

The Houghton Star

Issue 82.5

October 20, 1989



Photo by Dave Perkins

MEADE RESIGNS

by Dave Wheeler

On Thursday, October 5, New Testament professor Dr. David Meade submitted his resignation to the Board of Trustees. Meade, whose denial of tenure by the Board was a major source of controversy this spring, will take on an interim pastorate in December.

Although Meade's contract was effective until the end of next semester, he chose to leave in December due to what he perceived as "a continuing negative climate." He cited a "continuing disappointment with the administration's posture toward our division (religion and philosophy) and its place in the college" as a major factor in his decision.

"Their rejection of me is, in some ways, a slap at the division as a whole," said Meade. "The administration seems to be attempting to 'rein us in.'"

(continued on page 2)

AMNESTY EMERGES

by Kim Kerr and Dave Wheeler

Amnesty International held its first long-awaited meeting of the year last Thursday night. A handful of students turned out for this informational meeting to discuss the agenda for the coming year.

Amnesty is a world-wide program set up to help people whose human rights have been violated. It has three main purposes: 1) to work toward releasing prisoners of conscience, people who have been jailed because of their religious, political, and social views; 2) to work toward getting fair, prompt trials for all political prisoners; 3) to help end torture and execution. In working toward these purposes, Amnesty seeks to uphold the United Nations Declaration of Human Rights.

The organization does not use or advocate violence to obtain these goals. It instead uses letters and petitions to pressure countries into releasing their prisoners. This method has worked in the past because foreign countries are very much influenced by American opinion.

The Houghton chapter of Amnesty, a branch of the Rochester division, was started two years ago by senior Mark Shiner. This year has brought about a change in leadership and, as a result, a slow start.

This year's coordinator, junior Jamie Lindsay, believes the cause is worth keeping at Houghton. "It's a

(continued on page 2)

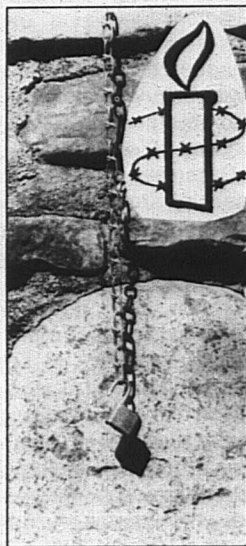


Photo by Dave Perkins

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And introducing...
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The Houghton Star

is a weekly student publication; its focus is on events, issues, and ideas which significantly affect the Houghton College community. Letters (signed) are encouraged and accepted for publication; however, they must not constitute a personal attack, they must be submitted by noon on Tuesday, and they should be no longer than two double-spaced pages. The editor reserves the right to edit all contributions.



Amnesty Emerges

(continued from page 1)

small way of working to fulfill Matthew 25:31-46," Lindsay explained. The passage reads, in part, "As you did it to one of the least of these my brethren, you did it to me [Jesus]."

Amnesty involves "helping our fellow man" and "loving our neighbor though we may disagree with him ideologically or religiously," according to Lindsay. "Christ didn't die for a select group of people; He died for the world. He loves all the people in the world."

Although some Christians believe it is inappropriate to work within a secular organization like Amnesty, Lindsay declares such a philosophy to be a fallacy. "Christ didn't say, 'Love your fellow Christian as yourself,'" Lindsay explained. "He said, 'Love your neighbor as yourself.' Your neighbor is whoever needs your help, and those whose human rights have been violated need your help."

Lindsay is currently awaiting the arrival of the first "Urgent Actions" from Amnesty International. These forms contain breakdowns of a particular prisoner's (or group of prisoners') situation and information about to whom to write regarding the human rights violations in question. When these arrive, the organization will commence meeting regularly and writing letters. According to Lindsay, meetings will tentatively take place on Thursdays at 9:00, in a still-unspecified location.



Meade Resigns

(continued from page 1)

Meade has accepted the position of interim pastor at the First United Methodist Church of Salamanca, NY, where he will serve from December 15 until June 30. Meade's long-range plans include resuming teaching, and he will continue to look for a teaching position for the fall of 1990.

As for the question of Houghton's accreditation, that issue is basically resolved. Meade had contacted Middle States, the institution that accredits Houghton, regarding academic freedom and its future at Houghton. Middle States declined to rule on the case, sending Meade what he terms a "terse letter" stating that Middle States does not

intervene in cases of promotion and tenure. Promotion and tenure, according to Meade, were not the issue; he has stated that his efforts with Middle States were undertaken not to defend himself but rather "because of the larger ramifications that seriously affect the faculty members' freedom to teach [see the April 28, 1989 *Star*, volume 81.18]." Meade wanted "a ruling on the implications for academic freedom."

Replacements for Meade and Prof. Jack Norton, who has also resigned, have not yet been announced.

[Next issue will contain more complete coverage of the Meade resignation.]

News

YES! IT'S... **STUPENDOUS MAN!** FRIEND OF FREEDOM! OPPONENT OF OPPRESSION! LOVER OF LIBERTY!



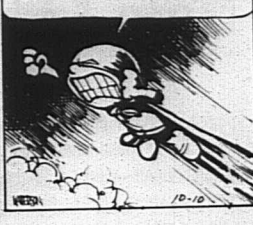
GREAT MOONS OF JUPITER! CALVIN (**STUPENDOUS MAN'S** 6-YEAR-OLD ALTER EGO) HAS THREE PAGES OF BORING HOMEWORK TO READ! IT'S **TYRANNY!**



ALTHOUGH **STUPENDOUS MAN** COULD EASILY READ THE ASSIGNMENT WITH **STUPENDOUS HIGH-SPEED VISION**, THE MASKED MAN OF MIGHT HAS A **BOLDER PLAN!**



WITH **STUPENDOUS POWERS** OF REASONING, THE CAPED COMBATANT CONCLUDES THERE'S NO NEED FOR HOMEWORK IF THERE'S NO SCHOOL TOMORROW!



Although little new business was brought up at the October 17 Student Senate meeting, several items of interest were discussed. Among these were a presentation about the Health Center, the President's Report and the scheduling of Take Six.

Dee Parker, from the Houghton Health Center, spoke to the Student Senate about health services at Houghton. Sophomore senator Tony Perkins had earlier brought up the question of why there is no full-time physician on campus. Parker was invited to the meeting for the purposes of addressing that question

and informing Senate of Health Center practices.

She began by giving a brief overview of the Health Center, stating that there is an RN on duty there every weekday from 8 a.m. to 8 p.m. and the doctor (an emergency physician at Warsaw and Dansville hospitals) is on campus 2-3 days a week. She went on to say that, in an emergency, students can call the Health Center at ext. 483 or 567-4303 (off campus) after 8 p.m. or on weekends. A nurse is always on call.

She also said that the student gets a 10% discount on medicine

Senate

by Stephen Virkler



purchased through the Health Center and that the staff is always ready to hook the student up with specialists from Olean if the need arises.

In the President's report, Senate president Thom Fenner addressed the proposal to keep the New Academic Building open until midnight. He mentioned that the proposal will be brought to the attention of Dean of Student Development Robert Danner on Thursday at lunch, when the Senate cabinet meets with him. Also, Fenner said that the purchase orders for the Senate's furniture have been sent in.

In CAB news, CAB chair Mary Biglow reported that Take Six will be coming to Houghton sometime in February 1990.

Finally, in new business, Fenner said that the Student Senate is in charge of the chapel service on Wednesday, November 1. According to Fenner, the program will include a mock Senate meeting.

service / sār - vās / n. employment as a servant.



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Interdisciplinary Program: New Intellectual Horizons

by Beth Johnson



Deep within the bowels of the New Academic building, three men huddle around a thick green booklet—a booklet that contains a passport for twenty juniors and seniors to explore new intellectual horizons, as well as the key to a taste of personal freedom and a town with more than one Mobil station.

The booklet explains the West Seneca Interdisciplinary Program, and the men—Drs. Larry Ortiz, Cameron Airhart, and Brian Sayers—know that time is running out. If 20 juniors or seniors do not apply by October 30, 1989, nine years of hard planning and work will go down the tubes. One of the men begins sobbing profusely, as if to say, "Another great program brought to its knees by an uninterested student body," and the other two move to comfort him.

The West Seneca Campus Interdisciplinary Program consists of four courses taught on a Mayterm structure (all students will take one course at a time together, four hours each Monday, Wednesday, and Friday), with each course running three weeks. The overall schedule runs concurrent to Houghton's: breaks, beginning/end of semester, etc. But the lifestyle is considered to be freer and more "adult," and to have a greater variety of activities. Since the students live in townhouses and cook their own meals, they can enjoy the flexibility not offered in dorms and meal plans. Buffalo offers a number of possibilities compared to Houghton's isolation—possibilities that most upperclass students are eager to experience.

The four courses offered are: *Community and Community Organization* (Ortiz), *History and Historiography through Film* (Airhart), *Images we Live and Die By* (Sayers), and *The Life and Writings of Soren Kierkegaard* (Sayers).

These courses are not directly aimed at a particular major or type of student. Those who wish to explore the connections they have glimpsed among the disciplines of their educational experience and those seeking a more innovative educational experience will be most attracted. Students who are motivated and challenged by the courses, not necessarily the most intellectual and academically inclined, will get the most from the courses.

Airhart described *History and Historiography through Film* as "a teaching of history not focused on a tangible period, but on the technology and methodology used to understand the past." Since, according to Airhart, most students prefer film to books, they must understand that "the visual medium is compelling, but problematic," and must be compared with books to gain accurate historical knowledge. Students who participate in his "open but organized" class will watch four movies: *Cry Freedom*, a film about apartheid, *Reds*, a chronicle of the Russian Revolution, *The Return of Martin Guerre*, which deals with the medieval period, and *Cathedral*, an animated short about the construction of a medieval cathedral, and compare each to primary sources. From there, said Airhart, discussion will focus on methodology and interpretation of the past, recognition of the present, and speculation of the future.

Community and Community Organization is a multi-disciplinary course designed to give students an overview of both theoretical and practical aspects of community living. The shaping of individuals by the community and methods for effecting changes within will garner special attention. Social work, political science, economics, and social psychology will be combined in this course. Students will identify basic

community functions, analyze political, religious, and cultural factors inherent in community life, and determine the impact of the individual on a community and a community on an individual.

Goals of the *Images* course include the awareness of images and their influence in our lives, the examination of ways we attempt to make sense of as well as gain a "larger world-view" on events in our lives, and the promotion of interdisciplinary thinking about the elderly, fear of death, and gender differences.

The course focusing on Kierkegaard is based on the specific study of the 19th century writer's three works: *Fear and Trembling*, *Concluding Unscientific Postscript*, and *Training in Christianity*. His journals will also be consulted throughout the course. Kierkegaard's thought and writing will be interpreted, as well as his philosophical perspective of Christianity. Students will participate in discussions on his influence on Freud and Nietzsche.

Dr. Sayers serves as the director of this program. Although Sayers has previously taught both his interdisciplinary courses, he said he would learn from the students and other faculty involved in the courses, and would enjoy the more active role assumed by the student, compared to the usual passive role in a lecture-type course. Information with more detailed course description and enrollment procedure is available from Sayers' office. Any interested junior or senior should act immediately to take part in this innovative and challenging program. The deadline to enroll is October 30.



Faculty Protest Dump

by Ivan T. Rocha



On Thursday, October 12, a committee of Houghton faculty and administrators traveled to Albany, NY to attend what was to be the last public forum on the possibility of placing a low-level radioactive dump in Allegany County. This group was composed of Board of Trustees chair Herbert Stevenson, associate professor of chemistry Dr. Irmgard Howard, professor of psychology Dr. John Van Wicklin and professor of political science Dr. David Benedict.

The meeting included the presentation of reports, a special speaker, and a time for questions from the public. According to Dr. Benedict, the Houghton representatives received the treatment that Allegany residents' protests have been receiving.

From Benedict's account, it appears that the siting commission has ignored or disregarded the majority of the mail that it has been receiving. When the work of Dr. Theodore Taylor, a physicist and one of the most influential figures in the protest movement, was mentioned, the commission claimed absolute ignorance of his frequent letters, articles and remarks concerning the dump.

Benedict asked the siting commission to reveal the true

reasons for the recent resignation of one of its members, a nuclear physicist at the University of Buffalo. Rewarded with only a vague answer, Benedict insisted on knowing more and managed to obtain a reading of this scientist's highly damaging letter of resignation.

Van Wicklin asked whether the commission was aware of the proximity of the proposed dump site to a college with a student body of approximately 1200. His question was dismissed with the curt remark, "All that will be taken into consideration before the final decision is made."

Howard noted that the preglacial valley in the Allegany County area could allow nuclear waste to run into the Genesee River. One of the members of the commission remarked, "Oh, but all of New York State is like that," to which Houghton's representatives could only answer, "Then why choose New York State in the first place?" Finally, Stevenson met privately with the commission to discuss the position of Houghton College on this matter.

In any case, the trip to Albany made clear impact on the commission. According to Benedict, however, it is difficult to predict what will happen from here because of

the nebulous manner in which the commission has been treating most protests.

Because Allegany is the poorest, most rural and most heavily Republican county in a largely Democratic state, there is good reason to believe that it will be chosen as the dump site. This, however, will not take place without strident protests from Allegany County residents. In addition, numerous Houghton faculty members, students and other residents are prepared to lay down their bodies in front of the drilling machinery when construction begins.

Another meeting with the advisory board and some of the commissioners will be held November 13 in Belmont, and a turnout of approximately 5000 is expected. Also, there will be a final public forum on November 16 concerning the installation of the dump. Should Allegany County be chosen for the dump site, construction would begin November 17.



The Houghton
Star



Uncle Ledley
Official Star Mascot

Uncle Ledley says:

The Star needs more staff reporters! If you enjoy writing, and are comfortable with deadlines, please contact Dave at extension 210.



Opinion

Dear Editor,

We are writing with regard to Mark Shiner's article "Rant" in the October 2 issue of *The Houghton Star*.

As we read the article, we began to disagree with many of the points brought up.

First of all, the article seems to say that by going to Houghton, we as students are not free to make our own choices. We are in "bondage" to the Pledge and do not "have to take responsibility for our action." Nothing can be further from the truth! Yes, we do have a set of rules which we agreed to abide by (and we emphasize "agreed"), but this is Biblical. God sets laws and rules for His people. These laws aren't meant

to bind us; they are meant to protect us, and are, in reality, one of the ways God shows His love for us. If you truly love someone, you want to keep them from doing things that will hurt them. Throughout the Old Testament, God gave the Jews numerous laws (i.e., the Ten Commandments) to uphold His principles. However, we are not made to follow them. We do have the freedom to disregard His commands just as much as we have the freedom to break the Houghton Pledge. But, if we do break these guidelines, we have to pay the consequences. We do "take responsibility."

Second, what is wrong with providing a "safe", ethical place?

Are we supposed to throw all ethics to the wind in order to "experiment" and form our own moral code? If that were the case, I wouldn't see the Christian's need for the Bible. It would merely be a book of salvation, not a guide book to enable us to become more Christ-like. If everyone had their own moral code, the world would be in even worse shape than it is in now! God knows that and therefore has given us the ultimate set of rules. He tells us to be "in the world," but not "of the world" (1 John 2:15-17).

Third, people obey rules for many reasons:

- 1) they have made a commitment.
- 2) they love the person(s) and want to please them.
- 3) they fear the consequences.

Yes, fear is incorporated. But this is not bad. David writes, "The fear of the Lord is the beginning of wisdom" (Psalms 111:10). There must be a certain amount of fear or respect involved.

If people here are so upset with the "fearful confines" at Houghton, why did they sign the Pledge? Granted, Houghton isn't perfect, but I believe it has tried its hardest to make its standards congruous to God's standards. If you signed the Pledge, you agreed to follow it—you committed yourself to the rules here.

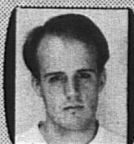
I think Solomon summed it up best when he stated in Proverbs 13:13, "He who scorns instruction will pay for it, but he who respects a command is rewarded."

Sincerely,
Chris Bennett
Heather O'Donnell

an open letter to everyone who thinks I'm a jerk

Since I wrote my column on the Pledge two weeks ago, I've been repeatedly confronted by very angry, often hostile people who assume that I advocate all sorts of Pledge-breaking. I've also had a disquieting number of fellow students whom I know routinely break the Pledge congratulating me and thanking me for a job well done. Both of these groups of people missed the point of my column entirely.

I do not break the Pledge. I do not advocate others breaking the Pledge. Because I am a person who places utmost importance on my own integrity, I have made a decision not to drink, smoke, dance, do drugs, or fornicate while I am at Houghton. Further, because I believe it is sinful to clog one's arteries with the fat of slaughtered non-humans (our bodies being the temples of God, you know), I have chosen to abstain from meat and most fried foods. I don't steal, cheat, or gamble. I don't read materials or enroll in "academic" classes that dehumanize



Rant

by Mark Shiner

others. I love Jesus, and struggle constantly to love and serve him better.

Am I moral enough? Do I pass your test?

The point is simply this: anything, including a moral system, can become a prison if we are not careful. It is of utmost importance to us, if we are to be free to serve Jesus, that we understand the motivations behind our behavior. Is your morality an expression of your love for Jesus, who saved you, or is it your own vain attempt at spiritual one-upmanship? Do you act out of love or out of fear? A fearful choice is not a free choice.

People can certainly make a free choice to embrace the ethics of the Pledge. I would argue, however, that many people at Houghton have not made such a choice.

Opinion

Dear Editor,

In response to Mark Shiner's "The Dance" in the October 2 *Star*, I'd like to ask him why 15 very drunk college students are refreshing to him. No, please don't tell me it was refreshing "because I was finally in a place where people were free to make their own moral decisions and to shoulder the consequences of these decisions." That's a cop-out, because you can be free to do that at Houghton, albeit in violation of the Pledge. The point is not whether or not we have the freedom to do as we please, it is how we use (or abuse) that freedom.

I agree with Mr. Shiner that we are at a crucial stage in our lives, yet I am not a subscriber to the idea that Houghton is some kind of evangelical hideout for paranoid parents to send their "fragile" children. Houghton's liberal arts curriculum cures any such ideas. I personally am thankful for being in this community—a community which strives to produce mature, firmly founded Christian citizens. Haverford cannot even begin to approach this college. The Pledge exists to shape our values into adult-enhancing characteristics; contrary to Mr. Shiner's belief, it imposes nothing. We still have the freedom to oppose it and rebel against it, should we choose to do so. Were I interested in doing my "Pledge-violating deeds," I'd ask Mr. Shiner for an application to Haverford. Since I'm still here, I guess I'm agreeing to abide by the Pledge, eh?

"Frequently anti-Biblical moral system"? I'm sorry, I must've missed those sub-paragraphs and sections of the Pledge. It seems that Houghton continually seeks to prepare us lambs to enter (or reenter) the world's lion dens. Evidence? Browse through the catalog at the ministry, outreach, and social groups active on campus. Is it so wrong

then for Houghton's faculty, staff, and administration to attempt to instill in us values that they were taught by their mentors? Values which I believe to be Biblical? They've been around awhile longer than we have. Could it be that they (gasp) know more than us about life in the real world? Perhaps they are even a little more mature than us. You may want to consider this: we are still extremely impressionable clay. You can go out unprepared and let the world make its impression, or you can go into the world with moral background and make *your* impression on the world.

Houghton has problems. It's no paradise or Utopia, but the fact remains that this college offers a *Christian* liberal arts education. Note the placement of "Christian." It cares about its students, Mr. Shiner; there is no arbitrary expulsion when the Pledge is violated. Ask some of the administration, OK? Dean Bence's morals will never be my morals, nor will Dr. Schultz's or President Chamberlain's. My beliefs are based upon what the Bible says, not what they say. If you asked them, they would tell you the same thing.

As a Christian community, we aren't called to headhunt each other in an effort to maintain the Pledge. It, too, is based on the Bible. So if all our beliefs are Biblically-based, somewhere amid the plethora of interpretations, there must be a common ground. That common ground is freedom through redemption by Jesus Christ.

Jon Jankovich



Eggshells

by Jenna Geiser

On the shelf in front of me, as I sit at my typewriter, is a small jar. In this jar are little eggshells. They are from the barn swallows that kept me company this summer as I cared for horses, mules, donkeys, rabbits, cats and dogs. Creamy white with brown speckles, they would be the perfect size for cone-head hats for my pinkies, but I don't use them for that. They are so delicate that they are crumbling just from bumping into one another in the jar. It is an artichoke heart jar. There are eight halves, making four complete eggs—or they would, if it were possible to glue them together.

These eggshells are special to me. They serve as a reminder that life is fragile. People are fragile, and sometimes we hurt one another simply by bumping into one another. As I ponder my little eggs in their artichoke heart jar, I see a little glass chamber containing the broken pieces of other people's hearts. Hearts that cannot be glued together. They keep chipping and cracking, growing smaller and smaller.

These eggshells are a reminder of a passage in Colossians: "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity" (Colossians 3:12-14, NIV).

When I get frustrated with the people around me, it helps to look at my simple reminder. People are fragile, easy to crush and almost impossible to glue back together.

Opinion

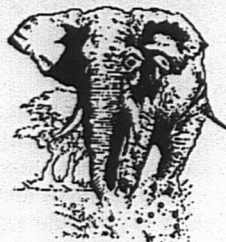
Dear Editor,

I am writing in response to the informational article on the newly-founded College Democrats. I found the article itself informative and interesting. However, I am slightly upset at the remarks of Democrats advisor William Thorn.

Early in the article, Mark Thomson, the organizer of the CDs, discussed the issue of one political party being more Christian than the other. In his quote he reflected his own opinion; I did not have a problem with that. I did have a problem with Bill Thorn's quote in the next paragraph which said, "I don't understand why Christians are not Democrats, because Democrats care more about people, at least disadvantaged people, than Republicans." My response to this would be the same as Wayne Gretzky's to the question, "Boknows hockey?": "No."

If what Bill Thorn said is really true, I don't see why Christians aren't Communists. After all, in theory Communists care about people, don't they? To say that one group cares more about people than another is heinous. The political labeling of a person does not define his or her character; instead, it defines his or her political outlook on life. What it all boils down to is that when Christ comes in his glory, he will separate the sheep from the goats, not the Republicans from the Democrats.

Sincerely,
Joe Galli



Arts



Harpist to Perform

by David Rhenow



On Monday, October 23, at 11:00 a.m., Houghton College will be treated to the music of one of America's top young solo harpists, Yolanda Kondonassis.

Ms. Kondonassis made her debut performance in 1982 at the age of 18, with the New York Philharmonic Orchestra. She has since appeared with some of the country's leading orchestras, such as the Houston Symphony and the Colorado Philharmonic, and has played at such festivals as Tanglewood, Spoleto, and the Pensacola Chamber Music Festival. She has given premiere performances of many solo ensemble works including several that were composed to suit her particular talents. Also, Kondonassis has received several prestigious awards, including the Darius Milhaud Prize in 1987, from The New York Philharmonic Young Artists Competition and The National Arts Recognition and Talent Search Competition.

Born in Oklahoma City, Kondonassis began studying harp at age nine. She attended the Interlochen Arts Academy as a high school student and was awarded its highest honor, the Young Artist Medal. At the Cleveland Institute of

Music, Kondonassis received her Bachelor of Music degree in 1986 and her Master's in 1988. She was appointed to the faculty of the Cleveland Institute in 1987.

Since 1987, Kondonassis has been on the roster of Affiliate Artists Inc., a non-profit organization which is the nation's leading producer of residencies for performing artists. On Monday, she will be giving an Informance—an Affiliate Artists trademark which is an informal performance in a unique setting in which the artist establishes a dialogue with the audience. She will be performing in the atrium of the new academic building, where 50 chairs will beset up on the ground floor. People may listen and watch from the upper levels as well.

The Allegany Arts Association is sponsoring Kondonassis' performances here and in Hornell, Allegany, Angelica, and Alfred State throughout the week.

2nd Shen Quiet Floor Proverb of the Week

"Honor thy father and mother, for they know not what they do."

Blowing Troubadors of God

by Jedidiah McKee

The Salvation Army New York Staff Band and Male Choir will be performing tonight at 8:00 in Wesley Chapel. They will be appearing as part of the Side Series, supplement program to the Artist Series.

The New York Staff Band, as one of the Salvation Army's foremost brass bands, has been presenting concerts for 102 years, ever since their appearance on Broadway in New York City in 1887. They proclaimed themselves then as "Speaking, Singing, Praying and Blowing Troubadours of God." Through the years they have produced many notable soloists, bandmasters, and composers.

The present 35-member staff band, patterned after the traditional British Brass bands (without woodwinds), continues in this tradition of excellence. It is composed of cornets, euphoniums, and alto horns, in addition to the trumpets, trombones, and tubas associated with the traditional concert band.

Tonight's program will include standard band favorites and hymn arrangements.

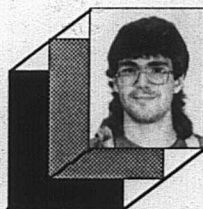


Photo by Dave Perkins

Kings and beggars have longed to have their ideas and visions immortalized in print. Join the merry crew—submit for the **Lanthorn**. Give co-editor Rand Bellavia (he shares the position with Alicia Beckford, who will return from England in the spring) something to do with his time—or just humor him. Instead of ho-humming the days in his office couch, Rand could be enraptured by that poem you scribbled, wailing from that story you birthed, awe-stricken by that photograph which seems to capture the ineffable presence of cosmic consciousness.

I could hardly believe it when Rand mentioned the lack of prose and short story he has received. Three pieces of artwork—it's just not right. Maybe you're scared or intimidated into thinking that your work is not good enough. Rand is a writer and poet too. He knows the struggle involved in creating something that you can be proud of. But among those papers, pictures, and photos there are things that you can be proud of. This is what Rand

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by Patty Carole

wants to include in the **Lanthorn**. It is stuff that you have worked on and polished in solitude and then decided to submit in order to touch and enrich others.

Art is by nature a shared experience (personal thought not supported by philosophical treatise). Yet some people obsessively hide it in their little back pockets and never take it out. One might say, "But if I take it out, all the esteemed literatti will poke, make fun, and make me change it." But don't worry about that with Rand. He prefers to call himself a compiler rather than an editor. He wants prose or poetry to be the creator's. Although he might suggest that this part is weak or needs some work, he will never tell how to do it right. He does, however, want to print things that he can be proud of, that Houghton can be proud of, but most importantly, that the creator can be proud of.

So remember that the due date for illustrations, photos, short stories, prose, poetry, and art is November 1. And also remember the time-honored adage: art is, by nature, a shared experience.

Sports

Various sports events proved to be a vital part of this year's Homecoming. Fans endured the cold as they ventured to the soccer fields and cross-country courts Saturday to watch mens' soccer, womens' soccer, and a cross-country invitational. For the less adventurous sports fan, the confines of the gym provided a little more warmth for those who watched the womens' volleyball game.

J.V. Mens' Soccer

The day began early in the morning, as the mens' J.V. soccer team defeated the alumni team for the first time in history. Scott Wagner scored twice, while Mark Stabell and Dave Neudeck each had one goal, handing the alumni a 4-1 loss. "It was fun to play against former Houghton students," said Dan Hartman, "and being able to win made it even more enjoyable."

Cross-Country

Later that morning, the cross-country team posted their first home invitational against Pitt. Brad. Four Houghton runners finished in the top five, as Jon Cole led the way with a time of 30 minutes. Mike Jones, Daniel Vitti, and Jamie Truesdale also placed for the Highlanders.

"Our team has progressed a great deal since the beginning of the season," said runner Mike Reed, who missed the invitational due to an injury. "Our times are coming down every time we go out."

Many of the runners were encouraged by the amount of supporters who came to cheer them on. "It was great to have people out cheering!" said Cole. "Knowing that people are coming out to see you spurred me on a great deal."

The team will be in Philadelphia on October 27 to participate in the district invitational.

Sports: Homecoming Highlights

by Kevin Fuller



Womens' Volleyball

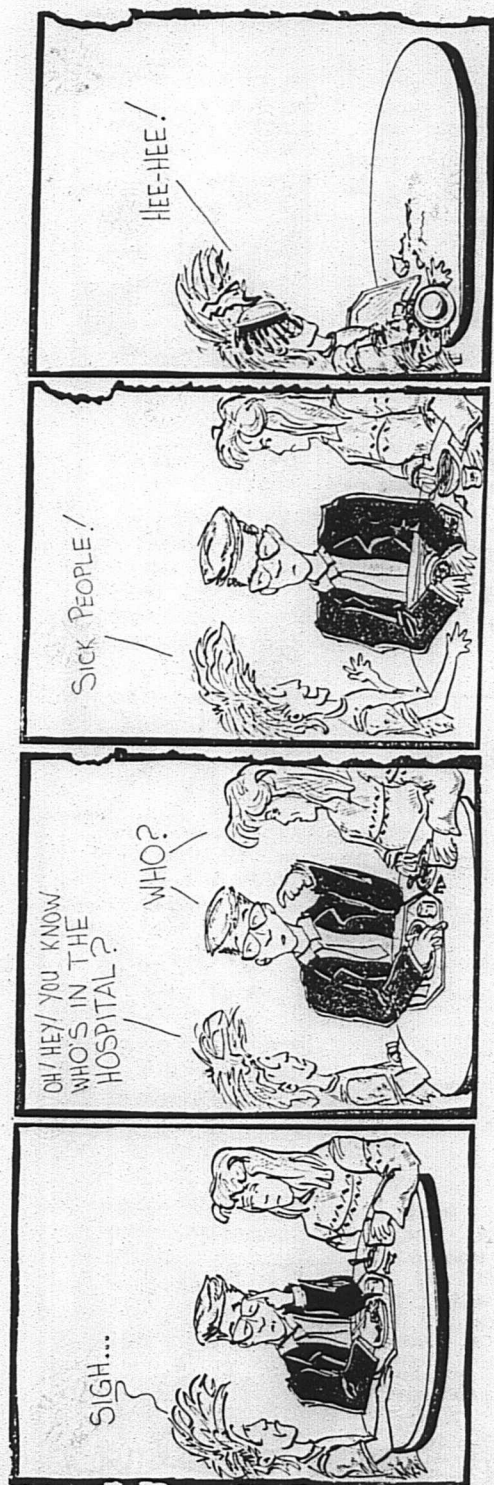
The womens' volleyball team, led by Coach Harold Lord, won easily against D'youville University. Houghton seemed to overpower D'youville in nearly every aspect of the game, winning in two straight sets.

Varsity Soccer

The varsity soccer teams did not fare as well. Both teams hosted Messiah College, and both came up short. The women were defeated by a score of 2-1, while Messiah shut out the men 4-0. The Messiah mens' team increased their record to 12-0, and returned to their position of first place in the ISAA Mens' Division III.

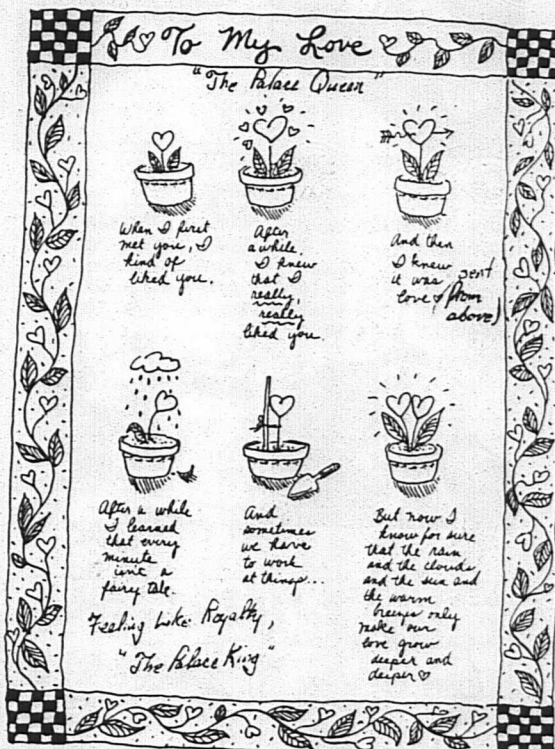
The events which occurred during Homecoming weekend were certainly enhanced by Saturday's athletic events, as many students, faculty members, and families enjoyed themselves at the athletic events. The fans appeared to be having a good time, and the players were encouraged by the support.





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Calvin and Hobbes

by Bill Watterson



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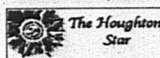
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Editorial

My mind, as you may have noticed from the last few editorials, needs no excuse to wander. It leaps over mountain and valley, from lethal bells (vindication is ours, by the way) to nuclear exchanges to flaming emblems (to give a recent example). In fact, once this summer it wandered through the sublime and surreal into the insanely hypothetical, and posed the question, "Given a few more decades and a few more millions (thousands, anyway), what would I do if asked to become part of the Houghton Board of Trustees?"

I would have no choice but to decline.

This statement indicates no malice on my part toward the position; it simply acknowledges what I know to be true: I couldn't handle the job and its correlating responsibilities. Or I couldn't handle what I believe should be my job and responsibilities. Of course, what I see the position as entailing and what actually goes on are often two different things.

If I become a trustee, my actions affect the lives of at least a few thousand people—current students, future students, families and future families of students, faculty, administrators, staff (and all *their* families). Think about it—if I'm a highly influential member of the Board, my actions alone may decide the future actions of thousands, who may in turn have their effect on millions.

The position, theoretically, carries a huge amount of power. It therefore carries a huge responsibility as well. One unwise move, one ill-informed decision could have far-reaching, disastrous ramifications.

That's why I would never take the position—I make unwise moves and ill-informed decisions all the time; they're in my blood. I'd be scared to death that I might screw up somewhere along the line and wreck things for a good ten thousand people.

My responsibility would be to use my influence in such a manner that would positively affect the thousands of lives I would deal with. To do so would require becoming well informed about Houghton College—more attuned to the voice of the campus than the campus itself. Although

the temptation to wander around campus for a few weekends out of a year, and convince myself that I therefore know Houghton, would be present—even great, to yield to it would be foolish. I would be setting myself up to make arbitrary decisions based on my own limited perceptions, which I certainly don't want.

I, personally, would not become a trustee unless I *knew* that I could know Houghton thoroughly. To know Houghton thoroughly, I wouldn't necessarily have to live here—but it would certainly help. I wouldn't have to know and converse with every student and faculty member around, but the more the better, naturally. Overall, I would have to realize that the more removed from Houghton I become, the less aware I am of the issues surrounding it. Consequently, the less informed and intelligent my decisions become.

Dr. Meade's situation presents an example. Although many of the trustees and denominational leaders doubtlessly are more aware than I of theological trends, constituent demands, and the pull of the dollar, I would like to know how many actually sat in on one of his classes. An instructor's worth isn't decided in the board room or the denominational headquarters; it's found in the minds of his students. Yet I surmise that painfully few of those responsible for the decision came into Dr. Meade's class in humility and sought to learn.

This is not directed against the trustees. It is merely an *example*, a plea to handle our positions (whatever they be) and consequent powers (whatever they be) more responsibly, with more of a regard to those we affect. (As I recall, much will be required of her to whom much has been given...)

So I won't be becoming a trustee anytime soon. I don't trust myself—human nature has a nasty way of showing itself. It's enough trouble just being a student and exercising enough responsibility in my daily course of actions to avoid hurting somebody.

About a dozen times a year I actually succeed, too...

Untitled

by Dave Wheeler



News Flash

WJSL 90.3 FM will broadcast a special program on
Tuesday, October 5 at 8:00 pm
*TV, Sex & Violence:
A Christian Response*

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