

World and Nation

Differences among TV preachers overlooked after Bakker scandal

Vocational distinctions of religious personalities clouded

NEW YORK (AP) — In the hub-bub over TV preachers, some vocational distinctions in the religious world are being generally obscured, leaving considerable confusion about them.

Mainly the misunderstandings have shown up about about the differences between "evangelists," "evangelicals" and "TV ministers" or "religious broadcasters."

They're quite dissimilar, and while their elements sometimes overlap, the current ruckus about religious television personalities tends to blur the demarcations.

As a prime instance, most of the noted figures of what's called the "electronic church" are not evangelists, per se, meaning those with a special ministry of eliciting conversions to Christianity.

Instead, they mostly are television

preachers or ministers, largely devoted to instructing their followers, mostly regular audiences, rather than primarily summoning the religiously indifferent to faith.

That task is the particular role of the evangelist, the best known of whom is Billy Graham, who runs his crusades around the globe to invite commitments to Christ.

Oral Roberts, presiding over his Oklahoma domain of a university, a hospital and television production, whose give-or-he'd-die plea netted its \$8 million, has himself said he is not an evangelist, but a "TV preacher."

Jim Bakker, who resigned as head of his Bible park and PTL (Praise the Lord or People That Love) TV ministry because of involvement in a sex affair, was not primarily an evangelist, but a television personality.

He, along with his wife, Tammy, with their conversational and musical shows, simply had built up a huge and regular audience of captivated devotees, much as Johnny Carson has done.

Jerry Falwell, picked by Bakker to replace him for the time being, is basically the pastor of a congregation, Thomas Road Baptist Church in Lynchburg, Va., whose services are televised on "The Old Time Gospel Hour."

He is not strictly an evangelist, although some evangelism may enter into his otherwise extensive ministry of running his church, a university, and the politically-oriented Moral Majority movement he founded.

M.G. "Pat" Robertson, head of big Christian Broadcasting Network in Virginia Beach, Va., and now a Republican presidential hopeful, has

repeatedly insisted he's not an evangelist, but a religious broadcaster.

Jimmy Swaggart, whose Baton Rouge, La., TV ministry commands a huge and expressively adoring audience, and who figured in the charges against Bakker, is not specifically an evangelist, but a preacher-performer. He emotes, sings, and evokes fervor from a national TV flock — his regular contribution called "outreach partners."

Robert Schuller is a Reformed Church in America pastor, whose "Hour of Power" sermons to his congregation at its Crystal Cathedral in Garden Grove, Calif., are widely shown on television.

With a strong ingredient of psychological insights, his ministry is not directly evangelistic, but more the nature of pastoral counseling for more confident living.

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Indian tribal dances relieve stress for Vietnam veterans

SAN XAVIER, Ariz. (AP) — Indian warriors of the Great Plains once shook gourd rattles as they danced for power and honor.

Today, the centuries-old steps of the gourd dance are followed by some Indian veterans of Vietnam.

That dance and other tribal rituals may be helping these modern warriors fend off post-traumatic stress linked to Vietnam, says Thomas Holm, who teaches University of Arizona classes on Indian policy and on the Vietnam War.

Holm, an associate professor of political science who was among those dancing during the recent annual powwow on the San Xavier Indian Reservation, served with the U.S. Marine Corps in Vietnam from November 1967 to December 1968.

Part Cherokee and part Creek Indian, he has been studying Indian Vietnam veterans for the 6-year-old Vietnam Veterans Inter-tribal Association.

Those who returned from Southeast Asia to tribes in which ceremony and ritual remain strong seem to

have had fewer problems adjusting to postwar life, he said, citing a survey of some 170 Indian veterans.

"As we become more secular as Americans, more scientific, we tend to scoff at ritual and ceremony as not being useful," Holm says. "Far from that, I'm finding that ritual is very, very important."

Rituals honoring veterans, in particular, seem to foster a healthier self-image, he says.

A Winnebago elder, Holm says, once explained such ceremonies with these words: "We honor our veterans because by seeing death on the battlefield, they truly know the greatness of life."

The gourd dance originated with the Kiowa, a southern plains tribe in which the highest status once was achieved only through success in warfare.

The gourd dancers were members of a Kiowa warrior society, one of many such Indian military societies.

Accompanied by the original

Kiowa songs, the gourd dance today has spread to many other tribes.

"The U.S. had made it a policy to get rid of these warrior societies in the 19th century," Holm says. "These songs were kept alive in individual families."

"Then, after World War I, people would get together and sing the songs but not have the full-fledged ceremonies. After World War II, with all the veterans coming back, they started doing the dances."

Another warrior society that survived is the Coyote Society of the Yaqui Indians of Arizona and Mexico.

A Coyote Society member once told Holm that the group took its name out of kinship with the animals who are "the only ones after the battle who will be around to pick up our bones."

Unusual car returns again after short life

TOLEDO, Ohio (AP) — A high-performance, hand-built Pantera, a half-breed sports car that experienced a short life on American highways, is on the roads again and undergoing a rebirth in northwest Ohio.

The half-Italian, half-American sports car was introduced in this country in 1971. It disappeared from the American scene in 1975 because of both problems and a disagreement between the body makers, Henry Ford II, whose Ford Motor Co. produced the engines.

Kirk Evans, a car buff in Toledo, says the rust problems have been solved, and he has bought the car back to life in his town about 30 miles west of Toledo.

"It's quite a nice-looking car when it's all put together," he said. "It has a U.S. engine, people like the serviceability."

Evans, 30, was just out of school when he bought his Pantera in 1974. Thirteen years later, after working for several years restoring and modifying cars, Evans is owner of the Pantera Inc., and the sole American distributor of Pantera.

"I've always loved the car and made cosmetic pieces for it," Evans said. "It was the thing that really was in the range I could afford."

"It is a lot less than the other cars, like the Lamborghini or Ferrari. I thought it was a bargain for the money and, frankly, I think it is."

At \$67,900, however, the engine Pantera is not a bargain family vehicle.

"It's a toy," Evans said. "A toy that is not as exotic as some of the Ferraris, Maseratis, the Italian exotics. You can jump in the car and pretty much drive it the time. It is obviously not the thing you're going to want to take to the country in."

But if it were, it would be a ride, powered by a Ford Cleveland block V-8 engine that accelerates from a standstill to 60 mph in 5.5 seconds.

Restless high-school students find college made for them

GREAT BARRINGTON, Mass. (AP) — Laura Sayre was 16 when she dropped out of high school for something less boring — college.

Now she credits Simon's Rock of Bard College for saving her from two more years of high school.

Simon's Rock, the nation's only college primarily oriented toward restless but motivated high-school-age students, is celebrating its 20th anniversary. The school has graduated more than 1,000 students. It opened with 55 high-school sophomores, all girls, and now averages 300 male and female students a year.

The college draws on a small group of dissatisfied students who drop out of high school for the challenges of college.

The idea is not new. The late Robert M. Hutchins, while president of the University of Chicago, opened his school to teen-age students in the 1930s because he believed the last few years of high school were wasted on many of them.

But Simon's Rock is the only college primarily for younger students. Some college-age students are admitted, but they are the minority in a school founded on the belief that younger students fare better when studying alongside their peers.

Leon Botstein, president of Bard College of Annandale-on-Hudson, N.Y., says Simon's Rock proves that better-than-average students can be engaged in serious academics at an earlier age instead of wasting time getting deluged by trivial conventional high schools.

Dean of Academic Affairs Bernard Rogers says some students come to the college with mediocre high-school grades. "We think that's because they were bored," he said. "There's probably one student in every school in the country that needs this place."

Because of their tender age, freshmen observe more rules than those at other colleges. They live in single-sex dormitories with strict visiting hours. All classes are limited to 15 students and freshmen are watched closely by teachers, who meet with them every week to ensure they are on the right track.

Students may earn an associate degree in two years and go on to other colleges or stay to earn their bachelor's degree.

The weekend powwow also featured Pima, Apache, Tohono O'odham, Oto, Cherokee and Jemez dancers. Proceeds benefit the yearly cycle of religious feasts at the mission.

Museum shows commitment to displaying latest art trends

RIDGEFIELD, Conn. (AP) — The smell of fresh paint is in the air at the Aldrich Museum of Contemporary Art. The fumes are the result of the museum's recent renovation, but wet paint isn't covering only the walls.

Exhibits arrive at the Aldrich Museum so fresh from the easel and chisel that some are still gummy and others are not yet considered complete by their creators.

They state the commitment of the 23-year-old museum and its founder, former dress manufacturer Larry Aldrich, to displaying the work of

artists who are in the vanguard of the latest movements in visual art.

The museum has been savaged as a rich man's tax writeoff, a showcase for the mediocre and a museum not dedicated enough to art to acquire a significant permanent collection.

But Aldrich says the criticism doesn't mean much to him and he's won over people by the present-day success of artists, such as Jasper Johns and Frank Stella, whose works now sometimes command more than \$1 million at auction.

In the 1960s, he said, their creations were museum and widely scorned.

"There were occasions (after) we opened when some older people practically were screaming," Aldrich recalled. "I enjoyed that."

Experts, however, said the museum broadened its perspective since the days it contained Aldrich's personal collection and had added to the cultural scene in Connecticut.

Aldrich, 80, a New York City and Ridgefield resident, began collecting European art before World War II.

MATHEMATICS CONTEST

The annual Freshman and Sophomore Mathematics Contest will be held Thursday, April 16, 1987 from 7:30 to 9:30 PM. The Freshmen Contest will be in Room 216 Milner Hall and the Sophomore Contest in 304 Milner Hall. No calculators - all test material will be provided. Prizes for winners of first place will be \$100.00, second place \$60.00, and third place \$40.00. Prerequisite for Freshmen contest is knowledge of calculus through Math 151 or equivalent, for the Sophomore contest knowledge of calculus through Math 253 or equivalent.

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