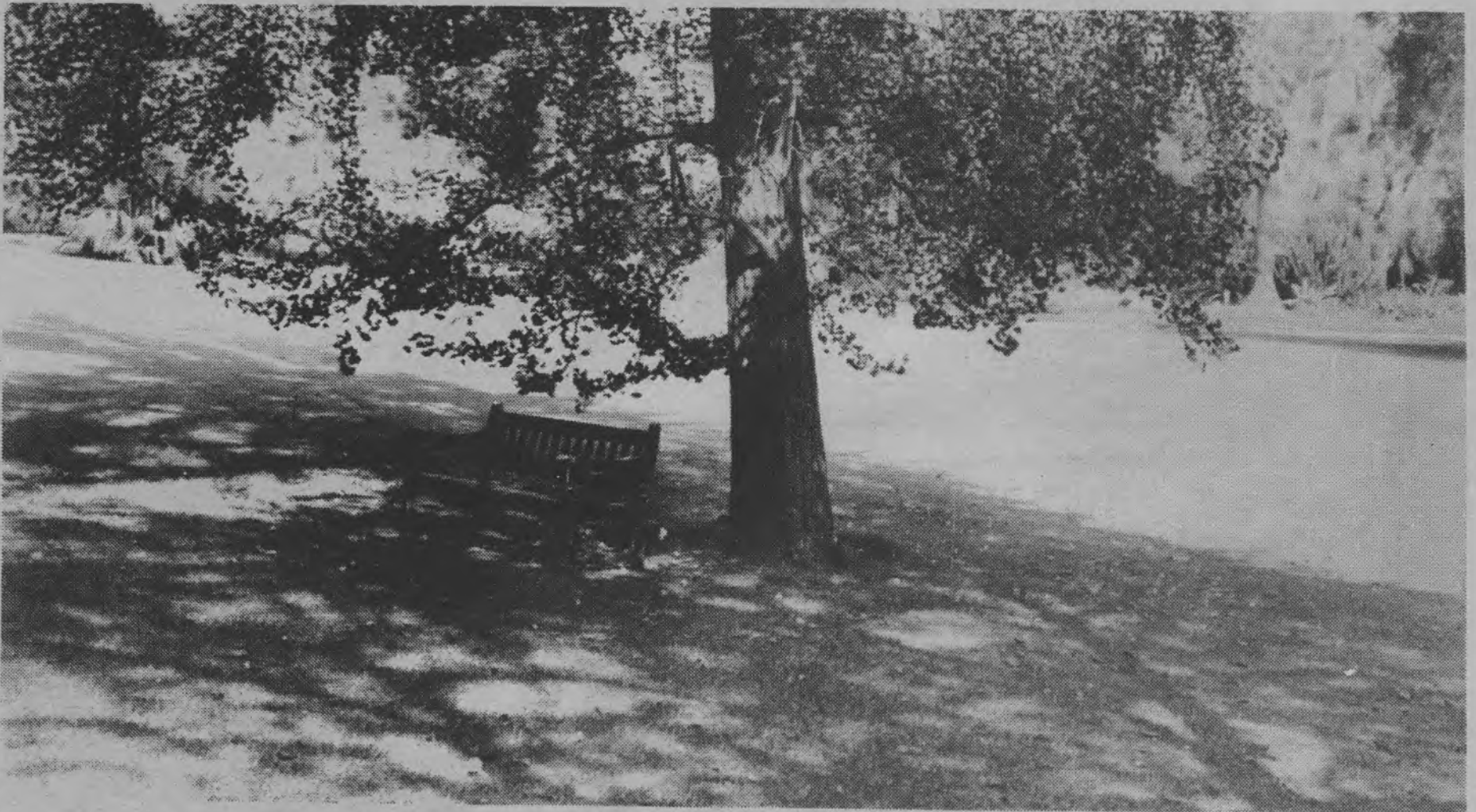
During this year, 15 more terminals will be purchased for the VAX computer, as well as a statistical package and the C language. Thirty more micros, and an additional half-time staff

position titled Academic Computing Resource Manager, will be added.

1989-90 School Year

This year, a networking system will be purchased that will allow the various computer systems to communicate with each other. During this year, 30 additional micros would be purchased to complete the microcomputer labs. The half-time position of Academic Computing Resource Manager would be increased to full-time.

On May 21, the Academic Computing Committee presented the Master Plan to the Provost's Administrative Council. This group of administrators voted their enthusiastic support for the Master Plan, and voted that LLU would officially start a three-year program for the proposed changes in July 1987. They also agreed that during the 1986-87 school year, the university will start doing everything that it can to get a start on the proposed computing changes. June 2, the same Master Plan was presented to the campus-wide faculty for their discussion and comments. They also voted their support. The Academic Computing Committee also welcomes and encourages student input as plans for the acquisition and development of these new computer facilities are being refined. In summary, the administration and faculty of LLU are committed to having modern comprehensive computer facilities, and to using these facilities extensively in the academic curriculum. This is an illustration of LLU's continuing commitment to providing a top-quality and up-to-date education.



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Religion teachers discuss ordination of women

by Fred Veltman

Representatives from the religious departments of Loma Linda University, Pacific Union College, and Walla Walla College held their 15th annual meeting of the West Coast Religion Teachers Conference (WCRTC) on the campus of Pacific Union College over the weekend of May 2-4. The Seventh-day Adventist educators devoted the entire session to a discussion of the ordination of women.

John Brunt, of Walla Walla College, reviewed the arguments of four "Adventists Against the Ordination of Women;" Lucille Knapp, also from Walla Walla, presented "An Adventist Response to Fiorenza's Feminist Theology;" Susan Daily, of Loma Linda University, addressed the topic from the viewpoint of Adventist theology; and Lorna Tobler, an Adventist laywoman from Mountain View, California, discussed the history of women in church leadership in North America.

The conference concluded its 1986 meeting by approving the following statement in a 40-0 vote (with one abstention): "We believe God calls both men and women to serve in all aspects of the ministry. We believe the time has come for our church to recognize by ordination the calling of both men and women. We believe, while recognizing a measure of disagreement on this subject in the church, that our denomination should now encourage the ordination of women in North America, and wherever else this step will enhance the mission of the church. We pledge to encourage women with a divine calling to prepare themselves for ministerial service."



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