



The Houghton Star

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Students Gain TV Experience

by Jim Pinkham

Since December a television studio has operated in the Campus Center basement, filling the area once known as "The King's Court." The studio provides foundational experiences for those interested in television and an important critiquing tool for a variety of classes.

Classes such as TV Production, Educational Media and Technology, and Advanced TV Workshop give practice in both the technical and the performance aspects of television. The classes balance these emphases as much as possible, resulting in a student filling the role of a cameraman, for example, in one taping and serving as newscaster during the next. Such balance provides exposure to the many different factors that create a TV show and reminds each student of the need for interdependence in successful broadcasting.

Other classes that use the studio include Public Speaking, Oral Interpretation, Group Decision Making, Conducting, and Homiletics. The common need that the studio fills for these varied courses is the opportunity for student self-evaluation. A person able to see his or her own mistakes can greatly increase their rate of progress. The communication department is working on eventually making the

studio available for practicing auditions and recitals.

Students with ample preliminary experience may gain beyond the courses offered by seeking an outside internship or course, or by arranging either an independent study or a tutorial plan. The costly equipment necessarily prohibits unsupervised practice by students, but these alternatives may be pursued at any time.

Communications faculty and audio-visual staff run the television studio. Because of the supervised experience only policy, and because no students can get even supervised operational experience without more training than any present student possesses, students at this time have no part in handling the studio.

The TV studio is obviously not a television counterpart of WJSL, nor is it intended to be. In keeping with Houghton's liberal arts philosophy, the studio courses offer two main benefits: the introduction to both technical and performance aspects of television programming, entertainment, news, and advertising and the chance to develop creativity in each of these areas. According to one communications faculty member, prevailing trends in television indicate that those who achieve greatest success in the industry often develop from such a context. *

Bressler Returns After Completing Course Work for Ph D

by Melinda Trine

Charles Bressler, Assistant Professor of English, chose "The 'Theology' of Edgar Allen Poe" as the thesis for his doctoral dissertation.

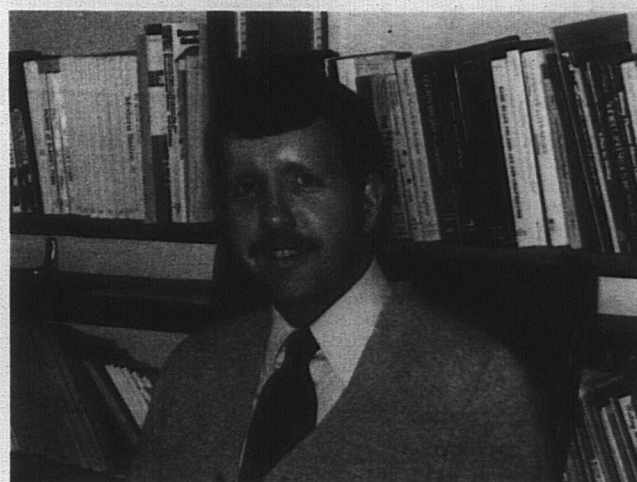
A seminar course in graduate school on the doctoral level in Poe provided the inspiration for Bressler's paper. Focusing his work on the conscience of Poe, Bressler views him as having one foot in pantheism and one foot in Christian theism. Bressler hopes to bring these two orientations together in order to provide a "workable interpretation" for Poe's short stories and poems.

Poe is very misunderstood, Bressler feels. His personal biographer, jealous of him as a critic, wrote a biography that propagated the myth of Poe as a drunkard and drug addict. Finally, in 1941, Arthur Quinn wrote an accurate biography.

Bressler did most of the research for his paper at the University of Georgia. He plans to research Poe for two more summers at the University of Rochester and the University of Buffalo, writing the paper during the school year.

Two years ago Bressler completed the course work for a Ph.D. in English with a concentration in American literature to 1900, British literature of the 19th century, and linguistics.

Bressler recently completed his comprehensive examinations at the



Charles Bressler

University of Georgia. In 16 hours of testing, he filled 85 pages of legal-sized paper, single-spaced.

The first exam covered American literature; the second British literature of the 19th century; and the third, linguistics.

Bressler said that you must answer the questions quickly and creatively, but at the same time carefully place each comma and period ("mundane" details).

A committee of twenty-one graduate school professors will read the test. If one professor votes no, the test will be forwarded to a subcommittee. Bressler will receive the results in about a month.

From his perspective, they were fair examinations. They can be an "emotionally draining experience" because of the uncertainty of what will be asked.

In March, he will take three more hours of examinations at UG. Comedy in Herman Melville's short stories and imagery in William Wordsworth's writings are topics that Bressler studies in his free time.

He wants to discover why Melville's writing is comic. Bressler views Wordsworth's religious imagery as weaker than his Greek imagery, because he lacked spiritual understanding. *

Massey Outlines Development Plans

by Patty Strange

Buffalo Campus Dean Charles Massey outlined a number of new plans to develop the Buffalo Suburban Campus in ways that complement and supplement programs on the main campus.

Among the academic program changes is the secondary education student teaching program to be offered next fall, expanding the professional semester program. Massey said the administration is exploring possibilities for internship opportunities in recreation, psychology, and communications.

Presently, internships in business and sociology are being offered. Massey would like to see more main campus students spending a semester of their senior year studying and working in the Buffalo metropolitan area. "The practical experience is vital to adequate preparation for work," Massey said.

Other expansion plans include developing a demonstration day-care center that will provide a lab school setting for students in

pre-school education. A program for parenting education and continuing education for day-care and nursery staff may be instituted next fall, using existing campus facilities.

In response to the housing shortage for low-income elderly in the Buffalo area, the possibility of constructing a retirement complex on college property is under consideration. A consultation firm is presently working with the college to determine the feasibility of such a project; therefore, no time frame has been established.

A significant amount of land on the Buffalo campus has been set aside for recreational playing fields and playgrounds. "We would like to involve the faculty and students in the recreation program here to develop programs utilizing this land," Massey said.

One proposal would combine a children's playground with a recreational area for the elderly. This stems from the community's

need for recreational programs and the increasing lack of contact between the young and the old in our society. The development of this and other recreational areas depends on the availability of funding and assistance from people involved with the recreation program on the main campus. Massey hopes that some students will consider doing independent studies in this area.

Massey's dream is to establish a Christian family life center on the campus which would help "meet the challenges of the family and the church." To meet the needs of the young, parents and the elderly, family recreation and inter-generational programs would be developed. Conferences to serve the church and community are another possibility.

With these expansion efforts, the goal of being a single college operating two campuses which meet each other's needs is being realized. *

Opinion

The Issue of Issues

After having discussed possible issues for next semester's Current Issues Day at the last Senate meeting on October 27, an issue came to my attention which, although inappropriate for a CID, is fundamental to the selection of any issue for CID. The issue is, Are there issues which should not be discussed at Houghton?

Considering Houghton as a liberal arts college, I am inclined to say, No. Considering Houghton as a Christian college, I realize that many people would say, Yes.

Thus, at least in the way I see it, the "Christian" aspect of Houghton and the "liberal arts" aspect of Houghton are in one sense incompatible. Let me suggest a simple, although somewhat radical, solution to this problem.

There is no such thing as "Christian liberal arts". That is, liberal arts is liberal arts. In the same way, there is no such thing as "Christian writing". Indeed there is writing by Christians but good writing is good writing. (This is not to say that one's Christianity does not affect one's writing.)

Returning to the notion of "forbidden" issues, let us consider the import of the above for this problem.

Theological issues are obvious candidates for exclusion from public discussion. I can imagine many reasons for this. Often public discussions of theological issues turn into shouting matches. This need not be so. Nonetheless, certain issues (i.e., predestination, eternal security, tongues, etc.) are particularly prone to this treatment. Many of these issues are, in my mind, quite inconsequential, and thus their exclusion from public discussion does not bother me much.

One reason for excluding theological issues from public debate which does bother me is: certain issues should not be discussed because they directly challenge the theological traditions from which this school derives its support. In other words, by raising these issues we would be cutting off the branch we are sitting on.

The notion of liberal arts does not tolerate this sort of reasoning. A liberal arts education aims at the cultivation of intellectual honesty. In my mind, intellectual honesty includes subjecting all our beliefs, including our most cherished theological beliefs, to close scrutiny.

Glenn Burlingame

Current Issues Day Proposals

The following are presentations of possible Current Issues Day topics for next semester. Hopefully, these two topics by no means represent all the topics to be considered. Unfortunately, these were the only two presentations available at publication time. A topic for next semester's CID will be chosen at the next Senate meeting on November 10.

On the theological left the claim is made that the Bible is a fallible and purely human document, a mere witness to revelation. The right argues that the Bible is the infallible, inerrant, and verbally-inspired Word of God, normative for faith and practice. A Current Issues Day on Biblical Authority could explore such topics as revelation, inspiration, inerrancy, infallibility, and authority. Speakers representing a variety of positions on the theological spectrum would be chosen from college and seminary professors, clergy, and Christian periodical writers.

Steven Kerchoff

I am submitting to Senate the proposal, "Women's Roles in Christianity" for second semester's Current Issues Day.

A tentative schedule includes lecture presentations and a slot for seminars in the morning meeting and two slots for seminars and a question and answer session in the afternoon meeting. Professor Woolsey has agreed to be one faculty advisor, and Professor Conklin's acceptance to be the second advisor is tentative. Possible speakers are: the Eliots, Daytons, Scanzonis, Yoders, Boldreys, Patricia Gundry, Paul Jewett, and Dorothy Pape.

The purpose of such a topic is to familiarize the students with the ongoing arguments for and against women's participation in areas including teaching and having authority with men, as well as hierarchical versus egalitarian marriage.

Karen Blaisure

Amid the seeming confusion of our mysterious world, individuals are so nicely adjusted to a system, and systems to one another and to a whole, that, by stepping aside for a moment, a man exposes himself to a fearful risk of losing his place forever.

Nathaniel Hawthorne

Why Not Drop Out?

At Houghton we are often exposed to appeals to get involved in some effort or another. Some issues are specific and range from global (e.g. the arms race) to local ones (e.g. off-track betting). Others are more general and amount to exhortations to live out Christian principles in whatever situation you find yourself. In most every case, however, the appeals adopt the following form:

(a) We are part of a political-economic-social system.

(b) This system contains inequities and promotes various evils.

(c) We can improve this system by our participation in it and we should. (for most readers, the "system" will be U. S. mainstream society.)

Hence, it is as Christian businessmen, professionals and tradesmen that we are able to fulfill our duty to promote justice. A student's very education at Houghton College is alleged to be a good one on the basis of how well it prepares him to earn a living while injecting Christian values into this system. Any other attitude than concerned involvement is typically considered sinful indifference.

But I beg to differ. I would like to suggest a third alternative between involvement and indifference, a position which has not received its fair consideration at Houghton. It is a position which many Christians have adopted (Tolstoy for one), and for which considerable scriptural support can be found. It is a position which has been widely misunderstood; it is also a position which is easily caricatured. It is this: *Withdraw from the system, renounce its claims upon you, ignore the pleas to join in, drop out!*

But I hasten to add some clarification.

First, I have not withdrawn much myself. I have seriously considered ways in which I might withdraw from mainstream living, and I am still giving this careful thought. For me it is a possibility, no more as yet, but no less either.

Second, I am not necessarily urging you to withdraw. I am, however, suggesting that this option should be a "live" one (as William James uses that term). I am suggesting that you consider it a possibility for you.

Third, no person or group can fully withdraw from society any more than a man can jump out of his own skin. One can, nevertheless, withdraw from selected aspects of one's society. That is what I am proposing.

Fourth, withdrawal is not the same as mere apathy, nor is it resignation. The sort of renouncing that I have in mind is quite active and could have consequences which would not be easy to accept. For instance, it could land you in jail.

Fifth, I do not presume to suggest how you might withdraw or from what. This would vary immensely and is limited primarily by your imagination. There are a number of possibilities which suggest themselves to me, though, and some of them have

been conscientiously adopted by sober-minded Christians. Each of them would have to be diligently justified rather than casually undertaken. Consider the following suggestions:

- do not pay (some) taxes
- do not consume material goods beyond need (although this is admittedly a subjective concept there is little doubt that the "consumer society" is wasteful)
- do not vote (this may be a case of refusing to choose between the lesser of two evils)
- do not be patriotic (patriotism is incompatible with love for all mankind)
- do not take an oath to anyone (they are extracted for evil purposes)
- be very careful about joining "popular" movements (it is very hard to do right in a group)
- do not join the work force in traditional ways (some jobs simply are not intrinsically worthwhile, many vocations exist on the misery of others—practice bartering)
- refuse to serve in the military
- resist government and corporation attempts to gather information
- teach your children to respect only those who earn respect (respect due to "office" is undeserved)
- do not be misled into paying for mere training which is offered in the guise of education
- celebrate holy days and special occasions in a non-commercial manner
- break/ignore any laws that you consider stupid or immoral (this presupposes that you are not stupid or immoral)
- refuse to drive a car—they kill
- become as self-reliant as you can (find ways to become independent of utility companies, grocery stores, etc.)
- treat fads—in whatever area—with the contempt that they deserve (those in moral matters deserve more than those in music or clothes)
- whenever someone is eager to provide you with the benefit of his "certain knowledge" be prepared to react with bemusement or derision
- get out of the dating game (the usual procedures are socially crippling and financially ruinous)
- eschew frivolous, gossipy, trivial talk (the system depends on it and so a little social sabotage could be in order)
- remove yourself from the housing market
- refuse to reify the usual definitions of reality (compliments of Rich Perkins—for all you Soc. 101 students)

No doubt there are many more possibilities, but these should convey the basic idea of what I mean by withdrawal.

Of course, the question remains: Why should anyone do any of these things? Let me sketch an outline of some reasons.

First, some problems may have no effective solution and so in such cases you should remove yourself from futile and often harmful en-

deavours. For instance, Garret Hardin suggests that the attempt to eliminate world hunger without curtailing population increase is such a case. The attempt to legislate morality in our society seems to be another effort that is doomed to failure, no matter how good are our intentions nor how pervasive is Christian influence.

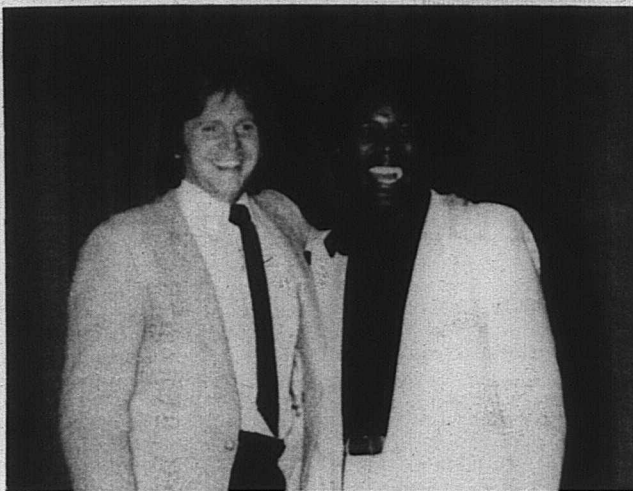
Second, there is no evidence whatsoever to suggest that Christians who become influential in society make things any better than secular leaders. In fact the dismal record of official Christendom makes me shudder. I would go so far as to suggest that more evil is caused by "crusaders" than by those who care nothing about others.

Third, a withdrawal from some aspects of society is not tantamount to giving up. Quite the contrary. Withdrawal has often been a very effective means for social reform. In this sense the goals of a "drop out" may be similar to those of many religious activists—they differ primarily in strategy. For instance, I can imagine how widespread refusal to pay the military portion of taxes could be more effective in curbing the arms race than would an influx of Christian legislators and lobbyists into the political arena.

Fourth, some people try to change institutions from within. In most cases the institution proves much more durable than any number of activists and so they wind up compromising their beliefs. The evil generated by the institution continues, however (I am thinking of big business interests here). Accordingly, it is definitely worth considering the possibility that institutional evil can be fought best by refusing to participate in any of its activities.

Fifth, it is commonly held that education is a form of preparation for "real" or adult life. Education, on this view, prepares one for advantageous immersion into the mainstream of society. Unfortunately, this view tends to produce money-grubbing, shallow philistines who contribute mightily to making this world a much worse place in which to live. It also creates individuals who are prone to accept the status quo, whereas education should produce questioners. By contrast, if people were more willing to "drop out" and less eager to become full-fledged participants in this economic system, I believe that many would actually experience a genuine education. As Wittgenstein noted, "Ambition is the death of thought." Renouncing this sort of ambition is bound to be a good thing in many ways.

You may have noticed that I have not argued that withdrawal is advocated by scripture. It is (eg. Matt. 6:19-34, Acts 5:29), but then so is activism. This tells me that I must at least consider both; thus I have spoken up for this neglected path of the Christian journey. I hope that I have made myself clear. Withdrawal should be an option. It may be permanent or temporary, gradual or sudden, extended on page 4



Steve Camp and Howard McCrary

Review: McCrary and Camp

by Scott Dawson

I have the task of trying to describe and somehow review what happened Saturday night in Wesley Chapel when Howard McCrary and Steve Camp came to town. Well, what began at 8:30 that night and ended after midnight was something more than a concert, it was a worship experience unlike any other on this campus. The concert contained not only good music, especially of the improvisational type, but also a few surprises. It was evident that both Steve and Howard were glad to be back at Houghton and to see each other again. Up until Saturday's concert, these two friends had never been together on stage, although they had done studio work together. No one could have predicted beforehand what was to happen that night and it was that spontaneity that gave the concert an air of expectancy.

The first seventy-five minutes of the concert began with Howard warming up the crowd, and with his smile, it did not take much. Audience participation is one thing he is very good at and when you combine that with his soulful, enthusiastic, gospel piano playing, you can understand why we warmed up so quickly. Song longevity is

also one of his trademarks, yet his most outstanding characteristic is the incredible range of his voice. After thirty minutes of music (four songs), he introduced his friend since boyhood days in Chicago, Steve Camp. Steve seemed to surprise Howard by asking him to play a couple of songs, but Howard met the task with ease. They did a song which Howard and his brother wrote years ago, then they did one which they co-wrote for Steve's new album. After these two, Steve took over on acoustic guitar for his set. His tenor voice (with a definite edge) was well suited to the songs he chose. From the number of Larry Norman tunes he did, it is obvious he is not only his friend but his fan as well. Camp's mixture of mellow and up tempo songs and his use of the guitar provided a nice change for the audience.

The second half began with Steve in a change of clothes and the old hymn, "I've Been Redeemed." After a blues number, Steve introduced a special guest—Stevie. Right on cue Howard came walking slowly, in baggy pants, with sunglasses on, and his head swaying back and forth, a cute impersonation of Stevie Wonder. For

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ART SAY

This is the opening essay of a weekly column the Star has invited Mark Chadbourne to write dealing with various topics in art and music. This first week's column deals with communication of creative ideas.

In my mind there are two distinct schools of creative thought: a) reformative creativity, where persuasion through activity in existing art leads to new approaches in that art and, b) neogenetic creativity, where regeneration of existing art evolves into new hybrids. Each has its importance. Without one, the other could not develop. However, creativity in thought is the cause factor; something else needs to "branch" the idea to the effect factor. To work with these ideas we should first place them in categories which are more easily understood. I will refer to these elements of branching as active and passive communication. To deal with problems of active communication in my intended manner is difficult, as I, generally, am a passive communicator, relying on symbols and signals to communicate my creative thoughts. Therefore, it is out of a challenge not only to other artists on campus, but to myself as well, that I write on the passivist attitude that actively communicating artists often hold.

As an artist, I believe this problem concerns all artists, and as a musician, I will use examples that are readily at hand—those from musical ex-

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Bush Performs Flute Recital

by Christine Doughty

The flute recital performed last Monday night by Robert Bush of the Rochester Philharmonic exhibited both meticulous technique and delicate sensitivity.

Bush began his program with Bach's *Sonata in A Major*, demonstrating a tasteful interpretation of Bach and effective use of nuance and flute timbre. Clean articulation on the double-tongued passages provided a striking contrast to the slower, more lyric passages in the piece.

The next selection, *Duo for Flute and Piano*, by Aaron Copeland, began with the flute alone, sounding inquisitive, bird-like calls. The piano's response several measures later sparked the ensuing dialogue that continued throughout the remainder of the piece. Especially enjoyable in this piece was the depth of sound maintained by Bush all the way up the flute's register.

After a short intermission, Bush played the *Peirne Sonate*, Opus 36, soaring on the high notes and richly resonating on the low. He ended the recital with the showy *Sixieme Solo de Concert* by Jules Demersseman. The unusual style of this 19th century piece included an opening cadenza, several climactic false endings, and a final cadenza.

A graduate of Northwestern University, where he studied with Walfrid Kajula, Robert Bush has also studied at Tanglewood for two summers under Doriot Dwyer. *

Campus News Briefs

by Karen Blaisure

Co-chairmen of the Blood Donation Bank, Mary Richardson and Dee Parker, would like to thank all of the faculty-staff, Anna Houghton Daughters, and student helpers who donated time, work and blood. This year's blood drive resulted in 148 pints of blood for the Red Cross, a very good number for Houghton Mary Richardson said. She wishes to extend very special thanks to the 181 persons who donated blood on last Thursday.

The *China Syndrome* will be shown in Wesley Chapel at 8 pm, on Saturday, November 7.

There is a mandatory chapel for all students on Monday, November 9, in preparation for Tuesday's Current Issues Day. This semester's topic is nuclear power.

"The Beginning of the Real Story: A Series of Discussions on Death" will be the theme of a discussion group led by Pastor Abbott. The group will meet at 2:30 on November 8, 15 and 22 in Presser Hall. The topics the group will deal with include "Death in Our Society," "Handling Grief," and "Living With Dying in Mind."

"The purpose is not to dig up feelings of grief," Abbott said, "but to use the tragedy of recent events as a springboard for a more complete understanding of living and dying. This will not be just a feeling-oriented time or a time of mourning, but a time of learning and thinking."

Do you like working in the woods, hauling logs and getting dirty? Houghton's Community Service Winterization team will be in a wood lot near Fillmore this Saturday, cutting and transporting firewood to Houghton. This wood will be stockpiled and given to poor and/or elderly county residents.

All willing workers should meet at Houghton Church by 8:00 am Saturday morning. Dress warmly, wear gloves and bring something to drink. The team will be back by noon. If you can go, please contact Mark Cerbone intracampus in advance.

Godspell will be performed in Fancher Auditorium on Thursday, November 12, at 8:15 pm, and on Saturday, November 14, at 3 pm and 8 pm.

Spot Entertains and Offends

by Carol Allston

The Faculty/Staff Spot on Friday night attracted quite an audience. That is the nature of this type of spot, because they do not occur as often as Senate Spots; they give students a chance to see their professors in a setting other than a classroom; and they offer entertainment which is not offensive or disgusting. Usually,

Friday night, however, I was thoroughly disgusted. Not with the entire spot, but with one act in particular—the segment with a tuxedoed, masked, member of the music department, and an ancient stringbass. This was "Gao After Dark" material, and not a good representation of the music department. Its place was not Wesley Chapel.

The department best represented was modern languages. Carpenter and Gould captivated

the audience with their "ancient" nursery rhyme manuscripts.

Another excellent portion of the spot was "Back Home Again", a song done by the Perkins, with active participation by faculty families.

Other highlights included Dick Wing performing a stand-up comedy routine which journalism students have to pay over \$300 to hear, Pastor Abbott chasing Mrs. Doezeema around the stage, Jean Reigles rollerskating off the stage, and Kay Lindley's effigy "jumping" onto the stage from the ceiling.

The spot as a whole, however, did not measure up to last year's Winter Weekend faculty spot. Most of the skits were too long for their simple punch lines, and others took ideas from previous spots and made them dry and mundane. *

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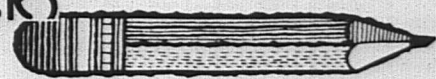
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LETTERS



Dear Linda and Glenn,

While we cringe with justified horror at the recounting of the slaughter of all the men and boys in a village of Afghanistan, let us also cringe at the memory of My Lai in Viet Nam, where neither widows nor children survived to mourn the fate of their husbands and fathers. Atrocities are atrocities, whether committed by communists or by capitalists.

Sincerely,
Ray E. Horst

Dear Linda and Glenn,

Any respectable social psychology student, appalled or otherwise, would immediately have recognized, especially if he had studied the rhetorical principles of comparison and contrast in Gibson's Advanced Composition class, that important differences invalidate the comparison of Gibson to the Hutterites invading this campus. No respectable Hutterite would ever be caught drinking tea from a china cup in Shakespeare class.

An appalled teacher of rhetoric

ART SAY

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periences. Live musical performance illustrates my point. On tape, vinyl, graph paper or any other physical medium, the passive communication of thought is passive: good, bad, lively, lethargic or whatever—passive. It exists in completion as it is. In live performance, there is another element: the performer and/or creator acts as a mediator from creative thought to an audience or listener. This relationship can be shallow and insensitive artistically, or it can be rich and aspiring. Imitation, however well it may come off, is the pun of creativity in all aspects of art. A relationship involving mockery, insensitivity and indifference is merely expedient. There is no honesty involved, but rather it becomes passive. The challenge is to be more than simply another instrumentalist, vocalist, of composer. There must be a poignant loyalty to the listener/creator relationship.

As artists, we should always strive to grow in our roles as mediators of creative thought. To rely on someone else's feelings is not always the best or only means in expressing your particular message. We must often rely on intellect in combination with our and others' instincts in order to help the listener/creator relationship grow. Ultimately, so many of us neglect our duties in this relationship. We should not undermine another who is not afraid to stick his/her neck out for this relationship when we are not brave enough to take up our own responsibility. After all, with each work we deal with as creative mediators, there is a unique relationship involved. Every thought is different. Every listener is different.

We shouldn't be disappointed with our listener's attention span and attendance in receiving our messages until we have become as sensitive to our message as we are able and as insensitive to constipating traditions as is artistically allowable.

Mark Chadbourne

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the next twenty minutes they both improvised with a song that might as well be called "Black and White Keys." Amidst all their fun, however, they got across the message that it does not matter what color you are, we are all in the same boat, so let's pull for each other. The concert now became a service, as they slowed things down and invited people to join them on stage. Some left, most went up, and everyone participated. On the whole, it was an excellent choice of artists and music for a Parent's Weekend and it was an enjoyable, godly way to spend Halloween. *

Dr. Robb Proclaims Gospel

Dr. Edmund W. Robb, an evangelist and minister in the United Methodist Church, will speak in chapel on November 11 and 12. His topics for the two chapels are "The Authentic Man" and "The Redemptive Commitment."

After almost three years as pastor of the 2,200 member St. Luke's United Methodist Church of Lubbock, Texas, Dr. Robb returned to the work of full-time evangelism in September of 1976. Bishop Alsie Carelton declared, "As pastor of St. Luke's, Dr. Robb demonstrated the fact that people today are hungry for positive, Biblical preaching."

According to Bishop Carelton, "During the two years and eight months of his pastoral leadership at St. Luke's, more than 800 members were received, attendance at worship and Church School increased dramatically, and financial support of all the causes of Methodism was generous."

Dr. Robb has an avid interest in journalism. As Executive Secretary of the Ed Robb Evangelistic Association he publishes *CHALLENGE to Evangelism Today*, a quarterly religious publication with a circulation of 30,000. He is also the author of three books and has had articles appear in *Christianity Today*, *Christian Advocate*, *The Herald*, and *Good News*.

One of the ministries of the Ed Robb Evangelistic Association is A Foundation for Theological Education of which Dr. Robb serves as chairman. This organization is dedicated to theological renewal within The United Methodist Church. It now sponsors fifteen Ph.D. candidates who plan to teach in United Methodist schools. *

PEANUTS® by Charles M. Schulz



Sports

Ps. 37:23

Men's Soccer Makes Playoffs

by Chris Davidson

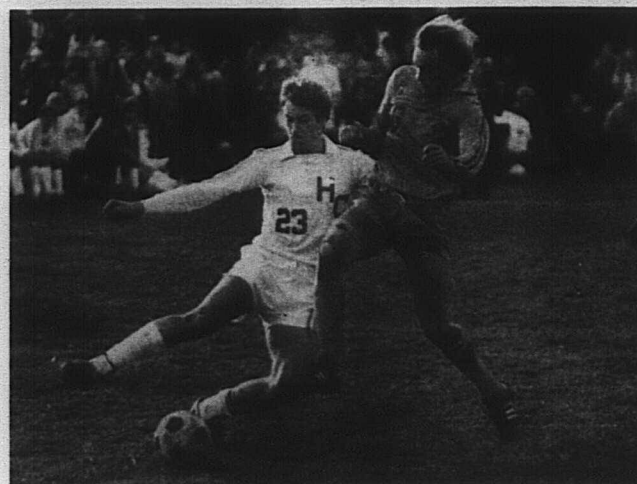
The Houghton soccer team defeated Hobart last Wednesday by a score of 2-1. They then played to a 0-0 tie against Alfred Saturday to end their season with a record of 8-6-3 and advance to the NAIA playoffs.

On Wednesday the Highlanders displayed teamwork, control, and aggressiveness in a consistently well-played game. Bob Chiapperino scored for the Highlanders midway through the first half, assisted by Dan Ortlip.

Ortlip came through again early in the second half with a well placed corner kick, which Bill Baker headed into the nets for the team's second goal.

A tough Houghton defense held off the Hobart offense throughout the game until the last two minutes when the prospects of a shut-out were shattered by a penalty kick called in favor of Hobart. This shot gave Hobart their only goal, and the game ended with a score of 2-1.

Houghton played their last game of the season at home Saturday against a very physical Alfred



Willard Hutton struggles for ball

team. In spite of Alfred's 51 fouls, the Highlanders clearly outplayed their opponents; however, neither team scored. After double overtime, the game ended with a 0-0 tie.

This weekend Houghton will face King's College on Friday for the first game of the district play-

offs. Houghton last played King's in the 1978 play-offs, and a strong rivalry has developed between the two schools. The winner of the King's/Houghton game will play either Dowling or Dominion on Saturday to determine which team will proceed to the area play-offs. *

Why?

continued from page 2

sive or minimal, individual or collective; it may not be appropriate for you, but it must be for some.

I will conclude with one last observation. Withdrawal does not require that the fortunate turn their backs on the pitiful. To all but those whose minds are already made up, the suggestion of withdrawal can be accomplished while obeying Christ's commands to seek justice and evangelize the world. I have my own ideas on how to do this but this is not the place to impose them upon you. Nevertheless, I hope that you can find some ideas of your own.

Brian Sayers
P.S. A book which I have found helpful on this whole matter is H. Richard Niebuhr, *Christ and Culture*.

Volleyball Goes to Nationals

by Katie Slinger
and
Deb Price

The women's volleyball team faced only one opponent last week, Genesee Community College. After a slow start, Houghton took command of the match, utilizing all the team members to defeat GCC in three games 16-14, 15-6, 15-3.

This weekend the team is competing in the NCCAA Tournament at Messiah College in Grantham, Pennsylvania. Seven schools are competing. According to Coach Spurrier, the Highlanders have a very good chance of taking top honors. *

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