



# The Houghton Star

volume 71 number 3

The voice of the students at Houghton College, Houghton New York 14744

October 6, 1978



Pastor Mark Abbott, Norman Jones, and Geoffrey Kotzen

## Kotzen, Jones Join Church Staff Pastors Work Forming New Goals

by Rheba Frylink

Two new faces can be seen on the chancel in church on Sundays: those of Geoffrey Kotzen and Norman Jones, along with the now familiar face of Mark Abbott. The Houghton Wesleyan Church now has a three-member full time pastoral staff.

Pastor Abbott, a graduate of Asbury Seminary and formerly a pastor in Hamburg, NY, accepted his second call to the Houghton church in July, 1977. The first call had come a year before, but he felt the Lord would not have him come at that time. He feels that the year the church spent without a pastor strengthened it, because this allowed the members more involvement in leadership and ministry. Geoffrey Kotzen, the new as-

sistant pastor, attended the University of Maryland, where he became a Christian after his junior year. He worked with Campus Crusade and sold bulldozers before moving to Massachusetts with his wife to attend Gordon-Conwell Seminary.

Norman Jones ("Brother Norm") is no stranger to Houghton. He graduated from Houghton last year and worked full time in the kitchen last semester. His pastoral duties include directing the junior and senior high youth programs as well as serving as chaplain at the Academy. "I don't see myself as someone who gets up and talks at the kids, but more as coordinator of what they're doing and catalyst to start a ministry to each other."

Pastor Abbott explained, "Probably a church of this size resident community would have only two pastors, but because of the two educational institutions in the community and the number of members involved in them, we needed a third pastor."

"Before, the areas of Christian education and visitation functioned because of capable people, without much pastoral supervision." Pastor Kotzen, who coordinates the C. E. department, said that although the department functions well, "there are no real specific goals as to why they're doing what they're doing — they're just doing it."

The Houghton community itself is diverse, containing people

from various backgrounds and at different levels of intellectual, as well as spiritual, growth. The congregation also varies from 300 to 1000 members from summer to school year. How do the pastors minister effectively? Pastor Abbott remarked that "if the preaching is Biblical, positive and clear, then people are usually responsive, no matter how well they're educated." Pastors Kotzen and Jones agreed that Houghton could be a hard place to minister, but a need is evident. Norm said, "If the Lord is calling me, then He will enable me to do it." They all feel that the positive aspects of Houghton need to be fostered.

Pastor Kotzen stated, "There may be too great an assumption that people are okay in their spiritual walk . . . There's a lot of drain due to the academic climate . . . a closeness here, a very high profile, and a strong emphasis on not revealing one's problems. Everyone knows about everyone else and there's a fear of 'opening up.' Their goals include providing chances for people to minister together."

Pastor Abbott has noticed that now "there's a willingness to ask why we do things," and a desire to have goals clarified. He is pleased that "an old institution is willing to re-think its goals. The three pastors appreciate the encouragement and support of both the congregation and the student body."

## Mr. James Mellick New Art Coordinator Proposes Art Major; Wants New Emphasis

Lynne Bleich & Cheryl Semarge

Yesterday the first art exhibition for the Fall semester opened in the Wesley Chapel gallery with a reception for the artist, Mr. James Mellick. Mr. Mellick, a former professor at Colby-Sawyer College, New Hampshire, is the new Art Department Coordinator. He, along with Mr. Bruce Wenger, has proposed an art major, which already has the support of Dr. Donald Bailey, the Fine Arts Chairman. They hope students will be able to declare an art major by next year.

Following his graduation from Greenville College, Illinois, Mr. Mellick taught in a public school for 2½ years. He attended graduate school at Southern Illinois University at Edwardsville, and following the awarding of an M.F.A., the terminal degree for studio art, he accepted a job at Colby-Sawyer College in New Hampshire.

The following are excerpts from our interview with Mr. Mellick, done in his office whose walls support vibrant prints and bulging wood sculpture.

Q. What kind of art is in your show and how would you describe it?

A. On display are paintings, sculpture, drawings, and prints, spanning the period from 1971 to the present. There are 24 pieces.

### Intended

Kathleen Confer ('78) and William Chickering (Florida Atlantic Univ. '74)

Presently I tend towards the 3rd dimension in my work, but I find the 2nd dimension more challenging. You have a flat surface and what do you do with it? Do you let the work become an illusion and is an illusion a lie? I realize now that it is actually mystery, and am becoming much more comfortable with the aspect of paradox in art.

My sculpture is not monumental or grandiose — I try to keep it on an intimate scale. My paintings are 3-dimensional so as to occupy the viewer's space — an encounter! I think you could call it Pop art wedded to Abstractionism.

Q. How can you teach and yet have time for your work as an artist?

A. It's always a matter of making time. Very often you must choose between being with your family, being in the studio, or bringing your family to the studio! As an artist you have no choice. You're driven to do these things or you're not an artist.

This affects your teaching as well. Art by its very nature is something which is not academic or can be taught well without an experiential involvement. You're more excited about what you're teaching and you can speak from experience. You also present yourself as a role model. Why should I expect my students to spend ten to fifteen hours per week if I'm not giving them an example . . . Also, keeping up my professional competence will in

the long run, benefit the school. Every time I enter an exhibition, I carry the name of the college with me, which in turn attracts more students.

Q. What effect does your being a Christian have on your art?

A. The effect is the same my Christianity has on everything else, and that is, it has given me a basis for setting up priorities.

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## Dr. Massey Reviews Pledge & Redefines Goals: Hopes to Merge the Ideal and Real Houghton

by Sue DeViva

The pledge. For recent upperclassmen it appeared in every registration line and the underclassmen read it on their applications. Some feel it's too stringent. Others feel it's too lenient and others feel it's meaningless because it can't or won't be enforced. Yet a gradual, significant change in the attitude of faculty, students and staff has emerged. The community's self-perception goes beyond membership in a liberal arts institution. Faculty, students and staff have begun to see themselves as a community striving "to uphold a unity based on the Lordship of Jesus Christ, guided by Biblical principles and the moral laws of God . . . motivated in all life's decisions, actions, and relationships by unselfish love." The

desire is meaningful involvement and Christian growth.

Last year Charles Massey became Dean of Student Development. Although he recognized these changes in attitude and perception, he also knew the pledge remained a source of controversy. It was ambiguous and an inadequate support to the concept of community. Rather than "the pledge" as a list of do's and don'ts, he offers "responsibilities of community life" as a statement clearly delineating Biblical from chosen rules of community unique within the context of our subculture. The final statement, still awaiting the Trustee's approval, grew out of his April 19th chapel address which gave his interpretation of the statement.

In August, the Dean sent all students a letter and a copy of the statement. The letter point-

ed out the existing gap between the ideal Houghton (a community desirous of meaningful involvement and response to each other in unselfish love) and the real Houghton. Dean Massey believes the process of becoming a community is linked to each person striving toward lessening this gap. An awareness of this responsibility grows as the person is reminded of it over a time. Rather than complying to avoid punishment, students should accept the restrictions as a functional necessity. Because Dean Massey believes reminders will increase awareness, he has invested time reworking the statement, giving a chapel address, sending a letter to the student body, and presenting the statement at freshman orientation. The statement

(Continued on Page Two)



# Editorial

I should like to clarify some statements that I made in last week's editorial.

My purpose was to mention some of the positive changes which have taken place at Houghton in the past two years. Some readers assumed that I stated, "We are now in Paradise. We are no longer marching to Zion; we have arrived!" This was not my intention. Houghton, like any other earthly place is far from Zion. And I do not advocate that we should deceive ourselves. I only wanted to point out a few noteworthy accomplishments in the community because all too often we overlook the progress that we have already made.

Admittedly, Houghton has many problems and we should be continually examining them and taking action to correct them. The question then arises, "Why are the existing problems not amplified throughout the campus community?" Too often issues are not pursued because of the inevitable ultimatum of the upper-echelon constituency. Should we, as a Christian institution of higher education, be continually held back in our development by this closed mind-set? No! We should be permitted to speak to the issues without fear of retribution for even daring to. This happened last semester with the folk dancing petition. Whether we do the Virginia reel or not is of no great concern to me; but what is important is the fact that the administration got a slap in the mouth for allowing students to bring up the possibility of redefining the social reality of our Christian environment! Is the constituency so much in control that we cannot even pursue our basic freedom of speech? This question is important. Until it can be answered honestly we will continue to have great difficulty in defining exactly what the role of higher education within the Wesleyan church is.

I am not advocating the whole structure of our institution be torn down. The college has a right to require certain biblical and moral standards of each of us. Some of these standards are clearly Christian absolutes and questions concerning them should not be a problem. Other minor rules should be open for questioning; but I believe the questioning should come out of a desire for honest answers and not for antagonism just for the sake of being antagonistic. In this community antagonism without positive goals and foreseeable solutions serves only to break down the institution, not build it up.

I agree. The questions are there. Now our responsibility lies in defining them and dealing with them honestly so that we may continue to build the community that Christ would want us to have.

Charlotte M. Dexter

## The Pledge (Continued from Page One)

begins with the institution's statement of purpose and the assumption that each student by virtue of his enrollment agrees to accept the responsibilities of membership in the community. The remainder consists of more specific sections concerning "practices known to be morally wrong by Biblical teaching"; "certain carefully considered rules which will contribute to the environment appropriate to its aims and goals"; and practices requiring "discretion and restraint" whether or not one is under jurisdiction of the college. The Dean expected each student, after careful reading and reflecting on the statement, to have gained an increased understanding of his/her responsibilities.

In the chapel address, Dean Massey stated a commonly asked question: "What happens when a student finds he is 'in significant disagreement with particular aspects of the Statement of Responsibilities of Community Life?'" Four responses are offered:

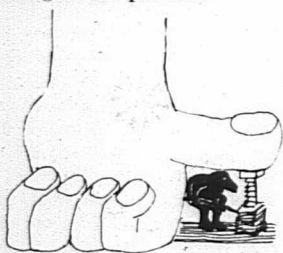
1. just accept the rules that you've committed yourself to, understanding that you will choose for yourself when you are no longer enrolled in Houghton.
2. work within the established structure to bring about change in areas that you think need changing.
3. "if you feel that a regulation

is not only personally confining, but is indeed harmful to students, then you have a right and a responsibility to defy that regulation, but only if you are willing to do so openly and with complete willingness to accept the consequences."

4. withdraw if you feel the regulations are detrimental to your growth and personal development.

In his office, I posed another question to the Dean: the *Student Guide* says the college expects certain patterns of conduct, while it simultaneously "encourages freedom of investigation, experimentation, and expression." Isn't the statement of Student Responsibility and this type of freedom paradoxical?

He jumped up from his chair and pulled a poster from a book shelf. I saw a field of grass enclosed by barbed-wire fences. Some cows were approaching the fence. Others with a painful look on their face were trapped in the barbed-wire while some enjoyed grazing in the open field.



## Placating the Constituency??

To the Editor,

I feel it necessary to respond to your editorial of last week. You stated that Houghton did not need antagonism at this point and that this is our season, a season of praise. I would agree that there is cause to rejoice, some of the reasons for which you mentioned, yet at the same time we must not forget our responsibility to be carefully critical. Because we have seen some good things happen at Houghton does not mean that the overall problems have gone away. Also, rejoicing and criticism are not mutually exclusive. In agreement with at least a few others, I see many problems with Houghton — some of which are urgent, given the values of higher education and intellectual honesty. To state these difficulties is an arduous task; the audience is varied and some will obviously not be in congruence with my views, especially this weekend. I would also like to emphasize that my purpose here is not merely as antagonist, but as a concerned student and future educator. In the past, issues have been raised and fallen flatly when the powers that be deadlocked. This may be the administrative process, but it is not clear analysis of a problem. Because two parties disagree is anything but reason to drop a discussion as a "hot issue" or "too controversial." Another blight, as insurmountable as it may be, is the continual need to capitulate to the "constituency." What happens when the "minds of Houghton" come into clear conflict with the purse strings? At times, in fact most times, I believe, the issues raised are ones that effect the quality of our education. When this happens the "rulers" rule, and quality education is sacrificed. These are difficulties that arise in the discussion of problems, and are also symptomatic of the real problems, to which I now turn.

What should the role of an educational institution be in the Christian church? Should it be a place to train up youth in the straight and narrow? I could only answer affirmatively to that if all the questions were answered and all the data in. Even the most enlightened would admit that this is far from the truth. Should not then a liberal arts college be a place where the church can look for enlightenment and leadership in change? Should not the administrators go to the theologians, the philosophers; the scholars to find direction on policies? At Houghton and in the Wesleyan denomination as a whole the reverse seems to be true.

Another difficulty I have (again an idealistic one) is the concept of "the pledge," and euphemisms don't change the fact. A Christian college can be a place where students are taught the traditions and biases of a certain denomination and culture, or it can be a place where questions are raised and issues of life-style are open-ended and dealt with honestly. The pledge presupposes

# Viewpoint

that the answers are there, that students should accept these ideologies as inherently "Christian" and not be free to decide for themselves appropriate behavior. The final answers are not in; dancing and face cards are not inherently evil; and denying students the freedom to deal with these questions responsibly perpetuates immaturity, narrow-mindedness and simplistic faith. The question has been raised whether the denomination does not have the right to dictate what it believes to be good moral conduct (if dictate and moral conduct are not contradictory). My question is not to the source of the power, but to the prerequisites of healthiest moral and intellectual growth.

Last semester I received some exposure to Houghton's soliciting while on Chapel Choir tour. I was amazed to hear that the appeal was not to the prospective student, but to their parents. Houghton was presented as a conservative evangelical school, isolated in western New York, and the implication was that "their children" could get a good education and remain untouched by secular thought and lifestyle. This may be the parents' firm desire, but is it the healthiest educational environment and is it intellectually honest? What does this fear say about the faith that is our firm foundation? Can it not face opposing philosophies? If it can, let's do it; if it cannot, let's admit it. At any rate, this isolationist ideal is poor education, and I think, unbiblical. These "problems" are central, I think, and many of the peripheral

issues are merely symptomatic. Whether or not face cards are forbidden or left to my discretion is ridiculously patronizing and petty. Again Senate, to keep the constituency happy, chooses diplomacy and misses the point. In other words, they are treating symptoms, fighting for concessions, but not facing the underlying problem. I don't think I am going to change Houghton, but there is that hope that the great potential of this place (here I mean individual professors) be channeled more effectively. It is not that I think the Christian liberal arts college has no place in today's society, but the contrary. There are so many hard questions and so much honest debate that the educational institution is increasingly important. People asking questions don't want to learn Wesleyan dogma, nor their opinion of the Christian life-style, but would rather have honest intellectual pursuit. If the Christian faith has valid answers, present them in an atmosphere of honesty. If most Christians are not asking questions, then again the learned should lead and encourage questions when appropriate. If my expensive education has taught me anything it is that questions are there and finality is not yet within human reach.

The traditional administrative attitude to the "voice of the student" has not been overly receptive (another symptom) but my appeal is not to my authority, or to democracy, but to careful, honest thought.

Thank you,

Michael E. Horsman

## Advocates Men's Varsity Volleyball

To the Editor,

Why is there not a Men's Volleyball team at Houghton College? Is it because of the geographical location? The money? Bedford Gym? If these are the problems, I believe these obstacles can be overcome, and that the establishment of a Men's Varsity Volleyball team would be an asset to the college.

Firstly, volleyball is a growing sport in America. There are enough colleges in the area with Varsity teams to merit our having one. Other Christian colleges, such as Nyack, have Men's Varsity Volleyball teams. Why not Houghton?

Secondly, the cost of this activity would be minimal. We already have volleyball equipment, which the women use, and there are enough college uniforms to go around. Furthermore, with the completion of the new Physical

Education building, we won't be lacking room. In the meantime, the Academy Gym could serve us well enough.

Thirdly, such a team will broaden Houghton's sports horizon. Let's change this school's 95% sports emphasis on soccer and look at something new. If variety is the spice of life, let's add some to our intercollegiate program.

This brings us to our last point. Soccer being so popular on this campus, attracts a lot of athletes. However, there are many guys who just don't make the team. Volleyball would be a constructive outlet for those people. It would also be an excellent way to get more people involved in the intercollegiate program leading to that well-rounded Christian life which is the goal of this noble institution.

James Chou

## The Houghton Star

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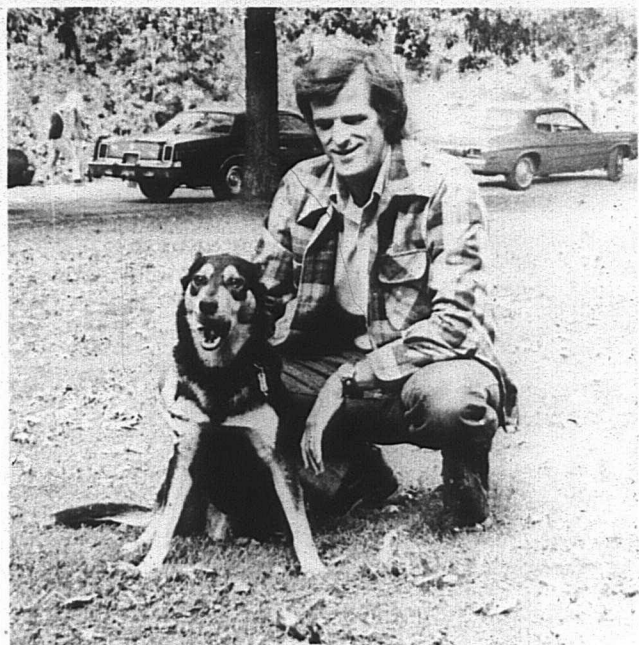
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Putz and Rich Perkins

## Dr. Perkins Fills Vacant Sociology Post Discovers Opportunity In Teaching, Living

by Graham N. Drake

After a five year struggle in the secular college world, Rich Perkins has taken up residence in the Houghton College community. Officially replacing Jack Hazzard, the department head who moved on to Kings College, Perkins feels that he can finally join his roles as family member, Christian, and sociologist. Dr. Perkins completed graduate studies at the University of Massachusetts (Amherst) where he and his wife lived in a dorm with 180 students. Then he joined the faculty of Washington and Jefferson College, in southwestern Pennsylvania. He described his relation to the college there as "disjointed and unfortunate." "I felt like my only contribution there was to help Freddy become a rich doctor or lawyer some day. That's not what I call a life of significance." Then came two years at Westminster College (Pennsylvania). "Westminster was a great improvement," says Perkins, "but several problems developed nevertheless." Most importantly, there wasn't an opportunity for his wife, Beaver, to join in his relationship with the college. "She was an outsider, and, as a result, we couldn't grow together in this way. Furthermore, we got stuck in the typical suburban private residence set-up. We wanted a closer living arrangement and one wasn't available there."

While in New Hampshire last summer, Rich and Beaver ran across fellow Wheaton grads Hugh and Mary Morken. From them they learned that Houghton might be the place where "their wants and our needs are synonymous." Here he is finding that his scholarship is aided by an extensive religious consensus. "I can do things here — raise issues and confront problems which would have been non-existent or meaningless elsewhere. What do you say to a student who apparently believes in nothing except the value of egoism? Where is the common ground? I am actually more free here at conserva-

tive old Houghton than I was elsewhere — something which amazes my liberal academic friends."

Furthermore, they have found an opportunity to "escape from the isolation of suburban existence" by taking up residence in Hazlett House, where they are able to live closely with a small group of students. From this base they look forward to building a unique living situation which will enlarge the residential options available here.

As an outsider moving into new surroundings, Rich has been able to make some observations which people who have already been here, a while might not make. Houghton criticizes itself severely and he agrees with Dr. Lynip (*Star*, 9/22) that this is a curious phenomenon. "As Christians our ideals are sky-high; we are out to achieve perfection which is a pretty tough assignment. Perhaps we sometimes lost sight of the opportunities we have — even in those areas where hope is all but lost." For example, he notes with Lynip that Houghton's rural isolation helps throw students back upon their own creativity. As a result, we have patterns of interaction not found on other campuses. "Houghton has four class choirs; I was astounded at that. Washington and Jefferson didn't even have a college choir. After all, since not many students can improve their economic prospects by singing, they felt 'why bother?' So they didn't. But here thank God, a large number of students are motivated by a different set of interests. And these are the interests which motivate me."

There are, however, some major challenges at a Christian college. For example, students expect the faculty to present an informed scholarship which has been integrated with Christian faith. "I'm still learning about this," says Perkins. "I haven't arrived yet. Furthermore, I don't believe that there is any such

## Lecture Series Review:

### Traditional British Balladry

by Patty Catrost

On September 28, at 8:15 p.m., a full house gathered in Presser Hall to hear Mrs. Elizabeth Gibson's lecture on *Traditional British Balladry: The Wild Rose of Music and Poetry*.

Dressed in a three-tiered, floor-length peasant dress and sandals, Mrs. Gibson introduced her 45-minute lecture by singing a ballad entitled, "Fair Margaret and Sweet William." She accompanied herself with folk guitar.

This ballad has a long tradition, well-established by 1611, and published 100 years later as "William and Margaret: An Old Ballad." The melody she sang was collected by Cecil Sharp in

1918. A total of 79 melodies have been collected for this ballad alone.

"Folk music is as distinct from art music as is the wild flower of nature from the gorgeous blooms of the cultivated garden," quoted Mrs. Gibson from Cecil Sharp, the great collector and describer of British and American folksongs.

The lecture considered two main points: the origins of ballads and their noteworthy characteristics.

First, ballads pose a problem of study. "Ballads are as wild-flowers," said Mrs. Gibson. "None are pure or fixed. Rather, they are loosely grouped in clusters or families."

No one is qualified to give the subject a fair treatment unless he be versed in folklore, music, and literature. Mrs. Gibson emphasized that one cannot separate the words from the melody.

"When is a ballad not a ballad?" she quotes from Bronson. "When it has no tune."

Another problem with studying ballads is that we have modern preconceptions that guide our thinking. While we are preoccupied with individual thinking, the medieval man acted in relation to his community.

Ballads come from oral tradition, and this is a further problem in their study. "Ballads are like mercury," said the lecturer, "essentially fluid. In fact, the only way to publish a ballad is to sing it!"

Mrs. Gibson also enumerated three types of ballads: the popular or traditional, the broadside or chap, and the literary ballad. She gave examples of each.

Fascinated by the ballad's nebulous origin, Mrs. Gibson said, "Asking where and how tradition-

al ballads originated is almost like asking which came first, the wild rose or the cultivated rose?"

She discussed several theories of the ballad's origin. "The theory that satisfies me the most," she said, "is that of communal re-creation, because it explains the ballad's fluid nature."

On the technical side, Mrs. Gibson familiarized the audience with the ballad's narrative and melodic structure. The words and tune are closely knit, although the melody is always subordinate to the narrative.

"Ballads seem to me worthy of attention because they deal with themes of universal interest such as love, warfare, and death; yet they present their subject matter without artifice and with great poignancy. They demand that we view art as fluid, organic stuff in which creator, performer, and audience become one."

Mrs. Gibson concluded her lecture by singing five ballads: "The Maid Freed from the Gallows," "The Elfin Knight," "The Wife of Usher's Well," "Sir Patrick Spens," and "The Lass of Loch Royan."

Later asked what first inspired her to study ballads Mrs. Gibson replied, "One thing that spurred me on was a performance here two years ago. I sang for two hours, and people responded well. I figured if people were interested, as they seemed to be, I should research it, possibly for a lecture during a series."

On her final ballad, Mrs. Gibson commented, "The melody is truly from oral tradition. I learned it in Ireland but have no idea of its origin, name, or history. Frankly, this fascinates me."

"Who now can say which is more beautiful — the cultivated rose, or the wild rose?"

## James Mellick (Continued from Page One)

The way I see things is through the transformation of Jesus Christ . . . It's not something I wear, it's the root of my art, and while I'm in His will, everything falls into place . . . I have found that after reaffirming my perspective my artwork has taken a major leap in new directions!

My idea of faith is not spending all my time in church — an artist has to be doing his work — that which he has been called to do. You can either bury your talents or go out and make them multiply . . . Pride is a thing which is important for a Christian-artist to have. But you know, you're proud of Christ! This is the paradox — you have an ego, but at the same time, you realize that you don't know anything.

Q. What about the art major at Houghton?

A. My philosophy for an art program here is to provide a solid foundation plus advanced work which would support a student going into a number of different graduate school experiences, such as art education, art history, and commercial or studio art. I feel that the strength of the proposed degree is the breadth of the studio experiences required as well as the progressive structure of courses offered.

Mr. Mellick believes that good art depends on a uniqueness of world view and that the Christian has the most exciting perspective from which to create great art and affect the world around him. His show promises to be a witty and fascinating reflection of the man who created it. It is on display in the Wesley Chapel Gallery from October 6th through October 13th.



ON THE AIR





Robin Strein and Vanese Evans

## Field Hockey

Last Wednesday, the Women's Field Hockey Team won a tough, well played game against St. Bonaventure. Co-captain Lynn Hamill played exceptionally well, assisting the team offensively as well as defensively. Late in the first half she assisted Vanese Evans on the team's first goal. Shortly after, the Bonaventure women scored on a corner hit. Before the end of the first half, the women worked the ball up into Indian territory where they scored on another Hamill-Evans combination. At the end of the first half the score was Houghton

2 - St. Bonaventure 1.

The second half of the game was controlled by Houghton. The triangle of Sheila Bentley, Deb Kaiser, and Linda Hughey worked the ball up the field on a series of short concise passes, where it remained for the major part of the second half.

When the Indians were able to cross the mid-field strip, they were stopped short of their goal by Houghton's own "Rugged Nuggets." This group consists of April Holzmacher, Lynn Hamill, Laurie Fyfe, and Chrissy Combes.

HOUGHTON SCOREBOARD	
<b>MEN'S TENNIS</b>	<b>BASEBALL</b>
H-2 Niagara-7	H-8 Fredonia-11
<b>WOMEN'S TENNIS</b>	H-3 Fredonia-14
H-0 Fredonia-5	<b>SOCCER</b>
H-1 Niagara-4	H-2 UB-1
<b>VOLLEYBALL</b>	<b>CROSS COUNTRY</b>
H-3 UB-1	H-29 Hobart-26
H-2 Niagara-3	H-42 St. Bon-19

## Cross Country

The cross country team ran in to rather tough competition in its last two meets, last Friday and this past Monday. On Friday, St. Bonaventure took our team to the cleaners in a clear victory, 19-42. The Monday following, Houghton fell victim to Hobart in a much closer meet 26-29. Both of these meets were held at

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Houghton's tough course, and there were some very good times turned in.

Despite the two losses, which dropped the team's record to 2-3, there are some bright spots. Each runner has been improving his or her times, which is encouraging when most of the team is made up of relatively inexperienced runners. Next week's *Star* sports feature will contain a closer look at each of these men and women that make up one of our largest teams ever.

## Soccer

by Dan Irwin

During the past week the Houghton varsity soccer team added two more games to their undefeated season's total. Early in the week they met St. John Fisher at home, and won 2-0. It was the sixth consecutive shutout for Houghton and a new school record.

On Saturday Houghton traveled to the University of Buffalo and won perhaps, their closest game of the season. It was disappointing when Houghton gave up their first goal of the season, but it was soon forgotten when Houghton scored in the remaining minutes of the game to edge out their seventh victory 2-1. The team thanks all the students and Houghton community for their encouraging support.

## Volleyball

The Women's volleyball squad had a slow start at their first home match, Sept. 28th. Despite long rallies and some good plays, the team lost to Fredonia 15-11, 15-12, 15-6. Disappointed by the first match, Houghton also fell to Mansfield 16-14, 15-11, and 15-10. Very determined, the team took on Niagara U. last Saturday. Team performance improved, winning the first 2 games, but ultimately losing the last 3, and thus the match. However, Monday, Oct. 2nd, the women earned a well deserved victory over U.B. Mindy Robins and Joy Ellis set the team up for some hard spiking by Gretchen Berquist and Carol Smalley. Ann Taylor demonstrated strong blocking skills while Ro Essepian moved to pick up U.B.'s server. The entire team improved offensive playing with consistent serves by Polly Jennejohn and Cindy Chrzan. The team has high hopes for a successful season as they face Roberts, Alfred and Geneseo during this coming week.

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The STAR is looking for a few good people.

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## Homecoming

### FRIDAY

1:15 Academic Open House  
Alumni visit classes  
2:15 Open College Choir Rehearsal  
Former members invited  
5:00 Fellowship Dinner  
6:00 Founders Fellowship Dinner  
8:00 Artist Series: Buffalo Philharmonic

### SATURDAY

8:00 Alumni Board Meeting and Breakfast  
8:00 Breakfast  
9:30 Women's Volleyball  
9:30 JV vs. Alumni Soccer

### 10:00 President's Brunch -

Alumni Board, Trustees  
12:00 Lunch  
12:30 Parade  
1:00 Coronation  
2:00 Soccer  
3:00 Coffee Hour  
3:45 Alumni Award Reception  
6:00 Alumni Banquet  
9:00 Movie "Great Expectations"  
Senate Spot

### SUNDAY

8:00 Breakfast  
9:30 Bible Study  
10:45 Morning Worship  
12:00 Farewell Dinner

## Intramurals

by Bob Thimsen

This year's Intramural sports have gotten off to a tough and fast paced start. The men's sports consist of a soccer league and a flag football league. The women's consist of a soccer league and a floor hockey league.

The men's soccer has completed the first round with a team led by Tom Frens in first place in 3 undefeated efforts. There has been tough competition particularly from a team headed by Steve Lennox. Their "spiritual defense", led by Pastor Abbott, has proven to be more than just a prayer ground. All the teams have shown excellent passing and shooting ability. The other two teams are led by Ben Colter and Dave Ragonesi. The entire league has proven to be more than just a "kick and run" league.

The men's football league has left many Houghton men with injuries. The games aren't your ordinary backyard pickup football games. Many teams have offensive and defensive teams.

Rumors are going around campus about a player on one team dubbed "The Hulk". Standing at the top of Shenawana Hill one can listen to the screams of the action. Through the first round three of the teams have come out even because of some unexpected losses. The favorite for this year was Tim Fuller's team. But instead, Tim and his team find themselves tied with Russ Kingsbury's team and a team called the Wargs. The three way tie proves that the competition in this league must not be doubted of any team. The next few weeks will determine who really controls the pigskin.

Not all the voices on the lower athletic field have been deep. This year there has been fist flying, knee jolting soccer action among the Houghton women. Although the action has been stunted by forfeits there has been some good games. Jill McCarthy, Karen Austin, Sally Lawrence, Elaine Shank, Sue Morgan and Corinne Munn are captains of their respective teams.

## Great Expectations



WESLEY CHAPEL

Saturday

9:00 p.m.

## The Houghton Star

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