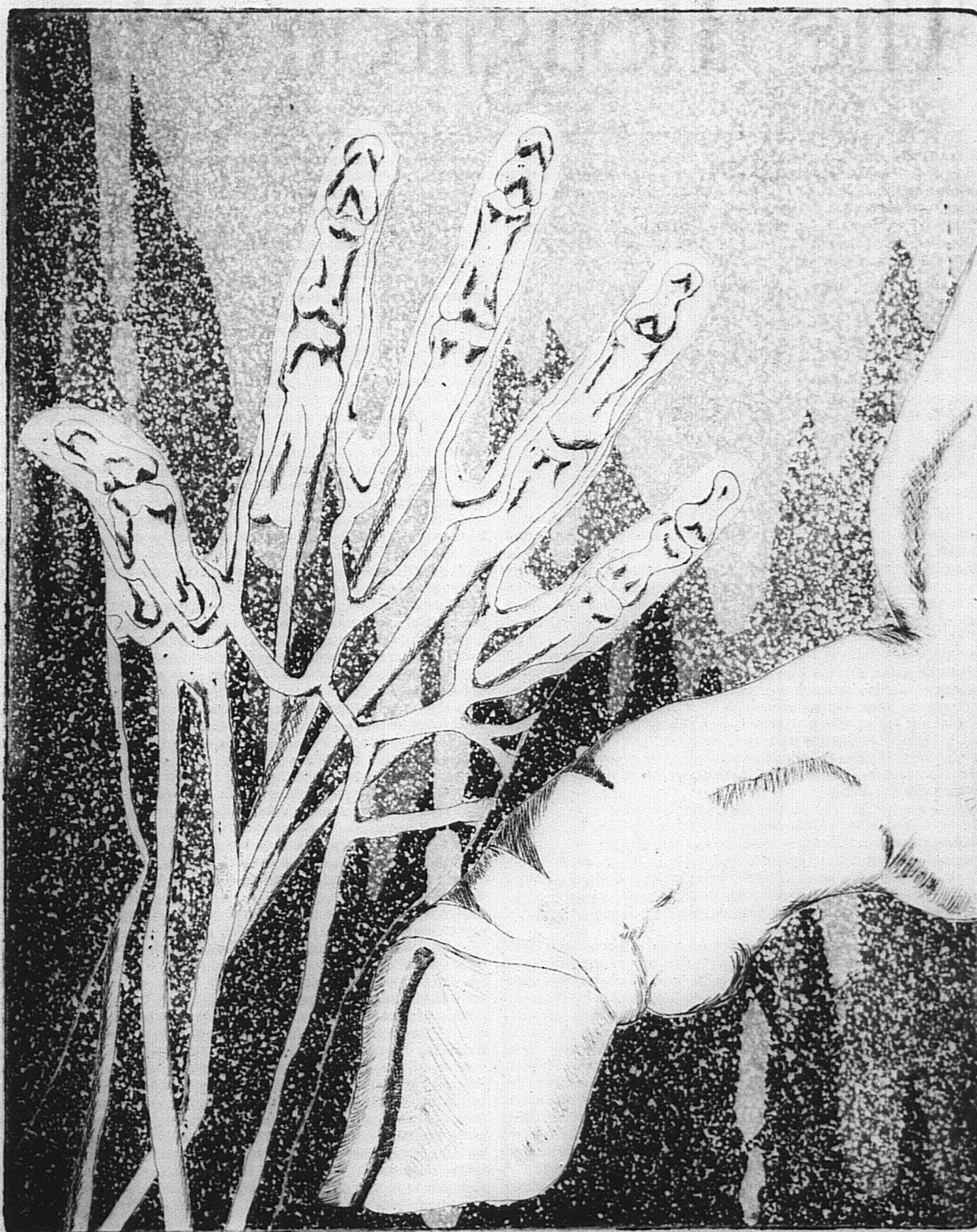


March 5, 1982

The Houghton Star

Vol. 74 No. 14



The Houghton Star

This editorial is in response to Professor Leax's response (February 12 Star) to Peter Hitch's student editorial, "Suggestion: An Alternative Pre-Medical Program."

Professor Leax made two "cautionary remarks."

One, after warning against the danger of accepting the stereotype of the premed as a "memorizing grub," Leax gives his evidence for the falsity of this stereotype:

The students who successfully complete the pre-med program at Houghton generally have interests which are reflected in the courses they choose (both in the sciences and the humanities) and in the many extra-curricular activities in which they participate. I have no question that their educations are as "liberal" as the educations of writing majors.

Two, concerning the relationship between the humanities and sciences, Leax adds an often overlooked consideration:

The neglect of the sciences by humanities students is at least as pernicious in its cultural effect as the neglect of the humanities by science students. Given the status of the science and humanities at Houghton, I suspect that we are in greater danger of graduating scientific and technological illiterates than we are of graduating technocrats.

I shall comment on these remarks by way of an article which appeared in the March 1 issue of *Newsweek*.

The article, "What's Wrong With Premeds," is based to a large extent on an article which appeared in the *Harvard Medical Alumni Bulletin*. This latter article was co-authored by two distinguished Harvard graduates, Dr. Edward H. Ahrens of New York's Rockefeller University and Carlton M. Atkins of the University of Massachusetts Medical School. Their study, the result of a year's worth of interviews with faculty and students at Harvard, focuses on the state of premeds at Harvard. Their conclusion: Harvard premeds are "excessively competitive, cynical, dehumanized, over-specialized and narrow."

Ahrens and Atkins cited two factors which at least in part contribute to this amalgam of undesirable traits: one, the MCAT (Medical College Admissions Test) promotes a "race for facts rather than the formulation of ideas;" two, premeds tend to take science courses to the exclusion of courses in the humanities.

They also noted that the "premed syndrome" is at least in part responsible for the anti-science bias of many non-science students. Perhaps we would be less likely to produce scientific and technological illiterates if we paid attention to this statement. The premed problem has wider implications than the education of those who want to become medical professionals. If we redress some of the excesses of the premed program, perhaps it would encourage more non-science students to engage in scientific study on their own accord.

Every Houghton student does not exhibit each of the above characteristics. However, one can, with little difficulty, find numerous examples of each type of behavior. Perhaps our Christian orientation restrains some of the more extreme manifestations of this detestable side of the premed.

Presumably, Leax, from his experience reading students' records, would be inclined to disagree. Having been in classes with a high density of premeds, I suggest taking a closer look at what their records really mean. Does a long list of extra-curricular activities indicate a well-rounded student? Not necessarily. The listing of an activity does not indicate the extent of participation. Many premeds participate in extra-curricular activities in a token fashion merely to produce a more impressive list. They have strong reason to do this because of the medical schools' emphasis on well-roundedness (which is good but which has the reverse of the desired effect due to the academic overload under which most premeds suffer).

Does a wide variety of course selection indicate a liberally-educated student? Again, not necessarily. All Houghton students are by outside standards on paper liberally educated. For example, *The New York*

Times Guide to Selected Colleges emphasized the number of general education hours which Houghton requires as if it were extraordinary. I gather, however, that Leax is comparing Houghton premeds to an internal standard: "I have no question that their educations are as 'liberal' as the educations of writing majors." Perhaps it is true that Houghton premeds are more broadly educated on paper than many other students at Houghton. On paper. Premeds may take courses in other departments but I contend that they generally take only the courses in other departments which promise an easy 'A.'

I feel that little of this is going to change as long as medical school admission remains highly competitive; the MCAT's remain required by most medical schools; and Houghton's curriculum does not offer alternatives somewhere between the traditional science major and the non-science major (which still makes it necessary to take either a science minor or a rather unusually large amount of science electives). The first two facts are not likely to change and are not in Houghton's power to change anyway. However, the last fact can be changed, and — as Peter Hitch suggested, and I now reaffirm — should be changed.

I have several specific suggestions to add to Hitch's general suggestion that we should establish a premed major. I suggest that a premed major could consist of the four basic courses required by medical schools — General Biology, General Chemistry, Organic Chemistry, and General Physics — plus the following interdisciplinary core courses: History of Science, Biomedical Ethics, Logic, and Philosophy of Science.

I believe that these courses could provide the sort of unified experience which present majors are designed to provide.

A course in the History of Science would provide the premedical student (and any interested non-science majors, especially history, humanities, and philosophy majors) with a perspective on scientific work: a perspective in terms of where his particular field of scientific study (or interest) fits into the whole of scientific study (this might serve to eliminate some of the parochialism which traditionally characterizes the natural sciences); how his field developed and how it was affected in its development by other fields (scientific and non-scientific); and the effects that scientific progress has had on society in general and on the development or decline of other disciplines.

A course in Biomedical Ethics would consider the ethical issues raised by current technological advances. To be effective this course should build upon the background provided by the already required Ethics course.

Logic is essential to the proper practice of science. The current course could be expanded somewhat to meet this need; another section on inductive logic and its relation to the scientific method would be helpful.

Philosophy of Science is presently offered and is fairly well-populated with science majors.

Each of these courses (excluding Logic) would emphasize discussion, papers, and perhaps oral presentations.

To establish such a program would not be such a radical step. As the *Newsweek* article notes, "A step in this direction (integration of humanities and science) has already been taken by Notre Dame with the Arts and Letters Program of Pre-Professional Studies, in which the four basic premed science courses are combined with several in literature and the arts." I am not suggesting that Houghton become gimmicky just to be in the higher educational avant-garde. Nor am I suggesting that Houghton abandon all previous educational precedent — Atkins and Ahrens go so far as to suggest that the MCAT's be abolished and grades deemphasized. I sincerely believe that a well-designed program would meet a real need and would be wholly in line with Houghton's longstanding commitment to the liberal arts. Such a program is certainly not necessary for producing scientists who practice science as it is practiced by most scientists today. However, it is necessary for an intelligent and broad-minded approach to the ever-increasing complexity of today's sciences.

Glenn D. Burlingame

Musings on Love, Justice, and Power:

A View from the Middle

by John R. Tyson

In the past semester I found my thoughts directed toward the matter of Christian Social Ethics. Since I find myself trapped in that never-never land between the Moral Majority (who affirm the status quo) and the Hutterites (who eschew it), I am tempted to call this "a view from the middle." I dug up three monosyllabic words to try to express my views: LOVE, JUSTICE and POWER.

By "love" I mean, of course, the New Testament *agape*. It is boundless self-giving. This is the "love" of the Christ-event, of the hymn in I Corinthians 13. *Agape* is a profoundly personal ethic since the Johannine Jesus enjoined it as the evidence of one's personal discipleship; yet it is equally apt as the sum of all the commandments since it draws together one's relations with God and man.

This "love" is both act and attitude. Its attitude is that of the Suffering Servant—selflessness. In terms of concrete acts it is the ethic of the Kingdom, the deeds of the Sermon on the Mount.

The opposite of this *agape* love is not, primarily, "hate," since the converse of selflessness is self-centeredness. (Hate, of course, is a result of self-centeredness, but hate is not the whole picture.) Theologically, the word we use for "self-centeredness" is "sin," but the main point is that the Gospel Ethic is one of self-giving as opposed to self-living.

The Gospel Ethic is likewise a Kingdom Ethic; it is the fruit of the Kingdom (read: "reign" or "rule") of God. Where Christ is King, there is the Kingdom; hence, we are talking not so much about a place (though it is that), but even more so a relationship and a way of living.

Because the Christian Ethic is a Kingdom Ethic it is at odds with the ethic of "the world." As indicated by the string of parables in Matthew 13, the Kingdom is hidden in the world. The Kingdom and its ethic are ambiguous in two specific ways. First, regarding completeness. The Kingdom is already among us in those lives where Christ is King; yet the world is still a fallen place full of self-centeredness, and God's rule here is not as clear as it shall one day be. And second, the Kingdom Ethic is not wholly functional as a social ethic, since "society" and the "kingdom" are not synonymous terms and cannot be equated

in any clear way.

As a personal ethic love (*agape*) is unsurpassed, as a social ethic it is fraught with ambiguity. In "the world" the ethic of meekness is perceived as weakness, nor is the servant posture one guaranteed to procure economic success—to say nothing of its probable inability to win friends and influence people.

I conclude that the love-ethic is meaningful, though ambiguous. It is also dangerous. The chief dangers of love are three: 1) the tendency to privatize, 2) the tendency to sentimentalize and 3) the tendency to underestimate the sheer costliness of love.

Privatized *agape* applies to "me" and not to "you," to "us" and not to "them." Sentimentalized *agape* is emotion (the warm fuzzies) and not action. Taken cheaply, love fails to see that its path in this world is not a success story; that in fact, the way of love may be the way of suffering and death.

Since *agape* is so ambiguous as a social ethic, what then? "Justice." Love is not justice, though love is a motive for doing justice. Justice is at best an approximation of love. Nor is justice to be confused with sheer equity, since there are times when equity is unjust.

In its essence "justice" is a word that points beyond itself for definition. In the Biblical application the term is synonymous with "righteousness," implying of course, a profound sense of rightness; rightness such as is derived from the revelation and relation of God. In its social application Biblical "justice" comes close to the term *shalom*, which can be translated both as "peace" and "wholeness." In this sense "justice" is that which makes room for the health, well-being and development of the whole person. Anything short of this sort of "justice" is injustice, and must be opposed as an affront to God.

The realm of justice is a world of tragic decision between greater and lesser evils. It is a world of counting the cost of one's discipleship, and making real choices in the face of shocking dilemmas. To say otherwise is not to speak the truth in love.

Justice as an approximated love-ethic recognizes the ambiguity of Christian life in a "fallen world." It likewise, recognizes the limitedness of a social program based on moral suasion. Moral suasion is often a vehicle of God's Spirit; but moral suasion and moral action

must stand together. Christians must talk "love and justice," they must also develop strategies to do "love and justice."

This brings us to the final of our three terms: "power." We evangelicals have been loath to talk about power, perhaps in recognition of the principle that "power corrupts..." and etc. This observation is valid in so far as it evidences the existence of sin and self-centeredness, and hence the dangers of power; but it is inadequate if taken to be a statement on the NATURE of power.

Power is a tool. Like any tool it may be used well or used poorly—depending, of course, upon the skills of the workman. The New Testament speaks of "power" as "ability" and as "authority," both of these are legitimate avenues of Christian endeavour. For the Christian to fail to use power is to put it, by default, in the hands of those less suited (ethically) to use it.

To say that power must be wielded by Christians is not to say that power can be Christianized. It cannot. Power is a tool that cuts

sharply, anyone who wields it must constantly be in touch with the dangers of pride and self-centeredness. Hopefully, however, this process of constant self-examination is more productive when carried out in the light of the Gospel and is certainly more successful when administered by Christ and His Spirit.

The Christian ethic is a costly ethic, perhaps the more costly—the more Christian. It is an other-directed ethic that frankly recognizes its limitations when it comes to world shaking. But it DOES shake the world. Quietly. Where men and women of Christ exercise their abilities and authority under His guidance justice will grow. Yet, justice is not an end in itself; it is merely the beginning. The goal is *agape*, the growth is the Kingdom, the consummation is the Second Coming.

Thus, it seems to me that there is no such thing as an "over-all Christian Ethical package;" the undertaking seems much more issue-oriented to me. It also seems

continued on page 11

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The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages free exchange of opinion in the form of letters, articles, advertisements and guest editorials in student and faculty columns. Opinions and ideas expressed herein do not necessarily represent the views of the editorial staff or of Houghton College. Those with differing opinions are invited to express themselves in a letter to the Editors. The Editors reserve the right to edit, due to length, or reject, due to professional decorum, any contributions. The deadline for all letters is 9:00 am Tuesday. The Star subscribes to the National News Bureau and United Features Syndicate.

Campus News

NASM Evaluates Houghton School of Music

by Joan Kirchner

The National Association of Schools of Music is a nation-wide organization voluntarily joined to insure that member schools meet certain standards. This past week Houghton's School of Music underwent the evaluation given every ten years to see whether it is meeting national standards.

When the time comes for a school to be evaluated, they follow a well-established procedure.

The first step in the process is a self-study by the students, faculty, and administration of the school to be examined. A list of seventy-two questions is given by the NASM for this evaluation. The study is sent to the association. A chairman and member of the national group (who are themselves directors of music schools) come to see the school. There are seventeen they must report on. These visits have two goals: to see that the school meets the official standards, and that it actually practices what it claims in its self-study, catalog, and all publish-

ed materials.

During their visit the inspectors attend classes, lessons, and ensembles. Usually one evening is set aside for a general recital representing the vocal, brass, woodwind, and keyboard departments at all class levels. The inspectors also talk to the college administration, music faculty, and music students. They examine the facilities, music library, and records of the department.

A report is sent to the national office in Washington, D.C. about two weeks after the visit. Copies are sent to the school for factual correction. Later the Commission on Undergraduate Music Programs evaluates the reports and decides whether to continue to accredit the institution. Strengths and weaknesses are reported to the music department four or five months later. Progress reports are sometimes required in order to insure that the school is working on improving weaknesses.

Are you a responsible person without responsibility? Next year these positions need student representatives:

Position Name	Number of Reps Needed
Councils	
Academic Affairs	2
External Affairs	1
Financial Affairs	1
Student Development	2
Year-long Committees	
Athletic	2
Campus Activities Board (CAB)	2
Chapel	3
Christian Life	1
Cultural Affairs	3
Food	unlimited
Judiciary	4
Learning Resources	1
Magazine Subscription	2
WJSL (Programming)	2
Special Committees	
Booksale	2
Current Issues Day	2
Info	2
New Student Directory	2
Parents' Weekend	2
Winter Weekend	2

Job descriptions and qualifications are posted on the Senate Office door. To be nominated, contact a member of the Senate Cabinet. Deadline for nominations is April 13. If you have questions, contact Bob Arnold or Brad Carlson.

Campus News Briefs

by Karen Blaisure

YAO is sponsoring a rollerskating party on Friday, March 5, from 11pm-2am, at the Wellsville skating rink. The price is \$1.75 plus skate rental.

The Anna Houghton Daughters will have their thrift sale on Thursday, March 11, from 10am-9pm, in the Campus Center basement.

The Zoo Story and *An American Dream*, two one-act plays by Edward Albee, will be presented by the English Expression Club in Fancher Auditorium again tomorrow, Saturday, March 6, at 1pm and 6:30pm. Tickets will be on sale at the door for \$1.50.

The Spanish Club will present *Lazarillo*, an epic of laughter, pathos and triumph, on Monday, March 15, at 8pm in Presser Hall. Admission is \$.75, payable at the door or by reservation care Jeanine Crockett, intra-campus.

Wesleyans Offer New Program

Year of Service, a new program recently introduced by the Wesleyan General Board of Administrators, gives young adults (married and single) the opportunity to serve the Lord in local churches around the world. Priority will be given to community outreach and soul winning. The volunteers chosen will assist in developing regular church programs and will work closely with their assigned pastor. This program will provide full time staff persons for growing churches who would not be able to afford the assistance otherwise.

Basic needs are covered with

twelve to fourteen shares (\$20.00 per month) per volunteer, provided by interested friends, relatives and church members. A monthly allowance of \$30.00 is given to the volunteer. The mission unit will furnish food and housing. Adequate health insurance will also be provided.

The first group of twelve volunteers will be commissioned in August, 1982. Seniors are especially encouraged to consider the program. If you are interested in this ministry, please come to the Career Development Center to obtain more detailed information.

FDTO Needs 300 Teachers

The Foreign and Domestic Teachers Organization needs teacher applicants in all fields from Kindergarten through College to fill between five and six hundred teaching vacancies both at home and abroad. They still need about 300 teachers to fill positions

in the Mid-west, West and Overseas. Should you wish additional information about the organization, you may write the Portland, Oregon Better Business Bureau or the National Teacher's Placement Agency, UNIVERSAL TEACHERS, Box 5231, Portland, Oregon 97208.

The women of Fourth Old East Hall are delighted to announce the engagement of their floormate,

Robyn Schrub

to

William (Billy!!) Munn

A May '83 wedding is planned. Congratulations, Robyn!!

Sports

Ps. 37:23

Women's BB Wraps up Season

by Deb Price

The women's Basketball team finished up its season with a record of 5-16. Not very impressive you say? *Au contraire!*

Throughout the season the team steadily improved and showed the fans impressive teamwork. Their games were always exciting and almost always close, leading to some thrilling wins and some disappointing losses.

Against the University of Pittsburgh at Bradford, the team came up with a 37-36 triumph. High scorers throughout the season were Carol Wyatt and Jackie Woodside. Fredonia eked out a 65-62 win, but Jackie Woodside scored a most impressive 22 points. Although Daeman defeated Houghton soundly, the women came back to battle Eisenhower to a 57-53 loss. This time it was Carol Wyatt putting in the points, 20 in all, with Jackie Woodside not far behind with 18.

This past weekend the Houghton team traveled to Messiah College to compete in the NCCAA tourna-

ment. Houghton faced both Messiah and Eastern College during the weekend and unfortunately lost to both.

Although outmatched in height, the team remained scrappy and put forth quite a show. Sophomore Carol Wyatt was named to the All-Tourney team when the competition was over.

The season ended Monday night at Elmira where the team again met with defeat. The final score was 50-29, despite a hardworking defense. The team came up with 17 steals but there seemed to be a lid over the bucket, making scoring impossible.

Asked how they felt about the season, Captain Kate Singer replied, "Well, I'm really pleased with the season and I think the team's got a really bright future, seeing that there were three freshmen on the starting lineup. Jackie, Heather, Dor, Deb, and Jane show a lot of potential and next year, with the return of Lori Harris and Sue Gifford the team should be really awesome!"

Coach Tim Fuller was also very pleased with the season. The team held close to its goals, including winning at least five games. ★



Deb Price accepts trophy for volleyball team at Kings.

Volleyball Captures Second at Kings

by Deb Price

This past weekend The King's College hosted the Twenty-sixth Annual King's Tourney. All our participants did well and the Women's Volleyball Team was certainly no exception.

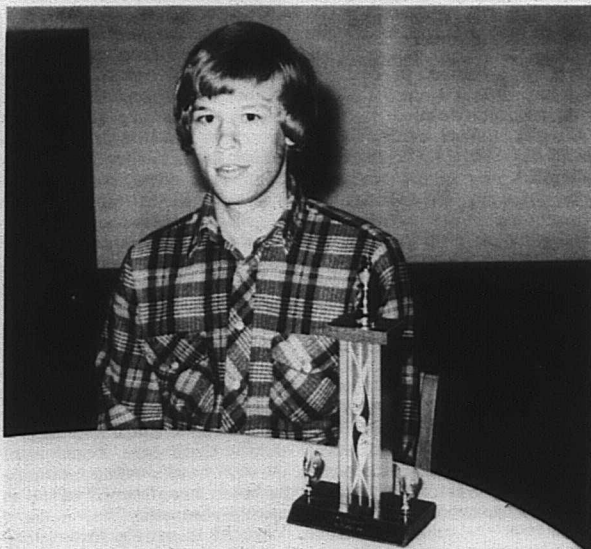
On Friday afternoon, the team faced Barrington College and defeated them in two games 15 - 11 and 15 - 13.

This victory put the Houghton team up against The King's College on Saturday morning. This match was not won quite as easily. It went to three games with the

Houghton team finally emerging victorious. The scores of these games were 15 - 13, 10 - 15, and 15 - 4.

This victory over King's put the Houghton College Women's Volleyball team in the finals against Messiah College. Those two teams have met many times before and the matches have always proved exciting but this time Messiah had the upper hand and won easily capturing first place with scores of 6 - 15 and 8 - 15.

Throughout the tournament many players excelled and Melodie McKnight was named to the King's Tourney All-Tournament team. ★



Seth Myers proudly displays his first place trophy for chess garnered at the King's Tournament.

Intramural Soccer Action Continues

by Dale Wright

C.C.C.P. "B league" chalked up a pair of big wins last week. ED Wing scored 7 goals, Blair Finis added 5 and Steve Strong 4 as C.C.C.P. walloped Vacationland 18-1. They continued to dominate as Blair Finis struck 9 times and Andy Prentice chipped in 4 as they crushed Key Grip 17-3. Team Haiti defeated BAMF 8-6 and scored a 6-4 victory over BOC. Excitable Boys triumphed 3 times, beating Key Grip 5-2 and WTH 6-1. They later added a 9-1 win over Nuclear Waste. Vacationland edged WTH 4-3 and later snuck by Key Grip with the same score. Roy's Boys fought to a 5-5 tie with Accumulated Garbage and

beat Schmids 7-4. Bushwakers defeated Bamf 5-2 and C.C.C.P. beat BAMF 5-4. Team Nigeria defeated BOC 11-7 and USA defeated the Stingers 7-2. Schmids defeated Nuclear Waste 4-1 and the Great Indoors disposed of Nuclear Waste again, 9-2.

Senioritis Plus continued their undefeated season in the women's league. They were granted forfeit and defeated C.C.C.P. II 6-1. They later shut out the Cosmos 4-0. The Whimps beat Scmidlaps 3-1 and the Cosmos 5-2. PattyCakes forfeited to C.C.C.P. II and the Go Gos didn't show up to play the Whimps. The week ended with C.C.C.P. II and Schmidlaps battling to a 4-4 tie. ★

In Heat of Non-passion

Dear Linda and Glenn,

This letter is in response to the "Dating Challenge" which appeared in the last issue of the *Star*.

Over the years, the subject of dating at Houghton has been the focus of many letters to the *Star*. Most of these letters were written by females who attack the male population of Houghton for their lack of initiative, as was the case with Ms. Irwin's letter. Such attacks only increase the resolve of the males on campus to shy away from females and brand them with the labels "cold" or "stuck-up". The tendency of males and fe-

males to blame one another for the lack of dating at Houghton serves no useful purpose and only creates more tension between the sexes.

In looking through past issues of the *Star*, I have found a letter which presents a different perspective on the dating situation at Houghton. Instead of offering my own views on the state of the dating at a Christian liberal arts college, I ask that you reprint the following letter in the hopes that it will in some way help to defuse the existing tension.

Sincerely,

Jeffrey D. Kishkowsky

Dear Editor:

I am sure that in the course of Houghton's history many of her women have written editorials concerning the dating or, for the majority, the non-dating situation on campus. Usually they are written to put the guys down for their lack of initiative. After four years of thinking the same thing myself, I have become aware that the cause of the problem is not entirely on the part of the men. It is the girls who put the pressure on one another to "get" and "keep" a guy. Granted, this peer pressure is the result of pressure we face from our culture, for women's lib has not been around long enough to change this attitude yet; the single life is still looked down upon as second best to the married life.

I must be honest. Upon entering Houghton my freshman year, I assumed that I would meet my husband here; I think that both girls and guys naturally feel they will meet their future husband or wife while at college. During my years at Houghton, I have matured in ways which have affected my thinking on this situation: intellectually I have discovered that I can set and accomplish goals, be of some value to those around me, feel self-confident, and enjoy good times without being one-half of a couple. I have an identity which does not consist only of "Oh, I know her—she goes with him!" Spiritually I am learning to trust God with this important aspect of my life. I know that if God's will for me includes single living, I will be fulfilled and worthwhile in that state. I know if I can serve Him better as a married woman then I will meet my future husband according to God's perfect timing. If you feel that your non-dating situation is painful,

there is much more pain involved in being with the right person at the wrong time. If you feel that single living would be unbearable, consider the prospect of spending the rest of your life with the wrong person. So, to you women I say—relax! If you have sincerely given this area of your life to God, He is in control.

And to you men I say—relax! Despite the popularly known disease Senior Panic, which supposedly strikes every otherwise-harmless senior female (and has been known to inflict senior men as well!), many senior women with whom I have talked have matured intellectually and spiritually and are resting in the Lord's direction. We enjoy the company of fellow class members but we do not get struck with a sense of desperation when left off at the dorm after one date. Nor do we think less of a date if he does not choose to ask us out again. You underclassmen guys might consider a collective effort to change the current thinking by dating as often as you can (realizing academic and financial restrictions) thus getting to know the many female members of your class who would otherwise be overlooked simply because of the overabundance of women students. Many men and women are being denied the privilege to beautiful, worthwhile, growing experiences because of the misconceptions and negative attitudes prevalent on Houghton's campus.

Sincerely,

Barb Brown

Dear Linda and Glenn,

IF MS. IRWIN WANTED A DATE ALL SHE HAD TO DO WAS ASK ME.

Class Misogynist
Todd Scull

Dear Linda and Glenn,

Allow me to add my voice to the chorus of belittled males from whom you will no doubt hear.

First of all, it was quite kind of Ms. Irwin to represent the women of Houghton, especially in view of the fact that she is not one of them. However, as a former student her views should be reasonably well-informed.

Second, while Ms. Irwin's sentiments are no doubt heart-felt, her logic is somewhat cloudy—perhaps in the heat of non-passion she got carried away. It is utterly incomprehensible to me how she can say that it is "socially more viable" for

men to ask women out, and then in the very next paragraph state, "College is a time of breaking loose of those stereotypical dating patterns."

Third, while I enjoy and am in favor of both Houghton's rural setting and high academic standards, no one needs to be reminded that neither is conducive to an active social life. Let's face it, there's nowhere to go, unless you consider the thriving metropolis of Fillmore. The problem with on-campus dating is that it is difficult to have a really meaningful conversation with 1200 people listening over your shoulder.

The situation here is interesting. I've heard a number of guys complain of repeated turndowns. Others say girls here want to get too serious too soon. Some of the women imply that the guys here are not real men because they seem afraid to ask girls out. I think if we eliminated all the cutesy hide-and-seek games associated with dating and had real communication between the sexes, the problem would be eliminated.

Sincerely,

Mark Warner

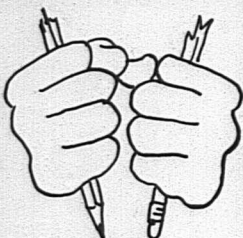
Dear Linda and Glenn,

In the *Star*, February 19, 1982, you published an article by a certain Miss Gayle L. Irwin, in which she lamented the "lack of social interaction" between members of the male and female gender on this respectable campus.

I would like to point out some major reasons why this doesn't occur:

First, let me remind you, Miss Irwin, that although the female-male ratio on this campus is 3-1, supposedly, which should offer a large variety of personalities from which we men could date, there's a small detail that you forgot—studying. As you might well know by now, there's tremendous pressure on the student if he (or she?) wants to do well academically. Male students, since they are preparing for a career in some area, must spend as much time as possible in the library. Females, on the other hand, don't have to study too much, since they will end up as housewives anyway.

Second, there's the financial aspect. We men must plan on having some money for a date. The problem is, the average male college student doesn't have money for a



LETTERS

date on the weekends because he spent it all on soda and pizza during the week.

Third, I am a shy person and I really don't know what to do on a date. Either I end up not doing anything or I end up doing the wrong thing (giving the girl a long, nice, sweet and tender thank-you kiss).

Fourth, and finally, if you think there is lack of interaction between males and females on this campus, I presume you have never walked through the Campus Center on a weekday night.

These reasons should well explain why there is an "appalling lack of social interaction between the sexes at Houghton."

Sincerely yours,
a hard working but bashful male student

Dear Linda and Glenn,

This article was written by David Holmes, who is the drummer of *Servant*, in regard to Gayle Irwin's article concerning "Dating Challenge" [sic]. I'm sending it to you because I thought it was interesting along with moving. I'm sending it because I think that Gayle Irwin, along with

many other students, should be aware of it.

Sincerely yours,
John Mercer

What is dating? Is it not a mature approach to seeking a mate? Have we slid so far from the example of Christ's Servanthood and humility, not to mention removal from the worlds patterns, that we "proposition" seven different people, just to play the field, to "explore" the possibilities and "untapped" resources. Christian friends are fine but where do we realistically stop? First base, second, third, home? No one is strong enough to stop our God-given urge once we've pushed it too far. Think about it.

I do hope that there are men of God here at Houghton who can see this for what it is. Some sister needs to really minister to Gayle.

Any comments feel free to write to me, David Holmes, Drummer of *Servant*.

ADDRESS: Highway Missionary Society

P/O Box 669

Wilderville, Oregon

97543

Dear Anonymous,

I found your letter somewhat...discomfiting. I assume from it that you are gay, Christian, and somehow associated with Houghton College.

Yes, you are indeed in a dilemma given your suppositions. But I differ with your opinion that Houghton is an entirely homogeneous community. (After all, Brian Sayers alone would be enough to disrupt homogeneity.) Aren't you yourself being a bit too categorical? We're not all exactly Falwellian; most of us, I think, are a more moderate majority. I realize that Christians can be narrow and bigotted, and that, in a sense, the homosexual is the Christian's "nigger." Perhaps you have been unfortunate enough to encounter many of such a mindset here at Houghton. But please don't infer from that that we're all cruel and thoughtless. You, of all people, should be sensitive to the dynamics of stereotyping. I'm saying this not to condemn you, but to suggest to you that your situation is not as gloomy as it may appear from your present point of view.

Perhaps I have been incredibly fortunate, but I have not encountered too many persons at Houghton who would fit your description of a homogeneous community member. Perhaps I am wrong, but I think that for many of us here

your Authenticity under the constraints of Christ would not be grounds for treating you as an alien. Offhand, I can think of ten of my friends, including professors, who, I am near certain, would be more than willing to know and befriend you on equal terms. Of course, you must be realistic. Celibacy is a norm around here for single heterosexuals too. You should, of course, not be exempt. Defining "singleness" in your situation is an ethical problem I'm not prepared to get into here, but I do recognize that your situation has its share of unique aspects.

In short, I think your enemy is much smaller than you perceive it to be. (That's easy for me to say? Perhaps.) But if I'm right, the only way you'll discover it is through dialogue. Perhaps it was the desire for such dialogue that inspired your letter. I sincerely doubt that Houghton will ever officiate a coming-out party for you or others in your situation even on a current issues day. But I do believe that a number of persons on campus, myself included, would be happy to be confidential sounding boards for you. So relax, and give us a chance; we're not all as medieval as you suggest.

Sincerely,
Rich Wright

Dear Linda and Glenn,

I would like to accentuate a complaint against those of the Junior-Senior Banquet Committee for making such a hallowed program for what is supposed to be a semi-formal affair.

From the conversations that I have had with other juniors and seniors, most are quite upset about the plans that have been made. Although it is probably too late to have the banquet committee change plans, I would suggest that those of us who feel infringed upon go to the dinner anyway and leave after the meal since the schedule we received was just a "tentative" one and the events afterwards are optional for those who do not know what to do with their date. Since the committee has already signed a contract with the restaurant and will have to fulfill it whether or not we show up, I suggest we get something for our money, even if it is a \$12 chicken.

I can understand the concern that "someone" has to reach-out to the community, but this is not the time or place, as Gil Warren has pointed out, to fulfill this obligation; that is the purpose of CSO. From what I understand the traditional banquet to be, it is a transferring of "power" from the seniors to the juniors not a time of worship. I hope it will be so this year.

Sincerely,
Bob Baldes

Dear Linda and Glenn,

Concerning the recent responses to the response to the review of the review of Abacab, we thought it fitting for us to "extinguish" (thanks Rich) the subject, hopefully for good. Perhaps this letter defeats its own purpose (it seems that there has been a lot of that going around lately... thanks Chaney), but enough said is enough said. We really don't feel that strongly about the album. I (Rob) was simply asked to review the album. Peter thought that it would be funny to re-review the album, and, in hindsight, I agree with him.

So what's the fuss? There seems to be an awful lot of extinguishing going on, and very little intelligent thought. (That is, by the way, one reason that I am hesitant to write this—it may promote more extinguishing). The truth is, we're just as sick of this thing as everyone else.

And at this moment, people are buying, playing, and listening to the album; the members of the group are making bundles of money off of it; and somewhere, far away, a promotion and sales person is sitting back and laughing at how much exposure the band has gotten in a one-horse town in Western New York.

Love and Kisses,
Rob Lamberts
and
Peter Hitch

Dear Linda and Glenn,

I am distressed by the lack of humor that seems to prevail on our campus. Surely, in spite of our proneness to pomposity and judgmentalism—albeit Christian—we could exchange a sneer for a smirk, at least for a time, and dash off a humorous essay to the editors.

This paucity is nothing new, however. When I was a teacher I used to sprinkle my profundity with bits of humor and wonder why no one laughed, and I would leave the class muttering under my breath, "Goodness, what a bunch of humorless ninnyes!" I have since seasoned this unkind attitude with the perspective of years, realizing that my humor was of the English variety—you know, understatement, tongue-in-cheek, and all that, and thinking, "Well, give them a little time, and they'll come to appreciate my humorous quips. An hour or so after class, maybe."

My point is this: perhaps it's time our students need. I remember a story by Mark Twain, who told of walking with a friend one day, and seeing a ministerial ac-

quaintance across the street, began a dialogue, "See that fellow? He made a criminal out of me." "Yeah? How come?" "I was in his church one Sunday when he made an appeal for funds. I was touched, and decided to risk a ten dollar bill. But he kept on talking—and talking—and talking. Result was, when the plate came around I reached in and stole a dime." His friend, who was a member of an academic community like ours, was aghast and left Mr. Twain standing on the street, wondering what he had done to offend.

You see what humor will do to you? Instead of looking at the world right side up, you begin to see it askew, and first thing you know you are disoriented. Don't let them do this to you, students. Stay pompous, stay presumptuous, and above all, be judgmental. Your liberal arts life depends on it. And by the way, avoid sociologists. They're an infamous, garrulous breed, who see the world a little off center.

Sincerely,
Alfred Campbell

Chisholm Advocates Minority Rights

by Ellie Krueger

On February 19, United States Congresswoman Shirley Chisholm came to Houghton to present the final lecture of the week's Afro-American Lecture Series.

Ms. Chisholm was born in Brooklyn, New York in 1924. At age three she moved to Barbados, returning to Brooklyn at age ten. She received a B.A. from Brooklyn College in 1946, and an M.A. from Columbia University in 1952. After being a nursery school teacher and director for thirteen years, she served as Education Consultant to the New York City Division of Child Care. In 1964 she was elected to the New York State Assembly, and in 1969 she became the first black Congresswoman in the history of the United States. She is a fierce advocate for rights of women and minorities. In 1972 she made a symbolic run for the Presidency—the first black woman ever to do so. Ms. Chisholm currently represents the Twelfth Congressional District of New York. She sits on the House Rules Committee, usually voting with the Democratic leadership.

Star: Do you feel that the role of women in government has become appreciably more influential in recent years?

Chisholm: There's no doubt about it, that the role of women in government has become more influential, but for the moment, ever since the inception of the new administration in Washington DC, there has been a regression of some of the changes that women fought to bring about in terms of equitability of opportunities and equitability of a chance to do several things that heretofore were closed to them. In other words, there is a setback at this time.

Star: Do you feel that this may be caused by Reagan's opposition to the ERA?

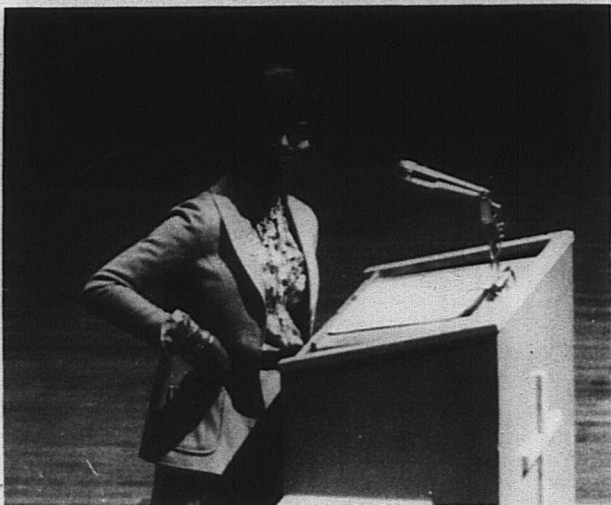
Chisholm: No, I wouldn't say that this was caused by his opposition to the ERA, I think it's caused more by the fact that there is a rightist swing in the country at this particular point in time, and whenever you have a rightist swing in government you tend to have people thinking in a conservatively oriented manner. The Equal Rights Amendment is something that some persons in our society think is a radical departure from the basic and traditional norms. When you put all these things together: Reagan's opposition to the Equal Rights Amendment, the conservative milieu of the society presently, and the lack of support of the President's wife for the rights of women; all of these things make it very, very difficult to think about whether or not we're going to be able to meet the June 30th deadline for that amendment.

Star: Do you feel that this swing to the right has also affected the political role of blacks?

Chisholm: Yes, I think it has, because, basically, the swing to the right movement in this country is not generally a movement that has been responsive to the unique specific needs of the black population. The black population generally has to depend on those forces in government that will give them federal assistance, in terms of meeting some of their objectives and goals. And the rightist movement at this point in time under the leadership of President Reagan is moving already from federalism to the new federalism which makes states rights once again. So there's no question in my mind that there's a retrogression in the area of rights for blacks just a retrogression in the area of rights for women.

Star: Do you feel that Reagan's budget cuts have been unfair to minority groups?

Chisholm: Sure they have been unfair to minority groups, particularly when one takes into consideration that the major budget cuts in health, welfare, and education resources items of the budget have been slashed in a much heavier way than slashes in other areas of the budget. And the human resources area is always the one that the minority population depends upon in terms of seeing that some of their goals and objectives will be met by the federal government...so there's no question about it.



"... if one depended on the history books and the civic books one would think that the only thing that blacks did in America was to pick cotton."

Star: Do you feel that this trend has been intentional, or simply misguided?

Chisholm: I don't think that it is really intentional as such, I just think this is a part of the basic overriding philosophy of the Reagan's government at this point in time and part of that philosophy indicates quite clearly that the federal government should not be intruding in the lives of persons in this country. And of course we know that if it wasn't for the intervention of the federal government in the lives of the black population, for example, the black population would not have been able to achieve the voting rights act and the civil rights legislation that is on the books of this country. So it's a matter of a basic philosophy that the President deeply believes in more than anything else. I wouldn't say it's necessarily intentional. His whole life, even as the governor of California, was based on more states rights as contrasted to federal government interfering in peoples' lives.

Star: What is your response to the charge of reverse discrimination, such as the Bakke Supreme Court Case; do you think this charge is legitimate?

Chisholm: It is not legitimate, but one can understand those persons in a society who have always been the beneficiaries of the status quo and they suddenly feel that they are being threatened—they're really going to hit back. That's understandable because if you want to talk about reverse discrimination, why heavens, the discrimination that has gone on against the black population for years the white population in this country would never be able to repay us (for) in terms of what has happened. But that's not the issue. The issue is that whenever we come up with mechanisms in order to move in the direction of giving equitability of opportunity to people, those that have benefited from the system become very very seriously threatened by the admission of others who have not enjoyed the rights. And now they're coming forth to enjoy these rights—they always become seriously threatened. That is understandable. It's not reverse discrimination, it's a making up for years of denial for the years of mistreatment of a particular segment of the population. But for those who feel threatened that other

people are now coming in, of course they're going to yell reverse discrimination. Why didn't they yell in the same loud tones about discrimination period all those other years?

Star: In 1971, you were in favor of a volunteer army. Now that we've had a chance to see the voluntary system in action, are you still in favor of a volunteer army? What do you think about Carter's re-institution of registration for the draft?

Chisholm: I'm only going to say two basic things. I believe in a volunteer army; I do not believe in the re-institution of the draft in this country. And that's all I want to say about that issue.

Star: What can a private Christian college like Houghton do to increase awareness and appreciation for black culture?

Chisholm: Oh, I think Houghton College will have to expose its student body to the achievements of blacks, and this is why we have Black History Week and Black History Month in America. (It's) not only to give blacks the reassurance as well as the knowledge of what blacks have made in terms of their contributions to this nation that was never recorded correctly in the history books, but also to expose white students, (and) white faculty members to the contributions that blacks have made in the United States of America. Because if one depended on the history books and the civic books one would think that the only thing that blacks did in America was to pick cotton. So it's a two-way situation in which one, the blacks are learning more about their contribution to this great nation, and two, the whites are becoming exposed to the knowledge of how the black population has contributed to the development of this nation. It is very important that a college such as Houghton College really gets about the business of making sure that its student body is exposed in a positive way to the contributions of black Americans.

Star: Some people say that Caribbean blacks in the United States are generally more economically or socially successful than native American blacks, perhaps because of a cultural selfconfidence. What do you think of this idea?

Chisholm: I've heard that a great deal. There is a certain amount of validity, but you have to make sure that you put it in its proper perspective. You must remember that growing up in the Caribbean never put blacks in the same kind of milieu where they were subjected to day in and day out stark, raw, naked racism such as the blacks in Americas have had to be subjected to. I myself, brought up in the Caribbean, when I came to this country at the age of ten I met this raw racism that really frightened me—I didn't know about it in the islands, because these islands for the most part are monolithic in terms of the make-up of the population and the culture. But not so in America. So therefore I think that blacks usually, here we cannot generalize, from the Caribbean culture tend to be a little bit more secure in their outlook only because of the kind of milieu in which they have been reared. It doesn't mean that they're brighter, it doesn't mean that they're smarter it means that the environment in which they have been developing lends itself to bring about more security—more good feelings about themselves in a way that black Americans do not have because of the invidious and insidious racism in the bloodstream of America.

Star: Did this sudden feeling of being dropped into a "white racist" culture have something to do with your wanting to get politically involved on behalf of the black population?

Chisholm: No, that didn't have a direct bearing, that was just a culture shock for me.

Star: What made you decide to go into politics?

Chisholm: I've been involved for a number of years in community and civic work and I was always a good talker. And I was always able to convince people that you must do certain things and somehow people felt that I was very persuasive and not only that, I was fearless—I've always been a fearless person; I dared to do things that people sometimes are afraid to do. And I think that in looking for leadership people just gravitated towards me because they saw something there. I'm truly a people's politician. I've never been loved dearly by professional politicians, but the masses—those people out there as a whole—tend to have good feelings about me and feel that I have made some contributions. So that is the situation, with respect to my own political life.

Star: What do you think of the Moral Majority?

Chisholm: The Moral Majority? I really believe that the Moral Majority is one of the strongest right wing movements in this country right now that is tremendously successful. What they have done is to use certain words that conjure up certain emotionalisms in the minds of the people and couple the use of those words with an evangelical charismatic media approach; (they) have begun, in a sense, to almost mesmerize thousands of Americans. You think of three words that they use constantly that will make people sit up and take notice of what they are saying—morality, family and the flag. Those three words are very meaningful and conjure up certain things in the minds of anybody who hears them. The Moral Majority goes on the

media and begins to talk about the morality of this country, the needs of the family, and the flag, and they wrap those all up together in a right wing platform and begin to evangelically preach to the people that if they don't do something about these three basic issues, the world is going to come to an end in a sense. So this combination of the ministry and cold words really mesmerizes thousands of Americans to join the movement and feel that they're on the right track because these are men of God who are telling them this, but they never stop to analyze in depth what it is that these men are really saying beneath those words.

Star: How do you feel about the black evangelical church? Do you feel that it has had any influence on the black population politically in maybe making them feel contented or not contented?

Chisholm: I have to say that the black evangelical church or the black church has always been a source of solace to black people in America. It's not that the church—the black churches—have gone out proselytizing or propagandizing or really trying to create a movement as such. If the black people were not deeply religious and had faith they never would have been able to come through slavery in this country. They never would have been able to know that through the use of the spirituals and the underground and what have you that they were able to become free. So religion has really been a tremendous support for black people—and I think sometimes that's why black people don't commit suicide as much as white people do, because black peoples' faith is usually very whole and very deep. I think that the black evangelical churches have given to black people that sustenance and that support that they need as they went through a society that was so cruel to us—that mistreated us and abused us so badly if it wasn't for our religion, sometimes we probably couldn't have made it.

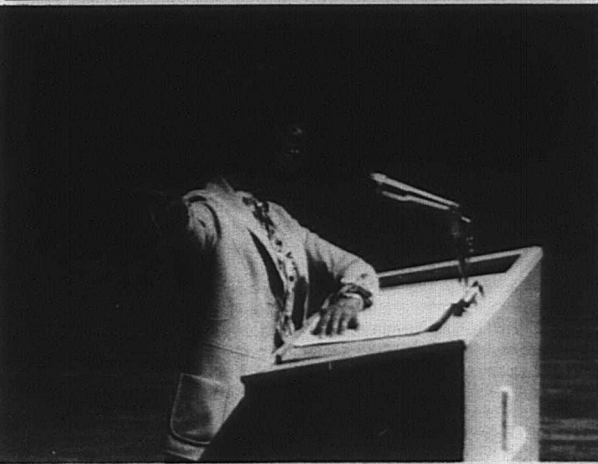
Star: What are some of your personal career goals in the future?

Chisholm: Oh, writing, lecturing, teaching classes, organizing people to participate in the process in this country. I don't know what I will finish, but there are many many alternatives that I want to take my time to really think about and make a decision as to what I will really pursue.

Star: Do you want to run for President Again?

Chisholm: No, I achieved what I set out to do in 1972.

"... if you want to talk about reverse discrimination, why heavens, the discrimination that has gone on against the black population for years the white population in this country would never be able to repay us for ..."



Front Cover: *Phases*, by Patricia Salamone.

Christian Community in a Nuclear Age

by Paul Childs

Howard Snyder has become widely known for his books on church renewal, including: *The Problem of Wineskins*, *The Community of the King*, *The Radical Wesley and Patterns for Church Renewal*, and the forthcoming *Liberating Church*.

Snyder has served as Dean of the Free Methodist Theological Seminary in Sao Paulo, Brazil, and as Executive Director of Light and Life Men International. In 1980-'81 he taught at Wheaton Graduate School and coordinated the Wesleyan Urban Coalition.

Snyder was born in the Dominican Republic, of missionary parents. He earned degrees from Greenville College and Asbury Theological Seminary. Currently working as a free-lance writer, and teaching at the Wesleyan Urban Coalition, he is a Ph.D. candidate in historical theology at the University of Notre Dame. He is married and the father of four children.

Star: How does safeguarding the extravagant lifestyle of our country raise the specter of nuclear war?

Snyder: Well, it appears that the mood of the country is in favor of going to war if necessary to defend oil and energy sources. I think that the greatest likelihood that war would arise is over energy sources or related kinds of issues. I think the danger is that a war would arise in America's attempts to defend those sources and I think that most Americans would support and justify this because it would be put in terms of protecting both America's lifestyle and the American economic interests worldwide.

Star: In other words, you are saying it is extravagant because it is not a necessity to have oil?

Snyder: Extravagant in the sense that we are using a disproportionate amount of the world's resources. We have two options. One is to scale down the level of our lifestyles and the other is to try and maintain our present lifestyles. The only way we can maintain this lifestyle at the present level is by increasing our level of energy sources. That's just not possible in the kind of world we live in especially with the rising self-consciousness of third-world countries. These countries are not going to permit that. Along with that, we've got the attitude of the struggle between the U.S. and the communist world; that's sort of a bind we're in.

Star: You said that the only way to maintain commitment is through the strong maintenance of a counter-culture — a covenant community. How, specifically, is a covenant community established?

Snyder: There is no one formula but I think covenant communities are established when believers become serious enough about that issue that they band together and begin to wrestle through the issues for themselves. Many people are reluctant or nervous about going into a community because they have a preconceived notion of what that might mean, and so I think it is important for believers to band together and talk through the issues of what it would mean and come to the style and kind of community that they find most compatible with their personalities and their understanding of the faith. There is room for different forms of community and we can learn by studying some of the communities and how they exist, but there is no one formula for getting there.

Star: Do you think it is impossible to maintain a strong commitment without that kind of covenant community?

Snyder: It is not impossible for some individuals to live very committed Christian lives on a more individualistic basis, but it is impossible for the whole church to maintain the kind of fidelity that God intends. It's not that the gospel calls us to be concerned about community; it is that the gospel of its very nature is involved with our relationships with one another as well as to God. And most Christians cannot live lives of real consistency and commitment except as they are helped to do that by other brothers and sisters.

Star: The church in this community is Wesleyan. What steps would this church have to take to get back to its biblical roots and John Wesley's radical Christianity assuming that it isn't there already?

Snyder: It is difficult to subscribe what another church ought to do when one isn't a part of that and doesn't know the total dynamics and interior life of the church. I would say though, in a general way, that every church should work toward an organic process of the formation and multiplication of small groups especially in a college community, where it seems to me that there would be some good options for small groups of various types. But that's only one aspect, although it is a very important one. Other aspects include recovery of the specific emphases of John Wesley that are relevant for today. One of them is, of course, the work of the Holy

Spirit in building the church and in building lives which are really patterned after Jesus Christ. An interesting thing from that standpoint is that the people in the Wesleyan tradition talk about Wesley's theology and believe that they are observing Wesley's theology, but Wesley's theology is intimately tied to his understanding of structure. You can't really be Wesleyan and have Wesley's theology and not have his practice. His practice assumed that if people were really sincere about pursuing the life of holiness, they would band together in small groups and develop the kind of interior life and accountability where that would be possible. I don't know if I want to describe specific things for this church except to say that there should be a natural organic process of the formation and multiplication of various kinds of cell groups.

Star: You speak in your book, *The Problem of the Wineskins*, about a fellowship crisis — the crisis of an impersonal church. How do we drop our masks and shatter the communication block?

Snyder: Most of the problems of masks being raised in the church are again symptomatic of the superficiality of the fellowship of the community life in the church. Dropping of the masks is something that cannot be forced; it has to be developed naturally through the building of trust. And that kind of trust can only be built in smaller group structures, probably not more than twelve people, where people are able to meet together for a sufficient length of time in sufficiently informal circumstances over a sufficient length of time, more than just a month or so, to a point where trust can be developed and people can begin to open up and share their problems with one another.

"Most of the problems of masks being raised in the church are symptomatic of the superficiality of the fellowship of the community life in the church."

Star: You said that today's North American Christian's lifestyle is out of step with the worldwide picture. What alternative life style should we seek and what does that involve?

Snyder: We should seek lifestyles which tend to cooperate with the nature of the world that God has given us. That is to say, the conserving rather than the exploiting of natural resources and lifestyles which tend to show our concern for and solidarity with the poor and oppressed, rather than lifestyles which tend to further that kind of opposition. What that means specifically is seeking lifestyles that do not consume inordinate amounts of energy and food which create oppression and disparity in the world.

Star: You mention seeking a lifestyle of frontier and depression. Would you comment on that?

Snyder: Well, the point I was making is that today we live in an artificial island of affluence which is due to the post-World War II economic boom. We're kind of just about at the end of that period. We're still living off the affluence that came from the economic boom following the Second World War but most of our parents and grandparents lived in more of a frontier mentality when it was their understanding that life was to be lived with more of a conservation ethic. I think that I'm not saying we should go back to that kind of thing but many of us have those values in our own past at some time, but have lost them because of the affluence of the present century. The basic point I'm making is that this assumed affluence and the ever-increasing standard of living is an aberration — an unusual thing; it's not the kind of thing we should be buying into.

Star: Do you see any hope that technology will be divorced from materialism?

Snyder: I see some hope for it in that there is something of a movement toward a more appropriate technology — toward a technology on more of a human scale — toward a technology with more of a human face. However, there is such a heavy investment today on the part of the military and industrial establishment in the U.S. in large scale technology. That separation of technology and materialism is not likely to happen without some kind of a major shift in consensus on the part of Americans as to where their real values are. Whether that will happen or not, it's too early to tell.

continued from page 3

to me that a lot of thinking that passes for Christian Ethics is basically wrong-headed since it fails to be self-critical, and thereby falls into the most dangerous sort of self-centeredness: spiritual pride. It also seems to me that Christians must form coalitions (with both Christians and non-Christians) to bring talk and action to bear on injustice: recognizing too, that while they struggle to bring power to bear on injustice other Christians will inevitably disagree with them as to the mode and motives of their actions.

This is not, as it may seem, an excessively grim ethical posture. It is, however, excessively realistic. The Christian dynamic of hope keeps the realist option alive. Hope knows the mustard seed will someday be a tree, that the heaven will change the whole bushel, and that a treasure—though buried in a field—is worth any price. *

Sports Flash . . .

Houghton's Men's Basketball team has been named the District Two Champions in the NCCAA Tournament. Eastern College withdrew from the competition on March 2. There will be no men's basketball game on Friday.

Men's BB Update

by Kevin Willies

The Eisenhower Generals play a tough game, especially at home. On February 17 the Highlander basketball team learned this as they put together a well balanced attack. To lead the Generals at the half by a score of 37-30. Fortunately Houghton played two excellent halves getting 17 points from Glenn Webb, 15 points from Mark Carrier, and 14 points from David Acree as Houghton went on to win 75-60.

The last home game of the regular season saw the Highlander's squad facing Hobart. Our big forwards carried the load as Houghton out-rebounded Hobart 34-19. David Acree and Ken Jones totaled 18 points each as the Highlanders skated away with the victory 76-69.

Houghton Hoopsters then faced a tough challenge on the road in the form of Elmira. The Soaring Eagles had broken hometown hearts with a 2 point upset here earlier in the season. This time Elmira was not about to sweat it out and they took control at the half, 34-27. Despite Ken Jones' offensive effort of 15 points, Elmira expanded their lead and won by a score of 67-57.

On Wednesday, February 24, the Highlanders travelled to the annual

Kings College Tournament. Seven other teams attended, and Houghton, because of the seeding, enjoyed a first round bye.

On Thursday night Houghton faced Barrington. At this point, Houghton's record was 12 wins and 17 losses, and this tournament would help to push the Highlanders toward a .500 season.

Our Hoopsters rose to the challenge, snuffing Barrington 78-50. Excellent efforts were logged by Smith with 15 points, and Acree and Jones with 14 points each.

In the semi-final round, Houghton faced Messiah for a halftime stalemate 41-41. The pressure was on for our Hoopsters as excellent defense proved the key to a 75-73 victory which moved Houghton into the championship game. Ken Jones scored 23 points, while "Max" Carrier and "Moose" Smith added 14 each.

The final night pitted Houghton against Nyack for the championship. Houghton wasted little time in staking claim to the first place trophy. The Highlanders were up 35-23 at half and then proceeded to whitewash Nyack 85-54. David Acree poured in 15 points, while Webb and Jones followed with 12 and 10 points respectively. Ken Jones was named to the first all-tournament team, while Acree and Webb took second team honors.

On March 1, the Highlanders started the month like a lion. Riding high after breezing through the King's Tourney, the Houghton team wanted to keep their three game win streak intact and add to it in NAIA competition.

The foe was to be Dominican, last year's defending District NAIA champion. The first half was hard fought with neither team establishing firm control. Glenn Webb and Ken Jones kept the Highlanders ahead, as the teams went to halftime with a score of 35-33.

The second half was a seesaw, with neither team able to open up a lead. However, Houghton held on for a 65-63 victory. Webb lead Houghton with 18 points while Jones pitched in 15.

The following night, Houghton took the court against a powerful St. Thomas Aquinas team. Aquinas had assembled a 33-3 record and was ranked twelve in the nation. The Highlanders showed their fatigue after having played five games in six nights. Aquinas jumped to an early 20-4 lead and coasted to a 92-73 victory. David Acree proved to be the bright spot, scoring 23 points. "Max" Carrier added 14, and Glenn Webb chipped in with 12.

The Highlanders will now play at home Saturday night against a yet unknown foe in NCCAA action.

Warren, still friendly after all these weeks, extends his deal on the best pizza in town.

PIZZA BARN

will give ten percent off of all orders made on Saturday, March 6 from 9:30pm until closing.

This offer is good for all purchases except soda, candy, and deliveries.

PEANUTS®

by Charles M. Schulz



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Pa and their 15 kids
wish to announce
the engagement of their "Ma"

Becky Davis
to
Rev. Tracey Holland

The Editors of the Star are happy to announce
the engagement of

Christine Swiger
to
Richard Dunbar

"I'm better for the smile you give
and while I live
I will follow you, will you follow me"

Servant: Rockin' and Rollin'

by George Adams

Before the beginning of the Servant/Petra concert on Tuesday, February 23, I wandered through the audience, asking the question, "Why did you choose to come to this concert?" Here are some answers. In most cases, the names are withheld to protect the innocent (or guilty, as the case may be). "Cause I really wanna get into some hard rock and roll. Christian style."

"It's a great experience in Christian rock and roll (if there can be such a thing)."

"Because they're (Servant and Petra) a good witness through their music and seminars held on campus."

"I wanna hear loud music with a driving beat!"

"A nine hundred-foot Jesus told me in a vision, 'Go to the concert and don't come home alive!'"

"Because my mother sent me." - Dean Danner.

The lights went down, and as I ran to my seat, Rick Plucknett introduced the first act of the night. Petra, opening to an almost full Wesley Chapel, started their nine song, one hour set with a rocker called, "Chameleon." Right off I was a little disappointed with the sound mix, as the vocals were disproportionately loud. I soon realized this was probably intentional, for it turned out that the lead singer had the most musical talent. The rest of the band was competent, but not up to the quality of the lead vocalist.

Another thing that struck me right off was the quality of the lighting. In contrast to other performers at Wesley (Keaggy, Daniel Amos, etc), Petra had a real light show that was well-orchestrated, and added to the total effect of the music. It's about time!

Petra displayed a fair amount of versatility by mingling a few mellow songs in with their rockier ones; they did this effectively rather than changing pace every song, which can be very frustrating (remember Fireworks?).

As far as the witnessing bit goes, all I have to say is, "Let the music do the talking." Since they claim to be a "Christian" rock band, I think

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My question during intermission was: What do you think of the concert so far?

"Not loud enough."

"Group was (expletive deleted) fantastic!"

"Just... too hip for words, you know?"



Petra can get across the gospel through the music, without the preaching. And if they feel they must, I wish they would try to avoid the cliches: "We're wearing these fatigues because we're in a battle. Can you dig it, man? A battle! With the devil!" Cute idea. Too bad it's not original. While on this subject, let me quote a line from Petra's "God Gave Rock and Roll to You": "God gave rock and roll to you, To get His message through./Put it in the soul of everyone." Take your own advice guys, and stick to the rock and roll. Leave the preaching to the preachers.

As far as the musicians, they were competent and nothing more. We could have done without the cute little question and answer between the guitar (shades of R.E.O.). I enjoyed all the music except the blues tune, which I didn't catch the name of. The only white boy who has ever done a good job of singing the blues is Eric Clapton. This guy didn't even come close. The lead guitar player displayed a lack of originality; he sounded like Page a lot, but was nowhere near as fast. Perhaps he should get rid of his copy of

And now for Servant. Let me start off my review of Servant with one word, "Yeah!". If there is such a monster as Christian rock and roll, this is it. Servant is Christian without a doubt, and they definitely rocked. After an unduly long introduction by the producer of their multimedia show, Servant took the stage amid a dry ice fog and tore into their first song, "I'm Gonna Live Forever." This high-energy rock band with a Christian message, rattled the foundations of Wesley Chapel. Servant jumped around the stage with kicks and swinging mikes a la The Who, while a multimedia show worthy of a band like Genesis (regardless of varied opinions of their last album, still a first-rate band) flashed on screens behind a true-to-life light show. I thought I was dreaming (others' nightmares). And then, flashpots! Flashpots in Wesley Chapel! Imagine that.

As far as sound quality and musicianship go, I would have to give Servant quite an edge over Petra. Petra's singer was as good as or better than, the male singer for Servant, but the female singer (possibly the best since Grace Slick) gave Servant quite an edge. The

lead guitar player for Servant may not have been as quick as the one for Petra, but he was much more original. The bass and keyboard players for Servant were both better than those for Petra, and there can be no doubt after the Servant drum solo on about who was the better drummer of the night. The drummer for Servant was better than most of the rock drummers I've seen, Christian or secular. There is no doubt in my mind that this drummer is the best in the Christian rock world.

As for the witnessing, Servant accomplished the task better than Petra. Servant kept their gospel talk down to a minimum, relying more on their music to relay their message of Jesus' love. And when they did resort to talk, they were able to relate well to the audience due to their use of amusing anecdotes, and the absence of cliches. When there was a lengthy message, which was virtually the only preaching during their show, they brought a preacher onstage.

Servant pulled out all their stops and tore through a show that rocked Houghton like it has never before been and probably will never be again. Servant tried the blues, too; they played it well, but I will say a white boy cannot sing the blues. The show lost some momentum when they held their sermon, but Servant picked right back up where they started, rockin' and rollin'. And that's how they went down: Rockin'! A good show was had by all, as is evidenced by these comments.

"I thought it was lovely."

"It was excellent."

"I haven't heard anything that loud in a long time."

"I thought it was interesting, and it made me think a lot. The message (Servant's) is more important than the music."

"Par excellence!"

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