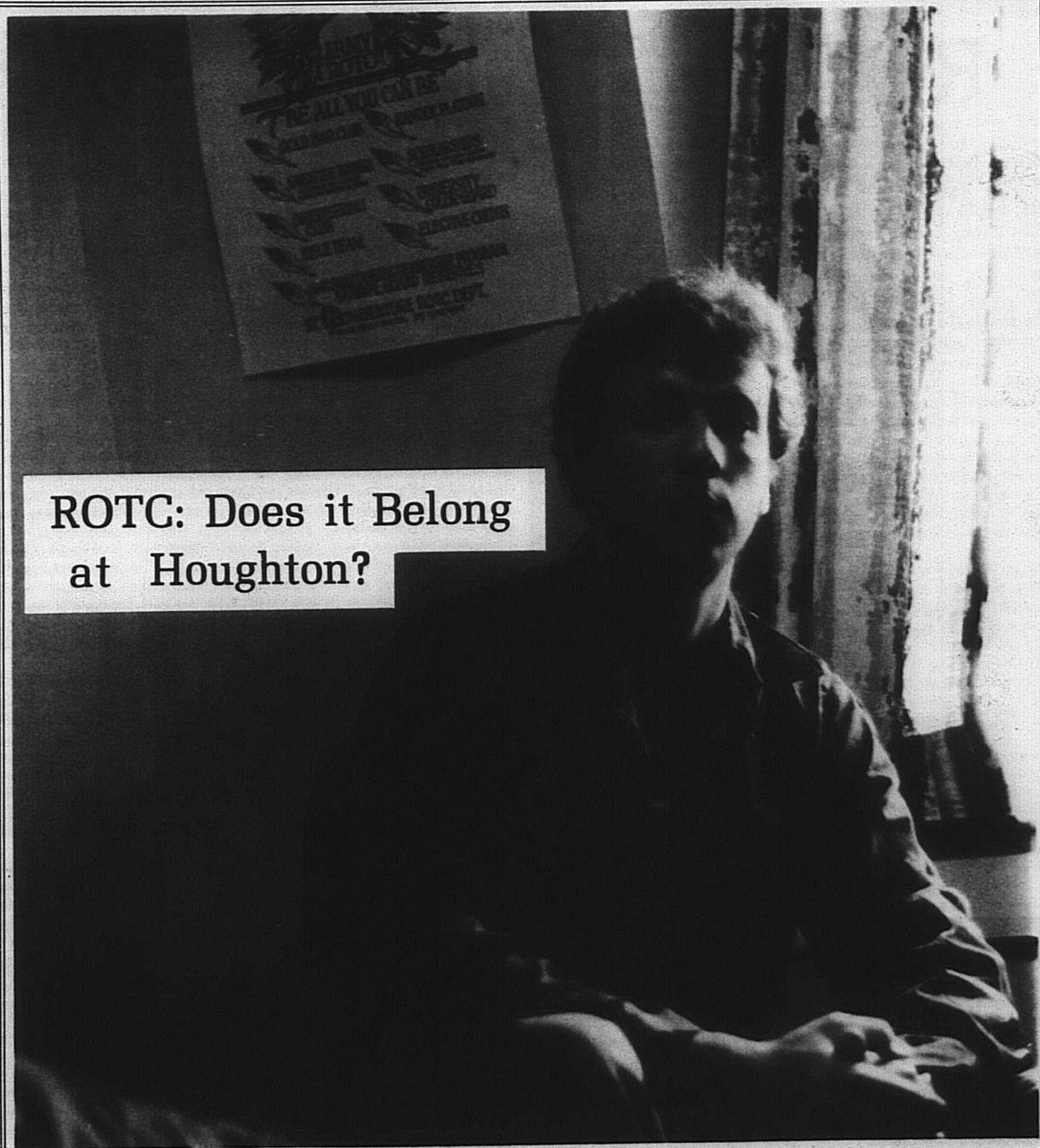


THE HOUGHTON STAR



ROTC: Does it Belong
at Houghton?

THE HOUGHTON STAR

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ROTC: Does it Belong at Houghton?

This issue of the *Star* is devoted to the ROTC and its place on the Houghton College Campus — or any Christian college campus. We invite the reader to peruse the faculty editorials and student interviews with an open mind; both viewpoints are presented in order that the truths inherent in each position will be available for contemplation.

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The *Houghton Star* is a weekly publication representing the voice of the students of Houghton College. The *Star* encourages thought, discussion and the free exchange of opinion; but opinions and ideas expressed herein do not necessarily represent the views of the *Star* or of Houghton College. The *Star* encourages signed letters to the editor; however, the editor reserves the right to edit all contributions. All letters must be submitted by 9:00 a.m. Tuesday. The *Star* subscribes to the Washington Post Writers Group.

cover photo by Eric Dohner

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Do you support offering ROTC at Houghton?

Yes.

Why?

Integrity, and freedom of choice.

Oh, so you're pro-war?

Friend, you would be hard pressed to find someone who has been shot at in anger or who has buried the shrapnel-savaged remains of a friend or who has watched a paraplegic veteran try to conduct a normal life and who is anything but *anti-war*. But that doesn't mean throwing out the baby with the bath. I'm also anti-crime, but I have locks on my doors. I'm anti-uncontrolled-fire, but I support my local firemen. And I'm against throwing up my hands in the face of any dictator or petty tyrant who comes wandering down the pike to compromise my life, my freedom to choose, and my responsibility to my fellow sojourners in this less-than-perfect land.

Now that my general position is reasonably firmly stated, if not made patently clear, I will offer a few general assertions.

First, I appreciate the fact that you have read at least this far, which marks you as either friendly or tolerant. Few folks read an editorial to help form an opinion; instead, we read to find "facts" to support the opinions we already hold and to refute the "fallacies" so firmly entrenched in the minds of those less swift. Like a drunk with a lamppost, we use editorials more for support than illumination. So be it.

Second, as John Kenneth Galbraith said, "Discussion, in all higher education, is the vacuum which is used to fill a vacuum." And another sage observed that the first error in communication is assuming that you are.

Third, when it comes time to compete for the Yuri Andropov/Hanoi Jane Fonda/Ayatolla Khomeini Peace Prize for Aiding and Abetting the Enemy, I shan't be in contention. "Better Red than dead" is a gross falsehood; Red is dead.

Fourth, have you ever noticed how extremists from either camp rarely smile?

Fifth, I'm also pro-garlic, pro-racquetball, pro-seatbelts, and pro-immersion. Knowing this may help you intensify your dudgeon.

A modern epigram says "Don't confuse me with minds, for my facts are all made up." Since each of us may be persuaded that the other falls in this category, let me merely share with you some of the items I have come to believe and accept after nearly half a century of "observing a lot by just watching," as Yogi Berra put it.

I hold the position that responsible service is one of my greatest duties as a citizen and as a Christian. Thomas Paine, writing two centuries ago, captured my feelings very well when he said, "Those who expect to reap the blessings of freedom must undergo the fatigue of supporting it." In my case, it was 21 years in uniform; in yours, it might well be 1 or 21 or 41 years of preaching or healing or teaching. But our service has to be given with overt regard for the higher goals of truth, of honor, of mercy, of integrity, and of faith, not for an overriding sanctity of self.

I also believe that both the Old and the New Testaments teach that it is right for a Christian to use force to restrain evil. The Biblical positions seem most clear in matters pertaining to our responsibility for the welfare of the others, where we are charged to "fight the good fight" as we defend the gospel and its people in a fallen world. Of course there are many Bible references to peace—and you'll join me in a ringing "Hallelujah!" to that. But God did not hide his face from war, and the examples of David, of Gideon, and of a host of others indicate to me that turning our backs merely makes us nice targets. Check Exodus 15:3: "The Lord is a man of war." Not that He is

promoting war for territorial acquisition or to pile up booty, but that He is solid and faithful and prepared—and He will be victorious.

I learned, during my days in blue, that God has used our own armed services to spread the gospel—and to develop individual Christians. My wife and I have belonged to a number of churches which were built and chartered by military-missionaries, Christians who used this great opportunity to teach and witness and raise structures. In these churches, we found strong Christian fellowship—better, in many cases, than we left behind in our home country. One of the reasons for such dynamic churches, I believe, is that everyone attending a duty-area church did so because he or she wanted to—not because Mom or Dad always went there, or because grandma had donated the pulpit furniture, or because it was the only church in the town where they were employed.

I also learned that the armed forces are themselves a mission field. Yes, what you may have heard about lax moral standards, profligate conduct, and general loose living is often true—after all, everyone in military service was born a civilian. Also, in our experience, the typical chapel programs were dishwaterish, common-level ecumenicalism (though we did meet some fine evangelical chaplains who were, and are, trying to do what they can within the system). Because of the great mission opportunities, the services need a regular incoming flow of witnessing Christians fully as much as any tribe in Africa or Irian Jaya or any community in France or Haiti.

Beyond this, my experience confirms that ROTC is an excellent route for placing Christians in positions where they can have influence in the military, because officers have greater authority, responsibility, and stature than enlisted men and women. First, in the word of M. Richard Rose, former deputy assistant secretary of defense for education, "ROTC maintains a continuous circulation of civilian officers through the military system, ensuring that our military establishment is infused with officers possessing a liberal education who come from social and economic cross sections of American life. . . . When we [America] stop encouraging intellectual leaders to serve as officers, we become inbred and self-centered; we also cut off the military experience that permits intellectuals to make informed, effective appraisals of the military."

Second, training in the military skills and sciences—which include personal integrity, devotion to country, teamwork, achievement of standards and goals, and a positive, can-do attitude—will do far more to enhance the traditional characteristics of liberal arts than to compromise them. If nothing else, such training and experience will provide first-person understanding of General Sherman's observation that "The glories of war are all moonshine" and of another observer's thought that "War, even for the best of causes, is a dreadful curse." No, ROTC will not produce warmongers any more than medical schools will produce doctors who are cancermongers or seminaries will produce preachers who are hedonists and cocaine-mongers.

War is evil. So is cancer, so is treachery, so is perversion. And it makes no more sense to piously fold our hands and imitate a stump as we face cancer, treachery, and perversion than it does to close our eyes and think that our pure thoughts alone will keep war away or conquer invading forces. Ask the Afghans—ask the Cambodians—and ask the Chadians. In this world of aggressive evil, military strength may well be needed suddenly for survival or for deterrence. Preventing aggression requires equipment and forces which are available and well-trained, plus a credibility in the minds of opposing forces of our willingness not to be trod upon.

To lace this military force with practicing Christians commissioned through ROTC programs seems a great way to count for the right in this imperfect, pre-Heaven existence.

Richard Wing

Does ROTC belong on Houghton campus? My reaction: I don't feel good about it. *Feel* is probably the appropriate term; my reaction is as much intuitive as rational, I suppose. But, as I respond to the invitation to express my views on the subject, I would like to say right at the top (what should be unnecessary) that this in no way intends a personal attack on those in the ROTC program here. Yet, as one who has known Houghton for a long time, the notion of ROTC on the campus here seems to me incongruous. Maybe my view of Houghton is hopelessly romantic. It has been a long love affair. Possibly my idea of ROTC is not entirely accurate, and yet I have experienced military life: air cadet, flying officer, combat missions, Information and Education officer, and I have made some inquiry about the course on campus, have seen last semester's syllabus and checked into the content of lectures and required reading.

ROTC training does not seem to me appropriate in a setting devoted to the liberal arts. Perhaps we may regard as adequate for present purposes Bernard Ramm's description of liberal arts education as one which "... produces the cultured person. . . educates taste and the sense of values. . . introduces the student into the theoretical foundations of knowledge and culture, and the geography of human knowledge. . . (and) exposes the student to the great options. . . [so that] he is not the pawn of his upbringing or his prejudices" (*The Christian College in the 20th Century*, pp. 117-118). I do not see a place there for ROTC training, a place for discussing the most effective way to halt an advancing armored column, for assessing the relative virtues of the Exocet missile, or describing the technique for stripping down and re-assembling a machine gun in the field.

I realize that not every element in the total college program can be equally pertinent to the central purpose of liberal arts education. Rappelling was not one of the original trivium or quadrivium of disciplines counted among the liberal arts, but those who have taken the Highlander course testify to values in the experience beyond the acquisition of some new motor skills. Could the same values be achieved by crawling three hundred yards on one's belly under live machine gun fire? In any case, I am not averse to limited amounts of academic credit for swimming, or keyboard techniques, or computer operation, or homiletical skills. But I suppose that these are to be thought of as tools, means more than ends. Then the question of purpose or goals arises. Isn't this where elements of Ramm's definition come into play: defining and ordering values, facing the great options, rising above being the pawn of one's background or prejudices?

Certainly the military encourages a kind of resourcefulness to be exercised when cut off from higher command, and the service academies want a certain type of culture in those they are preparing to be officers and gentlemen. But the army I experienced did not want its people reflecting deeply on a hierarchy of values or struggling with the great options, or even in my case questioning delayed action bomb-fuses or anti-personnel fragmentation bombs. In the ROTC course are fundamental questions asked: war as an instrument of national policy? the case for total or selective conscientious objection? the validity of just war doctrine in a nuclear age? what wars in the past, if any, have met just war criteria, such as first exhausting every reasonable alternative? Are not militarist answers assumed, not indeed aggressively proclaimed, but rather taken for granted in a "laid back" manner? Young people who have never compelled to face these issues on any personal and existential level may be drawn into the military machine from which it may later prove difficult to extricate themselves.

Last semester's ROTC syllabus indicates, not fundamental issues, but rather technical matters, such as the evaluation of strategies, tactics, weapons; questions on the level of what kind of rocket most effectively immobilizes an enemy tank. Another way of phrasing that question might be, What kind of anti-tank weapon is most likely to burn the people inside to a crisp? But that will be described as emotive language. It is emotive; it also may be more accurate than the antiseptic language of the field manual. Isn't it true that the representations of war more nearly as it really is—*All Quiet on the Western Front*, *Gallipoli*, *Apocalypse*—turn out to be anti-war in their impact? Maybe there is a problem of honesty in most military instruction.

Especially in a Christian liberal arts institution I am very uncomfortable about courses which define a large segment of the human race as the enemy, whether it is Reaganesque rhetoric about the Soviet Union as "the evil empire," or the polite euphemism "the potential enemy," or, as more often in the ROTC literature I saw, "the Soviets." By coincidence I was just reacting in a recent *Christian Century* (Sept. 28) an article by a Ted Peters who mentioned the American G.I.'s habit of calling Vietnamese "gooks" and then continued: "To define other people out of the human race is a handy instrument for justifying atrocities of many kinds. When the concept of universal humanity is missing, the door to dehumanization is wide open." The grim "necessities" of international confrontation seem to thrust us in just the opposite direction from the NT, which teaches us to regard every other human being as created in the image of God, a sister/brother, one indeed for whom Christ died.

The *Star* does not have the space nor you the time for me to ramble on indefinitely. As acknowledged at the beginning this does not purport to be close-knit, incisive case for eliminating ROTC at Houghton. I have indicated some reasons why I do not think the military mind-set fits comfortably into the ethics which should characterize a Christian liberal arts college. At a minimum, I could wish that we displayed as much concern to share St. Bonaventure's Peace Studies Program as their ROTC. That might be more in harmony with the mind of St. Francis, whom we both admire—not to mention that of the Christ, whom we both profess to adore.

Warren Woolsey

NEWS

Amendment Denies Aid to Non-Registrants

by Joe Jenkins

On October 1, 1983, the Solomon Amendment denying Federal aid to non-registrant students took effect as a result of a Supreme Court ruling. The Solomon Amendment requires students who are eligible for the registration to sign a statement stating that they have registered for the draft in order to receive Federal financial support.

According to Bob Brown of Financial Aid, no Houghton students were affected by this new policy since all claimed to have registered, leading Houghton College to look at the amendment as a non-issue. Brown noted, however, that if this change were to somehow involve a significant percentage of Houghton students, say 5%—12%, then they would attempt to formulate a position.

Nationwide this amendment has had an effect on 2½ million students by requiring them to sign the statement. Selective Service Director Thomas Turnage noted that 95% of all persons required to register have complied. He estimates that of the 1.5 million students who are eligible to receive aid only 45,000 have chosen not to register.

A Federal District Court judge found the Solomon Amendment unconstitutional on June 16, 1983, on the grounds that it punishes people with

out due process of law and that it violates the Fifth Amendment right against self-incrimination. On June 19, 1983, however, the Supreme Court stayed the lower court injunction until they can make a final ruling in the case, which could come either very late in 1983 or early in 1984.

According to the Central Committee for Conscientious Objectors (CCCO), the nation's largest draft counseling agency, the effect of the Supreme Court ruling is that students will be forced to state whether or not they have registered in order to receive Federal financial aid. Even students who are not required to register are required by Federal regulations to sign a statement explaining why they are not required to register.

The New York Times quotes House Representative Solomon as saying, "It isn't a question of incrimination. No one is being found guilty without a trial. We simply added another qualification for student aid."

Others, however, take the opposite stance. Congressman Bob Edgar (D-Pa) summed it up by saying, "This law is so bad that no amount of tinkering with the regulations will make it a good law."

Houghton, however, notes that it has limited finances and thus could not afford to offer some type of alternative aid.

Brookside Roof Resurfaced

by Gerry Szymanski

Brookside dorm has been coated with a mixture of isocyanate and polyurethane which combine to form one of the most insulating and waterproof materials on the market. Houghton found this chemical to be both economical and reliable, as evidenced by last year's treatment of Shenawana's roof. This year, however, instead of spending almost \$23,000 to coat Shenawana's roof, the college conserved by doing the job itself.

Members of the Maintenance crew, Gary Fiegl and Bob Whiting, attended two different schools over the summer to learn techniques for applying the foam. They attended

the Gusmer School in Mt. Airy, North Carolina, and a school run by the Glas-Craft Industrial Corporation in Indianapolis, Indiana. They also purchased a used foam machine from North Carolina Foam Industries, the company which operates the Gusmer School. The two men spent a total of six days at both schools learning how to get the maximum benefit of the product.

The first step in preparing Brookside's roof involved cleaning off existing gravel and breaking water bubbles which had formed on the roof base. Foam application necessitates a perfectly dry roof. Maintenance Crewman Gary Fiegl said, continued on page 5

For Parochial Eyes Only

by Glenn McKnight

Britain's Labour Party elected Neil Kinnock their new leader last Sunday. He won a 71% landslide victory at the party's annual conference, and his running-mate, Roy Hattersley, pulled 67% of the vote. Kinnock's two main goals for the party are to pull its policies towards the center, and to rid the party of aging seniors to emphasize youthful leadership. Accomplishing the former will probably be easier than the latter. Both former leader Michael Foot and his deputy Denis Healy, conceded that the time has come for younger leaders to take over. In his acceptance speech, Kinnock stated that he planned to "jump a generation" in the party leadership and give positions to those still in their forties. Experts say this is a good tactic to counter the growing support for youthful Liberal leader David Steel and Social Democratic leader David Owen. Both men are still in their forties.

Superb leadership will be necessary to bring policies towards the center, however, Kinnock and Hattersley feel that Labour's dismal showing in the June 1983 national elections stems from the voter's perception that they are too committed to radical issues, such as British withdrawal from the European Community. Thus Kinnock intimated a desire to change that emphasis. Kinnock still stands for the radical policy of unilateral nuclear disarmament, but feels that by the next election (probably summer 1987) nuclear defense will not be an issue. Most of all, Kinnock wants to create the feeling that Labour is a party of government committed to governing well—an image his party has not had in the last few years under Foot.

PLO leader Yassir Arafat's position appears tenuous after the recent expulsion from the Bekaa Valley of 1,000 PLO troops by Syrian forces. Apparently Syrian troops surrounded and attempted to disarm the PLO fighters, who managed to escape and join the main Al Fatah forces under Arafat at Tripoli. This is only the latest event in the continuing Syrian endeavor to remove the vestiges of PLO power in the region. The Syrians are putting the squeeze on Arafat so that Syria can fit into the place of importance in Mideast politics that the PLO held until expelled by the Israeli invasion of Lebanon almost a year ago. Says Colonel Ziad Atrash, leader of the 1,100 men, "The Syrians want the Palestinian political position as a card in their pocket."

As a former supporter and supplier of the PLO position in Lebanon, Syria's actions seem incomprehensible. However, this intransigent Syrian policy may be a response to changes in U.S. Mideast policy. Originally Reagan attempted to get tacit PLO approval for Jordan's King Hussein to participate in talks concerning troop withdrawals from Lebanon. Arafat never reached the point of approval, however, and now the U.S. seems to have relegated this policy to a position of low priority. Recently, Reagan has been approaching Syria as a part of the Lebanon peace process, and so the PLO is not needed by the Syrians to safeguard Syrian interests.

The future of land reform in El Salvador may be short as voting on the country's new constitution is slated for this week or next week. The U.S. supports this land program in order to clear away obstacles to social and economic progress in the region. The main lobby force for land reform in El Salvador is the U.S.-backed Popular Democratic Union (UPD), the only union still operating quasi-freely because it advocates working with the government for reform. This union led a 25,000 member demonstration last week to lobby the Constituent Assembly for land reform. The U.S. hopes the UPD can counter the right wing forces against land reform, but few political analysts think this is a realistic hope. As the situation now stands, the Constituent Assembly is deadlocked over the issue. The right wing National Republican Alliance (ARENA) wishing to quash the reform program has 30 votes and the opposing Christian Democrats poll the same. However, the always active death squads have shown their displeasure for the reform, which could bode ill for land reform supporters.

Lech Walesa, leader of Poland's Solidarity labor union, was awarded the Nobel Peace Prize Wednesday. Walesa had been considered for this honor last year but did not receive the Prize. This year, however, no one else even came under consideration for the prize. Polish authorities reacted, saying the choice of Walesa was politically motivated. Experts are predicting a resurgence Solidarity activity as a result of the honor.

Brookside Roof

continued from page 4

"Because the roof had to be dry, this limited the number of days we could spray, which is one of the reasons we are still working on it."

Treasurer Kenneth Nielsen feels that the college will save considerably now that the process can be done by our own crews. Though it is still too early to predict how

much money has been saved, both he and the crewmen feel that as inflation puts a roof job such as the Chapel at over sixty thousand dollars, the use of our own equipment and labor will cut costs incredibly.

Next year the crew plans to do the roofs of the Science Building and the Campus Center.

WJSL Chooses Format

by Janet Tonnesen

The music format and technology at Houghton College's WJSL are different this year, according to station management, with disc jockeys playing Contemporary Christian Music (CCM) chosen from listener surveys and recorded on tape cartridges (carts).

According to program director Mike Messick, CCM selections are based upon a campus-wide survey which asked the students to rank their six favorite artists. The results slate the top ten groups, in order of ranking, as Keith Green, Amy Grant, Imperials, Petra, Glad and Phil Keaggy (tie), David Meece, Second Chapter of Acts, and Servant and Fireworks (tie).

"The purpose of WJSL is its ministry. All CCM must have a clearly Christian message, so the words must be understandable," says Walt Pickut, WJSL station manager.

All CCM played on the air this year is reproduced from carts, rather than records. Most radio stations play

their music this way because they are easy to handle. Carts preserve the records and add a more consistent sound to music programs, says Messick. He added that the turntables now serve as backup equipment, and for use in special programs.

Pickut explained that radio stations use one of three ways to determine what music airs during a program. First, the disc jockey picks and plays whatever he wants. Second, the program director makes a "play list" of what is played then.

WJSL prefers the third method, which is "a clock." All CCM carts are labeled numbers one through four, from softest to loudest. The "clock" tells the disc jockey what category of song he must play at any point during the hour. This allows the DJ to build from soft songs to louder songs and back down to soft songs again in the course of an hour. "The clock" gives the jock freedom, while stabilizing the format.



Sayers Commutes to Nyack

by Jeff Crocker

Dr. Brian Sayers, professor of philosophy at Houghton, is commuting to Nyack College in New York City once a week to teach an advanced apologetics course for the Alliance Theological Seminary.

Every Monday night Sayers flies from Buffalo to New York and stays overnight at Nyack. He teaches two hours of classes Tuesday mornings and flies back to Buffalo in the evening, all at the seminary's expense.

Sayers enjoys the class he teaches at Nyack. Since this is a higher level course, he gets the opportunity to develop his own ideas more extensively. He also enjoys working with the

students at Nyack.

This is the first semester he has done this type of teaching for Nyack and is uncertain whether he will do it again in the future. "The traveling is very tiring, and it also takes too much time away from my work load at Houghton," says Sayers.

Sayers' commuting to Nyack is not connected to any career change in the future. He enjoys Houghton too much to think of transferring anywhere.

Part-time professors like Sayers are not uncommon for fast growing schools. The Alliance Theological Seminary, and other expanding schools use this practice in order to increase their faculty membership.

Country Theme Chosen For Homecoming

Houghton College students have chosen the theme "A Little Bit Country" for the college's 1983 Homecoming Weekend October 7-9, at the Allegany county campus. Events of particular interest to the public will include an Artist Series concert featuring the Buffalo Guitar Quartet, float parade; coronation of the Homecoming Queen; an art exhibit; and a soccer match versus Canisius.

The Buffalo Guitar Quartet Artist Series concert will occur at 8:00p.m. in Wesley Chapel. The foursome have performed extensively throughout the U.S. and Canada, and are currently artists-in-residence at Black Mountain College. Career accomplishments include: summer performances at Chautauqua Institute and annual residency at Artpark in Lewiston, NY; playing for Andres Segovia at a reception in his honor; and master

classes in guitar ensemble at several universities. A homecoming art show sponsored by the college art club Tryplich will feature student, faculty and community paintings, prints, photography, drawings, weaving, ceramics and sculpture.

Friday night at 10:30 there will be a bonfire/pep rally in the tennis court parking lot. The sports team members will be involved in skits.

Saturday morning the annual alumni versus junior varsity soccer game begins at 9:00am on Stebbins field. A 10k race open to all runners begins at the Physical Education center at 9:15am. At 10:45am the parade will begin at the new fire hall parking lot, turn onto Genessee St. from Rt. 19, proceed up the hill turning left at the fork and running in front of Brookside to end up in front of the campus center. The parade will include seven floats,

two bands, former homecoming queens, and the 1983 Homecoming court. Dr. Hugh Paine will be the Grand Marshall.

The Alumni Luncheon in the Campus Center Recreation room will start at 11:30 am directly after the parade. The purple and gold decorations and previous classes' colors will decorate the Rec. room. Former homecoming queens will act as hostesses at the luncheon.

"Down on the Farm" activities—greased pig chase, tug of war, and a pie eating contest—will start at 12:45 pm on the soccer field. Those wishing to participate must sign up at their event by 12:45pm.

The Canisius-Houghton soccer match will kick off at 2:00pm on Stebbins Field. The Homecoming Queen—chosen from among senior candidates Carolyn Badura, Congers, NY; Michelle Lang, Sherrill, NY; Kimberly Shesman,

Waterford, PA; and Ingrid Stahl, Brockton, MA;—will be crowned during halftime activities at 2:45pm on the soccer field. The annual alumni versus varsity basketball game occurs at 4:00pm in the Physical Education Center.

Students will attend a fellowship dinner with "down home cookin'" at 4:45pm in the Campus Center Dining Hall decorated to reflect the country theme. The Student Senate plans to sponsor a "Homecoming Spot"—where students present variety entertainment at 7:15pm and the movie "Close Encounters of the Third Kind" at 9:00—both in Wesley Chapel.

This year's Homecoming committee consists of Karen Majors, Christine Majors, and Molly Pettit.

ROTC Begins Fourth Year at Houghton

by Dawn Pedersen

Houghton College's Army ROTC program started three years ago when a student requested permission to go to St. Bonaventure College through our consortium program to take ROTC courses, according to Richard Alderman.

After a semester of this relationship, St. Bonaventure sought to legalize the contract. They wanted to make ROTC available to other interested students. In order to save commuting time, Houghton agreed to provide classroom space if five or more students expressed interest in the freshman/sophomore courses. Juniors and seniors continue to travel to St. Bonaventure for their classes.

The ROTC program includes SUNY at Alfred, Alfred University, St. Bonaventure and Houghton, and consists of two semester hours a year.

Freshmen and most sophomores have no obligation to the United States. However, once they accept the scholarship and/or the stipend they are obli-

gated to serve where the United States calls them.

These courses are elective credits only. They do not meet any of our general education or major/minor requirements. During the first year ROTC students study management principles; the second year they study communications courses. Upper level courses involve military study and students are required to participate in summer camps.

Student participation has not increased over the three years of Houghton's ROTC program. In the first year of the St. Bonaventure agreement, one senior, one junior, four sophomores and nine freshmen participated; currently, nine freshmen and three sophomores are enrolled in the program. Many freshmen and sophomores choose not to continue in the program.

Last spring the ROTC issue came before the faculty, none of which moved to oppose it.

Who's Who Recognizes HC Students

This morning it was announced that the 1984 edition of WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES will carry the names of 11 students from Houghton College, who have been selected as being among the country's most outstanding campus leaders.

Students' names this year from Houghton College are: Vicki DeFilippo, Elizabeth Edwards, Nancy Haven, Jeffrey Jones, Mark Knox, Michelle Lang, Craig Nelson, Beth Ann Omundsen, Darren Sherland, Stephen Strong, and Jennifer Thirsk.

Psych Personnel Present Developmental Seminars

by Peter Breen

Three support groups/seminars which deal with the individual's self-concept and building relationships are now being offered to interested students.

Dr. Richard Stegan will be conducting a couples' group titled "Building a caring relationship" which will meet for six weeks beginning Monday, October 17th from 6 pm to 7:30 pm. Sessions will be limited to the first six couples to sign up with the Career Development Center secretary (ext. #202). The meeting place will be given at the time of sign up.

"Is your diet running your life?" is a confidential group of concerned in-

dividuals struggling with diet control. If you are interested, please see or call Dr. Daryl Stevenson at ext. #304. Your decision to come may be an important first step in overcoming the problem.

The third group, "building an adequate self concept," will begin October 19, meeting from 6 pm to 7:30 pm every Wednesday for seven weeks. The seminar will be led by Dr. Mike Lastoria and Bonnie MacBeth. The sessions, once again will be limited to the first 12 individuals to sign up with the Career Development Center secretary, with meeting place to be given at the time of sign up.

ARTS

Art Show Features Educational Collection

by Steve Earl

An exhibition of fifteen prints selected from Houghton College's Art Department Collection concluded this weekend. The college acquired these and other works of art through various sales and donations.

The show, displayed in Wesley Chapel's art gallery ranged from intriguing "op art" silkscreens to romantic engravings, spanning the period from early 19th century to the present. Basically a quiet show, it did not

stress a conceptual theme or attempt a statement. Rather, it hung as an educational collection in order to expose the community to styles of contemporary and fairly recent printing.

Gary Baxter, art faculty member, worked as a professional ceramist prior to his teaching career here at Houghton. Beginning this weekend he will be hosting a one-man show in the Wesley gallery consisting of some of his recent works.

Rejuvenated Triptych Presents Art Show

by Steve Earl

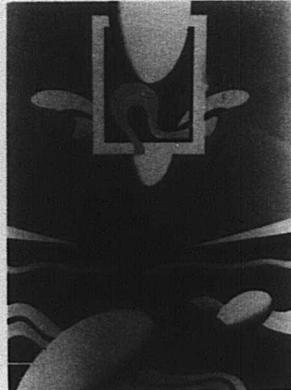
Triptych, the Houghton College art club, remained relatively dormant over the past two years due to lacking student interest and disorganized student leadership. This year, however, a new executive committee of zealous, dedicated art majors decided to revitalize the club and get art on campus back into action.

With the helpful advisorship of art faculty member Peter Mollenkof, the group's first organizational meeting, held on September 21, is already showing profitable results. This weekend the club is sponsoring the large Homecoming art show and sale in the campus center lounge, open to anyone interested. Senior Cindy Wright, president of the organization, feels this kick-off event should give the club some exposure, as well as help to fund some upcoming events and projects.

Tentative plans slated for the fall semester include a trip to Toronto, frequent movies, informative speakers, and efforts towards the possible renovation of the college art gallery, located in the basement of Wesley Chapel.

Wright stresses that the club is for all interested, and encourages participation from students and Houghton community members.

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The Star will not be published next week due to the occurrence of Reading Day weekend. Everyone is going away except for Beth Sperry, who lives in North Carolina, and Jen Thirsk, who lives in Massachusetts. We're not pretending we're not glad, however: we're lazy bums and don't feel like staying up all night anymore.



Study Break With Music

As the average student sits in the library counting the number of pages left in the 400 page book Dr. Howard assigned, he contemplates the variety (or lack) of study alternatives. A possible solution, not usually thought of, lies in the music library.

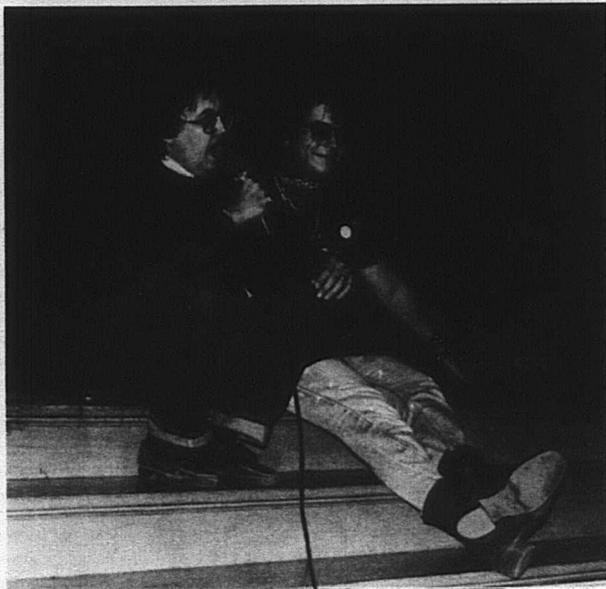
The 4,400 albums available, including Rachmaninoff, Strauss, Hayden, Bartok, Mozart, and Schumann, can match the mood of any aggravated student.

Hours for the music library are:

MWF 9-10, 1-4, 6-8

TT 9-10, 1-4, 8-10

MUSIC



Mike Warnke chats with Bill Mirola during Friday night's concert

Mike Warnke: One Woman's Opinion

by S.E. Gray

Mike Warnke appeared in concert in Wesley Chapel September 30. After some brief (funny) introductory remarks, he sat down on the chapel platform steps and began to amuse us in earnest. First with the obligatory local humor jokes (complete with rat stories about Gao), and then with regular people stories, he made us laugh at the humor there is to be found in everyday life. He has a reputation for being an offbeat kind of guy, but nevertheless he was able to introduce us to one of the few people stranger than himself: Bill Mirola in full regalia. It's all in fun, though: as Mike Warnke put it, "I am the way I am because that's the way I choose to be, not because I'm so ignorant I don't know how to behave." He suggested that criticisms of that attitude stem from taking life too seriously. We ought to be able to laugh at ourselves quite readily: after all, our lives in minutia are not what is important in the long run: Christ/Eternity is. For Mike Warnke, it all boiled down to one simple song, (you guessed it) "Jesus loves me."

The crowd was excited, and with good reason: Mike Warnke is a funny man. This concert, however, was not exactly what was expected. The posters advertised "Mike & Rose Warnke": who, and where, was Rose? No explanation was offered. The jokes/stories were funny, but seemed to rely more on the audience's enthusiasm (which was evident long before the show began) than on any real wit. In fact, the evening seemed geared to calm the audience down so he could "give a message". The evening ended on a somber note, without a parting chuckle. Warnke made "this is the end of the show" noises, stood up and took his applause, and then offered an offering as an encore. That is, at the least, highly irregular for a ticketed event. We were dismissed. Mike Warnke would make a highly entertaining chapel speaker, but only an amusing one-man show. Judging from the audience response, the high point of the evening was the recognition given Bill Mirola. In spite of the feeling that something was missing, the evening was a nice diversion. It was not, however, a scream.

Fiddler Sports Big Noses and Dancing

by J.S. Thirsk

"A fiddler on the roof. Sounds crazy, no? But here in Anatevka, one of us is a fiddler on the roof, trying to scratch out a simple, pleasant tune without breaking his neck."

The story revolves around Tevye, a Jewish man, his family, and their struggle with tradition in a small village in Russia.

Tevye, a poor man with five daughters faces the problem of maintaining tradition in a changing society. When his two eldest daughters fall in love and want to marry without the help of the matchmaker, Tevye discusses his dilemma with God in a "but on the other hand" fashion, deciding in favor of their happiness. Tevye's dream—the story he concocts to convince his wife Golde that their daughter ought to marry the tailor and not the butcher—was a comic highlight. Golde convinced, Tzeitels' marriage occurs only to be ruined by the police who raid the reception. While Tevye also gives his blessing to his second daughter's marriage, he refuses to give it to Chava, who wants to marry a Catholic. With a strong sense of his faith, Tevye chooses to disown his daughter rather than give his permission to a marriage outside the faith.

Not only does the struggle with tradition strike Tevye concerning his family, but also in the entire Jewish community as they must deal with forced evacuation of their village.

With his foot-stomping through the barn, Tevye was a hit singing "If I Were a Rich Man." Other musical highlights include: the tavern scene of "To Life," a scene showing the cultural unity of the Jews and the Russian soldiers as the soldier sings his blessing to Tevye and the butcher, and the men dance (with bottles on their heads, no less—dancing and bottles in Wesley Chapel??); and of course "Tradition" with the entire village singing the traditional Jewish roles of mama, papa, daughter and son.

Beth says I ought to put my opinion in somewhere so—I liked it (bet you didn't think I'd say that). It's a non-offensive, Wesleyan-approved (except for the bottles and dancing previously mentioned), sing-a-long, family-type movie. The singing is excellent and the choreography isn't unbelievably tacky, like the dancing in the streets of New York in *West Side Story*. One thing that bothered me was that the oldest daughter was ugly and had a big nose. "When did she get to be a beauty?"—She still isn't. But everyone did their own singing, even Starsky (Perchek, who married Hodel), which is darn impressive!

Album Review: Pat Terry's Film At Eleven

by Tom Raff

I sat down to this album expecting melodic guitars playing soft songs about how wonderful it is to know Jesus. I was pleasantly surprised.

Musically, the album is very bare: typical four-piece-rock-group songs with only two acoustic numbers. Stylistically, the sound combines Sixties blues and New Wave, producing a middle range between the blasts of Rez band and the blood clotting effect of Pat Terry's earlier work. Terry's voice timbre and lyrical style resemble Bob Dylan and Jackson Browne.

The sleeve claims the songs are the product of many late night T.V. newscasts. The horrors of war, shattered dreams, and a world in crisis dominate the album, and the songs

don't always point to Golgotha for answers. The song "Changes Take Time" may be autobiographical, portraying a singer living in the delusion that his songs break through the hard crust of people's hearts.

Terry's reserved and pessimistic approach emphasize the chaos of modern society rather than individual relationships with the Lord. Terry perhaps seems unsure of the effectiveness of Christianity toward the betterment of society. Rather than giving pat answers, he simply presents the problem. He ends with one thing he is sure of: "Christ alone will wear the crown."

Overall, the album is enjoyable despite the lack of personalized songs. The emphasis on a troubled society is refreshing, perhaps reflecting a change in approach to ministry.

ROTC: Pro and Con A Student View



Jeff Jones and Rob Coy

by Peter Breen

Rob Coy is a junior math major. He runs cross-country and track and is a participant in Houghton's Reserve Officer Training Corps (ROTC) program.

Star: What does the ROTC program have to offer for the Houghton student and what responsibilities does it entail?

Coy: It familiarizes the student with different aspects of the military, such as career opportunities and current military events throughout the world.

Star: Doesn't it have some leanings toward officer training?

Coy: Not the class here at Houghton. The class offered is primarily a familiarization course and doesn't require of the student any commitment to the ROTC program unless he or she wishes so. Major Biddle is the instructor. He comes from St. Bonaventure once a week for that purpose. Those who desire to further their commitment go to Bonaventure.

Star: What were your motivations and reasons for joining ROTC?

Coy: To be honest, the first thing was for the money. Without the scholarship through ROTC I wouldn't have been able to return to Houghton this year. This was the major reason I looked into ROTC, but once I was into it, what kept me was the opportunities they offered for travel, which are very good. I want to be a missionary one day and I want to use the discipline the military will give me to better serve the Lord. Also, I will be able to learn another language and then be able to start an outreach to the people around the base. I've talked with many missionaries with military experience and am told that there are always chances to begin Bible studies and so forth. This would also allow me to be a self supporting missionary.

Another reason for my joining the ROTC program was because I thought I could help keep peace in the world. Jesus said blessed are the peacemakers. Now, there are two ways you can take that passage—the pacifists take it one way and I take it a different way. The term "peacemakers" means to make peace and I feel being a part of the military will help to keep that peace amongst countries.

Star: Do you see a conflict between Houghton being a Christian college and a pacifistic belief that militarism is unChristian?

Coy: There are a lot of conflicts that are going on here and I don't think they should. Personally, I don't even see why there is such conflict. I mean, I can respect the pacifists and their views, but I just wish they would have a little more leniency and respect us too. If they did, I don't think you would have all this problem.

I call myself a pacifist who happens to be in the military because I want peace.

Star: How did you qualify for a scholarship?

Coy: I obtained it because I am a math major. I applied for it and because of my grades, physical fitness, and two letters of recommendation, they accepted me. The scholarship pays for my tuition, books and allows me \$100 a month spending money.

Star: Before we go much further, would you give me your definition of a pacifist and a militarist? Also, where do you stand personally and why?

Coy: Pacifism, the way I understand it defined, especially here at Houghton, is like conscientious objection; non-participants in war, against arms buildup, and the like. The militarist is a person who tries to impose their viewpoints in other countries and usually using aggression to benefit their own interests. Take for example, what the Soviet Union is doing in Afghanistan.

I call myself a pacifist who happens to be in the military because, first of all, I want peace. Almost anyone who is in the military feels the same way because if we go to war, we're the ones who are going to be killed. But we're kind of in the middle because the way we want peace is by having a strong defensive military to deter the aggressors from inflicting their views on other countries.

Star: Do you believe military systems can be defended biblically?

Coy: You can look through the Old Testament almost anywhere and see God moving and using military forces, especially Israel's. Just look at David. He was blessed for being the great king and leader of a tremendous army.

Star: What of those who say, "That was then, this is now?" That is, God worked directly with His people Israel, commanding them militarily, but there are no nations today who are receiving such commands.

Coy: I think it is a great goal to strive for world wide peace. It would be fantastic if every nation threw down their arms and everything smoothed over; but in all reality, I don't feel it's ever going to happen. For Christians to say, "well, we're just going to stay out of politics, stop serving the military, and like areas, then how are changes going to take place?"

I believe that the Ten Commandments condemn murder of the innocent, but it doesn't apply in a war time situation.

Star: How do you respond to fellow believers who insist that prayer and faith are enough? After all, "A mighty fortress is our God."

Coy: Well, James says that faith without works is dead and we need to take the first step by shooting for peace world wide. Many pacifists would have us disarm completely and go on faith; sit back and do nothing to defend ourselves. I think that if the U.S. did that, the entire world would be shaken—things would by far get a lot worse.

Star: How would you handle an order from a superior that clearly contradicted Biblical principles?

Coy: I struggled with that a lot before I went into ROTC. When I searched the scriptures I came across sayings of Jesus and also of the apostle Paul, namely Romans chapter thirteen, which commands us to be submissive to the authorities because God has established them. I really feel that the Lord would direct orders that would not demand that of me. But even if it did, I would obey except for extreme cases. For example, I believe that the Ten Commandments condemn murder of the innocent, but it doesn't apply in a war time situation on a battle front. The exception would be if my commanding officer ordered me to shoot an innocent human who had nothing to do with the war directly. In that situation I would probably be court martialed.

Star: There has been much debate over the Reagan Administration's defense budget increases and the cuts in social services to the needy in the past two and a half years. Would you like to comment on how the tax payers' money is being spent?

Coy: I think our military is strong enough right now. We should be spending more of our money tending to the needs of the world's underprivileged than building up nuclear arms to such a great extent. In a nuclear war nobody wins anyway.

Jeff Jones is a Senior majoring in Bible and Writing. He is a leader in the Body Life worship service and has written for various publications on campus.

Star: Do you see the ROTC program as detrimental to Houghton as a Christian College?

Jones: Part of the problem, and this was brought up by Tony Campolo when he was here, is that he went all over campus and failed to find any sign of any support for the peace movement. But there are obvious signs of support for ROTC when the guys are walking around in their uniforms once a week.

Star: But the percentage of students involved in ROTC is less than one percent.

Jones: Oh yes, but it's more the principle of the idea. We are a Christian college and we as people of this Christian institution are not concerned about peace when we support an institution that prepares for war and violence. That's how people see us.

Star: Is there an organized peace group this year on campus that has carried over from last year?

Jones: There is no peace group. But that doesn't mean students aren't concerned for peace on campus.

Star: Would you be in favor of taking ROTC off campus?

Jones: Yes, I don't think ROTC has any place within a Christian college. If we really want to make the college as Christian as we can then that's not consistent with Christianity.

Star: Isn't it better to offer students two opposing viewpoints, that is, the Peace group and ROTC?

Jones: I think the point is, that ROTC is not a Christian thing, so whether the peace movement is here or not, ROTC still shouldn't be here. It's not a matter of having our minds open to both sides. Because of my beliefs, I have to say that it's not beneficial for those people and it's not beneficial for this institution. And there are certain things that we are not to open our minds to and be exposed to, because you can be exposed to all kinds of sin and say to yourself "well, I want to experience both sides of it." I don't think that is very constructive.

Star: But what about the humanistic perspectives, for example, that we are constantly being given to critically analyze? Should they too be eliminated?

Jones: I think you can critically analyze the topic of war and the topic of violence without becoming a part of the institution whose purpose it is to prepare men for war, or national defense, whatever you want to call it.

Star: How can that be when students see only one side?

Jones: I'm not proposing that students come in and see only the peace movement. I think that one can decide through the courses one has which is right and which is wrong. There isn't an absence of material on war and pacifism within this college. I think students have the option to choose from that, and it's not the same thing as allowing them to go into ROTC—that's participating in it. I can look at slavery and decide that it is o.k. Once I participate in the act of slavery, I begin sinning by not viewing someone else as more important than myself.

I don't like it when I'm labeled a pacifist because I am therefore interpreted as one who does nothing.

Star: Would you please give your definition of pacifism and militarism, and then explain where you fit in and why.

Jones: A pacifist is usually thought of as somebody who doesn't do anything. Jesus said to turn the other cheek if someone takes a shot at you so that's what a pacifist is. Someone who is passive. But I think it should be thought of in broader terms. I don't like it when I'm labeled a pacifist because I am therefore interpreted as one who does nothing. I don't think we can be passive people. Jesus wasn't a passive person. He spoke the truth; he spoke for justice. And he even acted for it. So I am a pacifist as far as my own well being goes, but when it comes to unjust systems that oppress other people, I believe it my obligation to help those other people and to be an activist. So I would say, personally for my own well being, I am a pacifist; but as far as other people are concerned, I have to be an activist for their benefit. "Militarist" is a very extreme term and is as extreme as "pacifist." A militarist is somebody who thinks about military things and supports military institutions in an active way. I think there are a lot of people at Houghton who would say war is an alright thing but aren't actively involved in it.

Star: Because ROTC is military oriented, would you carry your views so far as to oppose all military structures?

Jones: I am opposed to Christians being in the military. The military can exist as a secular institution; I have nothing to say about that because it is a secular institution. It doesn't have to be like Christ. I don't think Jesus would have been in ROTC or the army.

Star: Would you give me a biblical basis for why a Christian can't be involved in the military system?

Jones: When militarists begin to think about scripture concerning this issue, they go to the Old Testament and say, "look at Joshua; read the book of Joshua." And they're right, looking into the book of Joshua, it's bloody. But I think it is pretty absurd for people to say, "Well, we can base our actions today on what the children of Israel did back then." The children of Israel had a direct mandate from God: "You're going to go in and take the land." We don't have that mandate now—nobody has that mandate. I haven't heard any word from God that says: "Go in and defeat the Soviet Union with a nuclear war," or any-

I haven't heard any word from God that says: "Go in and defeat the Soviet Union with a nuclear war."

thing like that. And if you're going to use that for your proof, you're proving too much. You prove that it's alright for us to kill women and children along with the men, take their goods and put them in our treasury. If we believe that that is a paradigm on how to be a Christian we have proved more than the U.S. government would ever approve. People are court-martialed for that. My own reasoning for peace is mostly based on the New Testament. I think unless we respect what Jesus said about fulfilling the law, we just assume that everything in the Old Testament still applies and can conclude that what was said later in the New Testament doesn't apply.

I think we need to look at it the other way. Jesus came to fulfill the Old Testament; he came to give it more meaning. He said in Matthew chapter five: "Blessed are the peacemakers." He doesn't say, "Blessed are the soldiers." Peacemakers are the active people making peace. And He said, "whereas in the Old Testament it is an eye for an eye, a tooth for a tooth, I say don't resist an evil man, and turn the other cheek." He said "you have to love your enemies." How can you love someone you're shooting? I don't think that is a very good definition of love. I realize that a lot of Christians feel strongly about protecting our allies—innocent people—through the support of our military. Well, that's good, that shows love for our allies. But Jesus said to love your enemies too and we can't be inconsistent, we can't not love our enemies and just love our friends. That's the Old Testament way; the way of the Law. I think it goes on and on from there and it's not only in Chapter five. Apostle Paul even said to "return not evil for evil." I think that throughout the New Testament there is a peaceful emphasis. I think the most important thing is that we need to be selfless. Philippians 2:3 says, "esteem others higher than yourselves." I John 3:15, 16 talks about love: "Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him. This is love: Jesus Christ laid down his life for us and we ought to lay down our lives for our brothers." So to me, it is contrary to Christianity to try to protect myself; to take up arms to protect my country. That's selfish. I think Christianity teaches us to lay our lives down for people. I know there are people in the military who feel they are laying down their lives for their country, well that's great. But I think it is more direct: lay down your life for your country without a gun in your hand. That's a pure sense. If you are going to go and lay somebody else's life down for your country, that's not the Christian ideal.

Star: What of the scripture which commands submissiveness to authority?

Jones: I think submission means a different thing than does obedience. There are two words in the N.T.: one for submission and one for obedience, the same as in English. I can have a submissive attitude towards my government without shaking my fist at them while at the same time disobeying that government when I feel God has commanded me otherwise. So I think submissiveness is an attitude and obedience is an act and I can make the separation between the two. I think Romans is a bad example to use in supporting somebody going into the army. You have to take Romans 13 within its context by recognizing the peaceful submissiveness of chapter twelve which precludes it

Warnke: A Serious Comedian

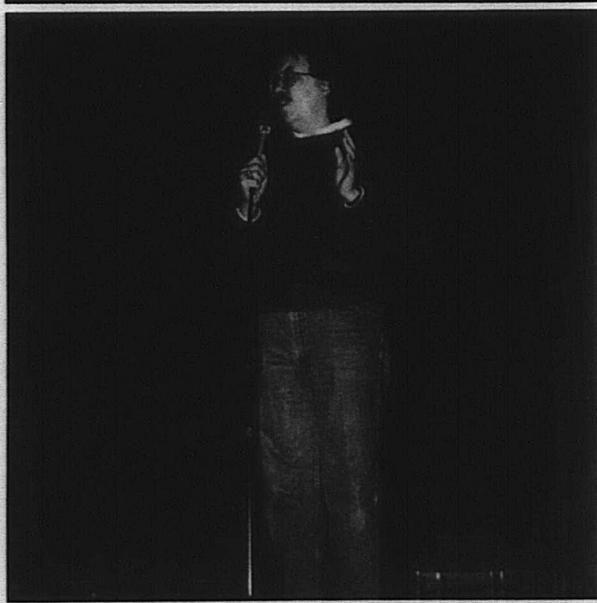
by David Shoemaker

Mike Warnke, one of the most widely known Christian comedians, has lived a life most people would consider "out-of-the-ordinary." He was a high priest in the Satanic church and, following his conversion in 1966, fought in Vietnam.

After he became a Christian, Warnke published *The Satan Seller*, a recounting of his experiences in Satanism, and then toured extensively behind the book. Gradually, Warnke's message changed and so did his style of delivery. He focused on the lighter side of Christianity and subsequently produced several popular albums. As a result his comedy has touched and changed the lives of many.

Star: Exactly how long is it now that you've been touring?

Warnke: I guess I've been at this full time about eleven years. Yeah. . . June 1972.



Star: Now the first album that came out was *Live*, right?

Warnke: Yeah, that was 1975. I toured a lot behind the book at first. Because the book came out first, and then the testimony, you know, "I was a Satanist high priest." Then the Lord blessed me and got me into comedy and got me away from all that garbage. It's really a blessing, you know, to be able to do something for the Lord besides live on your past.

Star: I noticed that you didn't even mention that at all.

Warnke: No, it's not germane, cause everybody knows, and to go into it, un-

The difference between a humorist and a comedian is that a comedian says funny things and a humorist says things funny. Nothing that I say is really funny. . . . It's all very, very serious.

less we're in a specific situation like where I'm teaching a class or something, it's just not germane anymore. I got saved in '66, I've been a Christian for seventeen years and so it's pretty old hash.

Star: Do you feel it's kind of been a drawing or a sensationalist thing?

Warnke: Yeah, yeah, in years past especially, but nowadays people know me most as a comic. So the drawing card really has been, "Hey, this guy's funny, man."

Star: Do you label yourself as a comedian, then?

Warnke: Well, people do, but I consider myself a humorist. The difference between a humorist and a comedian is that a comedian says funny things and a humorist says things funny. Nothing that I say is really funny. Nothing that I talk about or anything is funny. It's all very, very serious; I just talk about it in a funny way. The best compliment I was ever paid is that a fellow said that I am to religion what Will Rogers was to politics. That to me is the highest praise because of course Will Rogers is one of my heroes.

Star: I noticed at the beginning of your concert you mentioned our reliance on denominational ties. What would you consider the prime focus of concern that you see in the Church to be satirized?

Warnke: Well I think that the main thing is to kick over our traces in respect to stereotypes. I think that holding preconceptions of people leads to bigotry. I'm much opposed to bigotry in any form, religious bigotry probably more than anything, because I don't think there's any such thing as being bigoted for Jesus. And I don't think there's any such thing as a "Holy War"; I don't believe in Protestants killing Catholics in Northern Ireland; I don't believe in Christians killing Moslems in Lebanon; and I don't believe in Baptists hating Catholics in the United States. I believe in ecumenicity—not in a one world Church, but I do believe in one Spirit guiding all the churches. If you believe that we should pray standing up and I believe we should pray kneeling down, who cares?

You can become very insulated in a Christian college. In that respect, a Christian college can sometimes distort a person's perception of reality.

Star: Do you believe your prime focus to be toward non-Christians or Christians?

Warnke: Now we tour mainly in Christian settings. This started some years back and it was very strange because we were used to talking to nothing but non-Christian crowds, you know, I was God's answer to hippies. But the hippies are gone, and a lot of the kids that we led to the Lord during the early Jesus Movement are now deacons and pastors. We have a whole different generation of people now and all of a sudden I find myself talking to people in suits and churches and stuff like that and it's changed the emphasis of our ministry. But our primary goal is always, and will always be, to lead unsaved people to the Lord.

Star: What would you think of Christian colleges in general, and Houghton in particular?

Warnke: Well, I think Christian colleges can be very good and I think they can present young people an alternative to what's going on in the world, and what's going on in the world is absolutely grotesque. I'm glad that there are Christian colleges, because I'm glad that there are places for people with morals and with upbringing and with a high spiritual character to be able to go and get an education devoid of the pressures that they would have "out there." However, I also believe that Christian colleges can be very isolatory. You can become very insulated in a Christian college. In that respect, a Christian college can sometimes distort a person's perception of reality and I think people in Christian colleges need to guard against that.

Houghton is a really unique school. I've been here before, years ago. I liked

it then and I like it now. There's a certain ambience here and a certain feeling. The students seem to be less uptight than a lot of places and that's nice. There seems to be a good, almost family feeling here, and I like that. There are some Christian colleges that are so straightlaced and so "broom-up-the-back" that they don't do nothing. And that can be an exercise in futility because if you're not allowed to do something on campus you can certainly find places off-campus to do 'em. I think that Houghton is very well-rounded.

Star: You mentioned onstage your own education and what you're working towards. Could you explain that?

Warnke: I've always wanted to be educated, and when I graduated from high school I had four scholarships and I blew 'em off doing dope. And when I went back to school, it was really hard for me because I'd been in the military and everything like that, so really I had to go back to ground zero. But the Lord was really gracious to me and allowed me to find favor with some people and get into a program that was really helpful to me. So I finished my second bachelor's degree, and then I got my first master's, and now I've finished my second master's and I'm working on my Ph.D. And I'd like to have two of those eventually, one in philosophy and one in education.

Star: How does the show differ with your wife onstage?

Warnke: It's better (laughs). She's funny, and she's musical, and she's a very good teacher, and she combines her talents with mine. The show's usually longer and there's more variety to it. She's not an extension of me. She's her own person. She's very bright and astute. She has a master's in psychology and is a very sharp lady.

I've been a fan of the *Wittenburg Door* since 1970. . . They call me the Pillsbury Doughboy of gospel rock and roll.

Star: When did she start touring with you?

Warnke: About four and a half years ago.

Star: Have you heard of the *Wittenburg Door*?

Warnke: Oh, yeah. . .

Star: What do you think of that kind of Christian satire?

Warnke: Very, very, very, very much. I've been a fan of the *Wittenburg Door* since 1970. They've been very good friends of mine and I became involved when Rice and all those guys were still there years ago and they've always been terrific friends of mine. I believe that there is a place for that kind of satire simply because it makes us look at ourselves with a less than awe-inspired eye. I think that Christians tend to take themselves too seriously. And I think that the *Wittenburg Door* really serves a purpose in showing us that we're not as important as we think we are. They call me the Pillsbury Doughboy of gospel rock and roll.

Star: Along those same lines, you mentioned Will Rogers as an idol of yours. Any contemporary comedians, or groups?

Warnke: George Carlin. I'm a George Carlin nut, and a George Burns nut.

Star: Now George Carlin came out of basically the same era that you did.

Warnke: The Lord's given us the ability to be able to put our material into the hands of a lot of secular people. We've sent our things to George Lucas, and just a variety of different people. Carrie Fisher's brother is a Christian and he and I have been working on the whole *Star Wars* bunch trying to get 'em turned on to the Lord. You can just see Darth Vader. "Get saved or I'll light saber you into forever."

So, Robin Williams has been listening to our stuff. He has a pretty tough cocaine problem and there's several people trying to help him. So the Lord's given us favor with a lot of those people. Carlin's heard our stuff, Richard Pryor, different people. And all these guys, I admire them all for their comic ability, but I wish they could do something besides "crotch humor." It's a very cheap laugh, because anybody can get a laugh embarrassing their audience. Even going past the spiritual or moral implications of it, it's just crude. Some of my jokes are off the wall, but I don't think I resort to any crudeness.

Star: I noticed you used a lot of improvisation. . .

Warnke: Oh yeah, most everything I do is improv. No two nights are ever the same. I do that for the people that travel with me because I don't want to

A lot of people need to see that lighter side and when I come along doing what I do, I think a lot of people really go, "Whew! Thank God, there's hope."

bore them. I also don't want to bore me to death and doing the same stuff night after night after night would absolutely drive me crazy.

Star: Have you been ordained?

Warnke: Yes.

Star: Have you ever considered just a full-time evangelical ministry?

Warnke: No, no, I'm not called. Pastoring, for example—I think the hardest job in the body of Christ is probably pastoring a church and I'm just not called. I don't believe I have the mental attributes, nor the patience. I may wind up teaching some day. I like to teach the college level.

Star: Is it pretty difficult to come up with some of the things you do, or have



you been doing it for so long that it's. . .

Warnke: . . . second nature to me now. I do it all the time. At home or in the car I'm always cracking wise and stuff like that; I usually get in trouble at home 'cause they're not in awe of me there. I'm just dad. Rose tells me that she never wakes me up at night because I sit up in bed and just start telling jokes.

I'm basically a cheerless person. And probably without Jesus I would be very morose and probably suicidal. I think I could be a terrific manic depressive and my way of coping with that is to cultivate my sense of humor.

Star: What effect do you think your comedy has had in changing people's lives over the years?

Warnke: I believe a lot of people that hear me breathe a heavy sigh of relief. Because I think for a lot of years and a lot of ways the Church has said that unless you're a very sober-faced and sober-hearted. . . and very serious about everything there is no way that you can possibly be a good Christian. And there are a lot of people that can't. And there are a lot of people that need to see that lighter side and when I come along doing what I do, you know, I think a lot of people really go, "Whew! Thank God, there's hope." And that's what we want. We want to leave people encouraged and uplifted and helped. We want to leave them with a little more Jesus than they had when they came to see us. And if that leaves them with a smile or a laugh or a twinkle that they didn't have then that's a good Jesus for them to have.

LETTERS

WJSL: Feedback and Take-back

Due to the volume of letters concerning last week's editorial we have reprinted it for you to use as a reference.

WJSL is no longer a student radio station. The current campus controversy concerns not only the validity of that assertion, but the desirability of removing student authority at both administrative and practical levels.

Colleagues who consider the relationship between the student body and the administration to be adversarial automatically assume that student interests have been intentionally thwarted, but the new WJSL offers improved opportunities for student learning and experience. Improved and rebuilt equipment allows for a wider potential audience (approximately 10,000), upgraded sound quality, and superior workmanship. The overhauled WJSL gives the student a more realistic simulation of "real world" radio with 24-hour year-round broadcasting, content guidelines, and a continuity of management. Walt Pickut, this year's station manager, stresses that these innovations indicate improved educational benefit for the student. According to Pickut, those who complain about his status as a part-time student or the changes at WJSL are unaware that the station narrowly escaped a shut down brought on by "quality control" problems and a lack of qualified student interest in managerial positions.

Further administrative infiltration is scheduled for the upcoming year with the creation of a broadcasting minor and a faculty position that will approximate the General Manager position. All lesser authorities will hail from the student body. The Board of Control, a committee subordinate to the real power, the Board of Directors, is now defunct: only the BOC had Student Senate representation. WJSL will no longer receive student money via the student activity fee. Under Pickut the station will become entirely listener supported. No student administrative authority remains; no student managerial authority remains; no student purchasing power remains: WJSL is no longer a student radio station.

Nor is it exclusively student oriented. The latest demographic survey indicates that of the station's potential listening audience, only ten percent are Houghton students. Accordingly, WJSL should cater to student's interests ten percent of the time. Pickut is being generous with 5-hour nightly Christian Contemporary Music (CCM) programming, thirty percent of airtime: doubly generous considering the constant community pressure to abolish CCM entirely. The former student run station now has more community listeners and more community programming. WJSL is evolving into an odd hybrid: curriculum radio station meets commercial radio station. But it most certainly is not a student radio station.

Therefore, the plans to transplant WJSL to the campus center basement seem incongruous. The snack shop, game area, and student offices are all part of a student area in the student center. Several years ago the basement phonathon center and television studio overwhelmed a t.v. area and a student coffee house. Now it appears that a commercial radio station (albeit of a quasi-educational nature) will overwhelm a large portion of the student recreation area.

More disturbing still looms the loss of student control in governance positions and in the practical realms of daily station work. The General Manager position has doubtless been invaluable training for many. Does a brief lapse in student interest justify establishing a precedent? WJSL, as it now stands, represents a tradeoff: to gain quality, students had to relinquish control. What, if any, effort was made to obtain both? If a consultant with a background in radio were available to lend expertise and suggestions, perhaps students could have obtained autonomy. Students deserve a chance to experiment in the medium of radio: and if creativity leads to a product that is less than perfect, that experience is doubly educational because the student conceived it on his own.

Elizabeth Sperry

Dear Beth,

Have students been cheated? Well Beth, they may have been, but not by WJSL. You however, may have lost us all a valuable opportunity to investigate some very important questions. Your editorial on WJSL includes no less than fourteen statements containing errors of fact. Not only has false information been presented as fact, but readers cannot tell what to believe. When reputations, relationships and credibility have been damaged (and they have) by published mis-statements, a charge of libel needs only proof of malicious intent to be legally binding. Considering however, that you took no notes during our one-and-a-half hour interview, and then wrote it after your deadline, your errors seem more a result of negligence than malicious intent. Unfortunately, the result is about the same in either case.

I think that it has become clear that total autonomy for student organizations can leave serious students unprotected from irresponsible acts like your editorial whether done intentionally or accidentally. Specifically, there are a few facts which were described to you (and to your reporter a week earlier) in careful detail which you have repeatedly stated incorrectly.

WJSL is, and for several years has been, run by the Houghton College Radio Corporation, and is licensed by the F.C.C. There are not, and there are not supposed to be, students in that body. WJSL is the College's radio station. Nothing has been changed in that respect. In addition, students have had, and will continue to have real management and administrative authority. You claim that students have been removed from those roles. Although you have repeated those errors, all of us here are students. Program Director, Chief Engineer, Programming Committee, Production Manager, crews, and all other workers are full-time students with the exception that I am two credits short of full-time this semester. This will always be the student line-up with the exception of the General Manager, and possibly an engineer, since we do not teach engineering.

Concerning expert consultants,

there are at least six men and women on campus and in town representing close to a century of radio and television expertise, who have repeatedly offered their assistance, but who nearly always have been rebuffed.

The FCC has licensed WJSL as an educational station. As I explained in careful detail, we can accept underwriting grants and gifts (listener support). Your statement that this is becoming a commercial station is wrong and presents a lack of concern on your part for crucial definitions. We are not a commercial station.

Finally, in your editorial you failed to recognize what we believe to be a primary reason for WJSL's existence. Along with educational and community service aspects of the station, the administrators and managers of WJSL are committed to the message of Christ and believe that the sharing of that message is critical.

Rather than raise dissatisfaction with a series of inaccuracies, wouldn't it have been better to investigate the real issue? For instance, is it necessary for autonomous student organizations to "re-invent the wheel" every year in terms of learning from experience? Wouldn't students benefit more both academically and practically, by setting up a closer working relationship with the real experts? Wouldn't more be gained than lost for everybody?

Walt Pickut
Mike Messick

Errors:

1-3: "WJSL is no longer a student radio station": this incorrect statement was made three times.

4-7: Removal of student authority: a statement made in a number of forms, at least four times, incorrect in each case.

8: Loss of student opportunities in "the realms of daily station work." This is simply untrue and unsupported except by previous inaccuracies.

9, 10: "Commercial radio": inaccurate as explained in the letter.

11: No expert consultants available: inaccurate as explained in the letter.

12: "A wider audience." The FM station has always had 10,000 plus potential audience, but signal quality has been improved, audience size and the danger of on-the-air experimental-

tion is not new.

13: "Simulation." This is not a simulation, it is real radio, the FCC license is required because of this.

14: "Student Recreation area." As was explained last year the finished basement area of the campus center was not originally designated for rec-room use. The job of placing other users in the area has, however, taken a few years. Ultimately, the square footage of space originally designated for recreational use will be reached. This is my understanding based on committee meetings I attended which were chaired by Mr. Lee and also attended by at least one Senate representative. We discussed this, but if you planned to use it you should have researched it.

15: These errors, taken together with inflammatory phrases like "administrative infiltration" create a hostile atmosphere. You can research records which are available to you to find that all proper procedures and channels have been followed as stated in the WJSL constitution.

Dear Walt, Mike, and concerned members of the Houghton community:

I apologize for the errors I made in last week's editorial. They are as follows:

1) Improved and rebuilt equipment allows for a wider potential audience. . . ."

2) ". . . creation of a broadcasting minor. . ."—Pickut indicated to me that this was a certainty, but it is currently only a possibility under consideration.

3) "The Board of Control. . . is now defunct. . ."—The BOC is not yet defunct; this is its last year in existence. Next year there will be no "Student Senate representation."

4) ". . . commercial radio station."

5) "If a consultant with a background in radio were available to lend expertise and suggestions. . ."—"Six men and women" are available on campus, although putting the number at six necessitates including those with technological knowledge, which was not my intent; I meant to refer to those with broadcast experience. I hope none of the six were offended by my mistake.

In direct reference to your letter, Mike and Walt, I do not follow your statement that I "may have lost us all a valuable opportunity to investigate some very important questions." An editorial with five errors is certainly an embarrassment, but the mistakes do not seriously damage the strength of my conclusions. I believe I handled the issue in a fair and even-handed manner, stating that there were indeed certain benefits to the new administrative program. Therefore

the whole matter has not been rendered "lost" to future investigation. What "valuable opportunity" are you referring to? Which "very important questions" would you like to probe?

Of your list of fourteen (fifteen) "statements containing errors of fact," only three are admissible. (I have included two others which I have become aware of.) My statement, "WJSL is no longer a student radio station," was presented as a contention to be proven, not as a definitive statement of fact. WJSL has always been referred to previously as the student radio station, even though it is licensed by the FCC as the Houghton College Radio Corporation, a non-student body. My claim is that that particular way of referring to WJSL is no longer possible given the changes slated to occur this year and next.

"Error(s) 4-7 concerns the removal of student authority. Relinquishing the General Manager position to a faculty member and relegating student representation to the past provide more than enough support for that generalization. My editorial could, however, be clarified with an assertion that these losses will be finalized next year.

Number 8 refers to loss of student opportunities in "the realms of daily station work." Please note, however, that my editorial reads "loss of student control. . . in the practical realms of daily work." Although I would contend that removal of The General Manager as a student manager does constitute a "loss of student opportunities," that, coupled with the eventual demise of the BOC, supports my point concerning a "loss of student control."

Point 13, concerning "simulation," is an ambiguous area, as recognized by the qualification of "'real world' radio" with quotes. Perhaps this seems picky, but "simulation" refers to that clause, and the validity of the term as used depends on one's interpretation of "'real world' radio." I meant that the experience a student gains at "the overhauled WJSL" better prepares him or her for a large commercial station (as opposed to a small, educational station). This tongue-in-cheek reference was not meant to be destructive.

Plans "to transplant WJSL to the campus center basement seem incongruous." That statement is not affected in the least by how long plans for the move have been on the drawing board. I would also like to add that our discussion covered only the practical angle of the proposed move. We never mentioned the amount of rec-room space originally allotted or the propriety of the proposal.

Referring again to your original let-

ter, you claim that "reputations, relationships and credibility have been damaged." I fail to understand how an editorial which presented both interpretations of the controversy, displaying Mr. Pickut in either a neutral or a favorable light each time reference was made to him, could have damaged "reputations, relationships and credibility" as you assert. Perhaps this is a veiled reference to the recent resignation of the station's business manager, which coincided with the publication of last week's editorial. I have talked with this student and he assures me that he had already decided to submit his resignation before reading the *Star*. Even if the editorial had been influential in his decision, I doubt whether the five mistakes cited earlier would qualify as part of the influence. I also doubt that those five mistakes are of a nature to do the damage you claim they have done to your "reputations, relationships and credibility." The questions I asked regarding WJSL's new program did not implicate you, Walt, nor you, Mike. Why, then, do you feel that I have maligned you?

Libel is defined as written work that defames a person's character or exposes him or her to public contempt. Where did I do this? Which of my remarks attacked your character? Libel also involves forethought and malice. I assure you both that neither crossed my mind.

When I came to the station to talk to you last week, Walt, I referred to the occasion as a "talk," not an interview, the editorial did not result directly from our conversation: I already knew my contentions and simply desired to get some background information. It is untrue that I wrote the editorial after my deadline; nor does the time of authorship seem highly relevant in this instance.

Your next paragraph disturbs me greatly. If you dispute the advisability of continued "total autonomy for student organizations" such as the *Star*, the *Boulder*, the *Lantern*, Student Senate, SFMF, and so on, are you advocating that they be assigned a faculty editor or president? Although I have erred, students are not incapable of assuming the positions of responsibility open to them in various student organizations, where they usually carry out their duties admirably. "Irresponsible acts" are certainly not the norm, nor are they a contingency that necessitates removal of student freedom.

Next, you have written "students have had, and will continue to have real management and administrative authority. You claim that students have been removed from those roles." One position, the General Manager,

is definitely no longer going to be a position of "real management" for students. Since it is in this slate that the final authority rests, I contend that the supporting managerial positions (to remain in student's hands) do not have "managerial authority" of the absolute variety. In addition, the eradication of the BOC makes it clear that students "have been removed" from positions of administrative authority.

I did not mention WJSL's Christian message emphasis because it had no bearing whatsoever on the focus of my editorial. As I stated earlier, our talk was not an interview and I saw no need to include every item we analyzed: that would needlessly have obscured the point of the editorial.

Your question, "is it necessary for autonomous student organizations to re-invent the wheel every year in terms of learning from experience?" is well put. It is this issue that I meant to address when (mistakenly) stating "if a consultant with a background in radio were available to lend expertise and suggestions. . ." Perhaps I would have been more clear (and avoided an error) if I had said that students at WJSL would have benefitted from proper training and grooming for their positions. Insofar as this appears to be an allusion to your earlier declaration regarding "total autonomy for student organizations" I do not think College control is necessary (or desirable) to achieve "a closer working relationship with the real experts."

Finally, the editorial was intended not as a personal attack, but as an inquiry. If you reread the article you will see that both sides of the issues are presented. Once again, I apologize for the factual errors and regret that you felt personally hurt by the editorial.

Sincerely,
Beth Sperry

Dear Editor,

I do believe it is time to set the facts straight about WJSL radio's "new look" this year. The students working in the station are not being cheated. The station manager, Walt Pickut, and program director, Mike Messick, are not running the station by a military junta. The chief reason for students not holding management positions, even though sophomore Warren Smith is production manager, is that some of the past student managements have not run the station in a professional manner. I am not condemning any particular staff because there have been many that have worked very hard to make WJSL the best station they could. It

continued on page 14

continued from page 13

is time, however, for WJSL to undergo some changes. With a potential audience of 10,000 people (350 square miles), WJSL needs to be run professionally.

Students do have a large voice in the operations of the radio station. The management is most certainly NOT closed-minded. For those who do feel they are being cheated because they can no longer do "their thing" on the air, maybe you should re-examine the true purpose of WJSL. Most truthfully, it provides an opportunity for any interested student to gain some practical experience in newscasting, disc jockeying, and production work. Most importantly, WJSL is an outreach ministry to its listeners through God's Word via music and Christian programming, hence the station's subtitle, SON POWERED RADIO. WJSL's listening audience deserves to hear a professional quality radio station. Students and management are all part of that professionalism. Only through the dedication and cooperation of all at WJSL, can the station be one that Houghton can be proud of. No, I am not saying the Houghton's "reputation" is all that matters. What does matter is that WJSL present itself as an acceptable ministry for God.

Residents of Houghton College: fear not. Students are not being cheated at the radio station. If we students cannot accept responsibility and discipline as parts of life, then we have much more to learn while we are here. Yes, WJSL has gone through many changes, but these changes are all for the good. I hope that all of those working at the station this year keep one thought in mind; we are all working at WJSL to serve God and His people, not to serve ourselves.

Sincerely in Him,
David Lenahan

Dear Star Editor,

Bravo for your controversial, yet valid editorial on the managing of WJSL.

I would like to further the criticism and questioning into the realm of WJSL's selection of music. What are the goals of the station? Are they to please the community, the students, or both? Are they to provide a Christian witness to the unsaved, or sanctified entertainment for God's people?

Just as all activities and functions of Houghton College attempt to project and reflect the ideals and ethics of Christianity, it is logical that WJSL should follow suit.

I contend that WJSL's current

musical selection does not entertain a significant portion of Houghton's students and provides only a limited Christian witness to the community. Although there is a large variety of musical tastes on campus only those who enjoy soft and easy music are being served. I was quite perturbed when a fellow student told me that he heard my show but when the music came on he turned down the volume. There are a sufficient number of students who like harder rock bands such as U2, Resurrection Band and Larry Norman, all of whom are fully committed Christians. The popularity of these bands is evidenced in the record distribution at the Campus Center bookstore. Daniel Amos' just released record "Doppelganger" sold out in a matter of hours.

To appease all listeners is a difficult and probably impossible task, but is not hopeless especially to the professional guidance of those in charge of WJSL. An example of an alternative is the radio station at Nyack College which has a regular show of secular Rock music followed by a discussion of Christian values contained in, or lacking from the song.

Those who like softer forms of music are already being satisfied both in the community and at Houghton. Why not have a one or two hour who per week that would satisfy those with harder tastes in music? An added benefit from this would be the addition of a new, unreached audience who would be otherwise turned off by the softness of the music now played. Especially is WJSL planning to expand its listening area to Buffalo and Rochester, it will be increasingly important to provide a moral alternative to those who normally listen to strains of secular philosophy.

Instead of fighting for control let's fight for cooperation. Instead of causing animosity and disunity, let's create unity and purpose. Together, with an open arena to voice opinions freely we can make WJSL a successful station which all can take pride in and joy from. Our tastes in music and our ideas of how WJSL should be run may be different, but our goals should be the same: the glorification of Christ.

David Braden

Dear Beth,

At first glance, the decision of the Student Development Office prohibiting Phi Alpha Theta's sponsorship of "Vietnam: A Television History" seems consistent with the policy of not scheduling events on the night of prayer meeting. Student Development considers this policy intractable because of the witness

Tuesday night prayer meetings provide to the community and a fear of lowered attendance at such meetings if other events are scheduled. In spite of this declared intractability, exceptions to the rule show that application of the policy is inconsistent at best.

First on the list of exceptions is the scheduling of studio classes by the Music Department on Tuesday nights. No objections have come from Student Development regarding these classes; either they are unaware of them, or they choose not to act.

Second on the list is the scheduling on intramural events on Tuesday night. Again, no objections have come from the Student Development Office. One can only assume that intramurals provide a sufficient witness to allow their inclusion on the Tuesday night schedule of events.

The final example which comes to mind is Student Senate. Senate meets every other Tuesday at 7:45 pm, immediately after the conclusion of prayer meeting. Should Student Development allow an exception to their policy under the assumption that the increased duties of being a senator justify the temptation to skip prayer meeting in lieu of Senate? One would think that Student Development would be more strict concerning senators. After all, senators are in a position to govern; thus they need to pray more than the rest of the student body.

Phi Alpha Theta was allowed to hold a meeting last Tuesday, hence the assumption that sponsorship of a series on the same night would be allowed. Student Development policy maintains, though, that regardless of the correctness or incorrectness of the office's decision, student groups should realize that meetings are not permitted on Tuesday night. Policy dictates that Phi Alpha Theta not be permitted to air its series on Tuesday nights. At the same time, though, this policy permits exceptions for the groups mentioned above.

According to Student Development policy, athletics, music, and Senate do not compromise the witness of Tuesday night prayer meeting or lessen the number of people who attend such meetings. Student Development policy would have us as students believe that education, the main reason for our being at Houghton, is fine so long as we don't educate on Tuesday nights. I beg to differ with that assumption; from education comes the awareness that, in some cases, an exception to intractable policy is better than no policy at all.

Sincerely,
Jeff Kushkowski

To the Editor,

In response to some long-standing community concern regarding excessive noise from residence halls, as a matter of courtesy, the Resident Directors and I decided this year to tighten regulations on stereo speakers in and near open dormitory windows.

The appreciation of that effort to be responsive to community concerns reflected in this letter from a campus neighbor:

"... We noticed right away the change in the noise level after students returned (as compared to last year). We have been so pleased. At first, we thought it might just be a lull. But as the relative quiet continued, we started to hope there had been a real change. You can't begin to know how much we have appreciated it.

We realize there will be times when the noise will be unavoidable, and we understand.

Thank you."

I join these folks in thanking those of you who have helped to make this wider community a better place for all of us to live.

Beaver Perkins

Dear Editor,

Tonight (October 2nd) I was walking back to Gao after eating pizza in the Campus Center. I looted a penny at a friend's window to get his attention. Just as I began to talk to him, I was accosted by one of "Houghton's Finest." I was asked for my I.D. I was then interrogated, for about ten minutes, as to my whereabouts earlier in the evening. I was told that I was to be held as a suspect in the hideous "rock throwing at the library window caper," of the same night in question.

I realize that this type of detective work must be followed up by Student Development. Without this, how could they find out who takes soup crackers from the cafeteria or who is putting intra-campus letters in the mail room box without the standardized Houghton College, intra-campus, multi-use envelope.

I guess penny throwing must be at the top of the offense list because no one breaks the pledge anymore.

So when you see me doing hard time at the rock pile, you'll know why. (At least bread and water will be an improvement over what I've been eating upstairs in the Campus Center.)

—Houghton College: Christian Liberal Arts College or Police State?

Sincerely,
G. Scott Morgan
I.D. 81527

Dear Editor,

In response to Friday night's Mike Warnke concert, two parties who shall remain nameless until the end of this letter, feel that the students at Houghton should be warned against blindly throwing away more than two dollars on Houghton sponsored entertainment without knowing what they are getting into. Granted, Mr. Warnke's message was good, however, the humor was lacking. The two parties, soon to be mentioned, feel as if they have been to funnier autopsies. It was also frightening to see the audience in stitches as a result of this supposed humor. This does not say much for the mentality of the people of this campus. Meanwhile, back at the dorm, a third party (Craig Henry) acted as control. He had thought that he was spending a relatively boring evening watching typical Friday night television. However, he was soon to realize, by the response of the two Entertainment Seekers, that his evening was comparatively (sic) well spent. We are sorry if we have offended anyone who enjoyed the show, but we feel that anyone with an appreciation for good humor should be aware that better entertainment exists. By the way, Chip Ducharme has nothing to do with the subject at hand, but he would like his name in the paper.

The Entertainment Seekers,
Steve Corbett
Jeff Crocker

Some needed corrections on last week's letter:

1. An extra word ("not") was somehow added to my second sentence in point #2, causing it to read like this: "I'm not in agreement with the general thrust of a couple of the responses, i.e. basing one's opinion of another primarily on clothing and 'stylishness'"

is completely out of the question for Christians." How this one little word, whose inclusion created a very different sentence that is completely out of step with the balance of my letter, was allowed to sneak into the Star's print-up mystifies me. More attentive proofreading might have picked up this contradiction and prompted a closer look at the original letter. Careful readers of the letter in it's (sic) final form probably assumed some production error, but I wanted to confirm that this seeming contradiction was not present in the letter as submitted to the Star.

2. On the other hand, several words from another sentence were completely omitted, again through a production error. The sentence fragment reading "Rather, a personal fitness. . . ." did not contain several words which I had included at the bottom of the original letter, neatly marked for inclusion in the proper place. The resulting partial sentence does not read very well and somewhat obscures what I was trying to say. The original letter was not returned, so I'm unable to quote the exact words which were supposed to be inserted in the letter.

Thanks for the chance to clarify my original contribution.

Mark Cerbone

Mark-

We apologize for the negation we inadvertently added to your letter. It was our error and we should have proofread it carefully against your original letter. The second error, however, derives from the confusing nature of your additional comment scribbled at the end of the page. The typesetters' job is merely to set type; since you repeated "rather, a personal fitness," they typed it that way.

The Production Staff

To the editor,

Are the Trustees Trustworthy?

1) Numerous fetal pigs were plundered from the science building, and baked ham appeared on the supper menu that evening.

...The Trustees were on campus.

2) The banner for Houghton's centennial celebration mysteriously disappeared.

...The Trustees were here.

3) White mice parachuted from the chapel ceiling during a chapel a few years ago.

...Again, the Trustees were at Houghton.

4) The word "Gao" was spelled out in empty spaces by taking seats out of the chapel floor.

...Yet another appearance by the Trustees.

This weekend, the trustees will be here again. I urge you, as responsible [sic] citizens, to watch carefully any suspicious Trustee that you see. Remember, it is our reputation as students that suffers from these pranks.

Joel Steindel

Dear Don, Brian, Rich, and Wilson,

We want to say we appreciated your letter in last weeks (sic) Star. As part of the Junior class, our own experiences with the Spots and feelings toward them seem to be similar to yours. Even though the last Spot was a bit "milder" than previous Spots, is it really necessary to constantly degrade the principles that this school is set on?

... your letter you stated that one of you was going to bring an unsaved friend to the homecoming Spot, but now has had second thoughts. We

would like to add to this by saying that our parents certainly would not appreciate some of the so-called "humor" in the Spot, and we would be embarrassed to bring them.

We are not saying that Christians should not laugh; we are saying that there is some humor that we as Christians should not be laughing at but rather be concerned about, such as beer bottles, face cards, and indecent exposure.

There is something wrong with having such Spots in the Chapel on Saturday nights, and then the very next morning worshipping God in the same building, and that is not to say that the activities of the Spot would be anymore "laughable" in Fancher Auditorium.

Karen R. Creely
Lorena P. Keely

Dear Editor,

Homecoming is upon us and soon we will be immersed in greased pig chases, tug-of-wars, and other "Down on the Farm" activities. Although there is nothing wrong with country activities, it does seem to me that we have done this in the past. Last year it was a "Country Fair" and the year before the theme was Western. I admit that in a "rural country" setting these activities seem appropriate but not to the point of redundancy.

Some alternatives: international (British, French, etc.), historical (Victorian, Elizabethan), specific localities (San Francisco 1890's, Chicago 1920) or the bizarre (outer space, middle earth, Narnia). Just because we are a rural community doesn't mean we have to celebrate it.

Thomas C. Raff

BLOOM COUNTY



by Berke Breathed

SPORTS

Highlanders Come From Behind

by Thea Hurd

Two goals in the final two minutes lifted the Highlander field hockey team over St. Bonaventure, 2-1, on Thursday, Sept. 29. The victory was Houghton's first on the season.

Coach Wells claims Houghton's conditioning gave them the edge in the final minutes, but St. Bona led 1-0 throughout the match with a goal by Shari Ebbitt 14 minutes into the game. Houghton remained scoreless in the first half due to a St. Bonaventure defense that was concentrated on their striking circle and goalie. Holding back from charging the cage hurt the Highlanders as well, according to Wells, but they did manage to pull off eight shots to St. Bona's three.

Houghton tied it up in the second half. At the 33-minute mark, the ball was shot by Michele Staley and deflected into the goal by Karen Olson. With two minutes remaining, Olson again flicked the ball in to put the Highlanders ahead for good.

Houghton keeper Beth Hambridge grabbed a lone save for the game; St. Bonaventure recorded five.

.....
The Highlanders recorded a 2-0 loss to Wells College on Monday and dropped to 1-4.

Coach Wells credited the loss to several factors.

"We suffered by not working a triangle of players around the Wells goalie," he noted, adding that their keeper consistently handled shots well.

Another factor in the loss was the Wells offense, most notably the center forward and wing. At times the Wells defense couldn't keep up with their front line. Wells took 24 corners and 22 shots on goal during the match, compared to Houghton's five corners and nine shots.

The Highlanders failed to use their breakaways, according to Wells, resulting seven times in the loss of ball possession on offsides calls. This slowed Houghton's momentum and prevented them from scoring.

Wells scored both goals before half-time. The first came at 14:00 from Cori Asaka who scored off a corner. Three minutes later, the Wells line worked the ball around Houghton's Hambridge, and Carine Demeyere chipped the ball in off a cross from her forward.

Coach Wells mentioned that Houghton showed strength in using the sides and passing to wings Holly McAbee and Michele Staley.

He added that he feels the Houghton College team has more potential than he realized at the beginning of the season.

Highlanders Hie to the Hills

by Charles Beach

Dave Landry came within four seconds of his school record on Houghton's 5.0 mile cross country course Monday, but that was not enough as R.I.T. defeated the Highlanders 20-43.

Landry ran alone through the entire race winning in easy 27:41. However, R.I.T. placed seven men in 29:24, just ahead of Houghton's second man Jeff Davis (29:33). Also scoring for Houghton were Rob Coy (30:57) in 10th, Eric Pendleton (32:08) in 11th, and Chuck Dudney (32:23) in 12th.

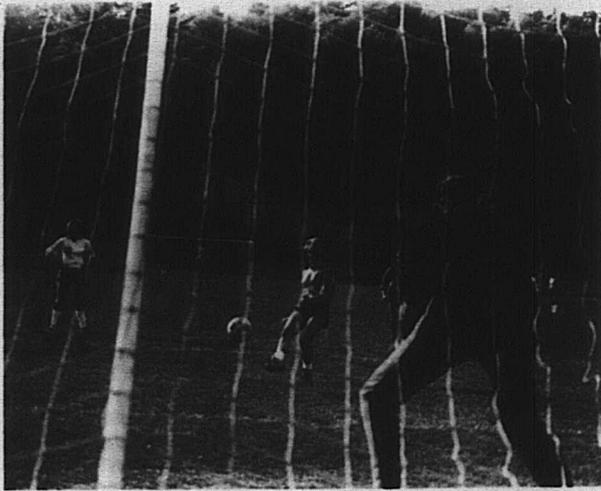
The school record for the course is 27:37, which Landry set in his first race last season. "I was hoping to

smash the record today," Landry said. "But there was no one to push me in the race."

Coach Gene Ayers said that was because R.I.T. was using this meet as a tune-up for bigger meets later in the fall. "They were concentrating more in running as a pack," Ayers said.

The loss drops the Highlanders to 1-2. Both men's and women's cross country teams go into action next weekend at Roberts Wesleyan.

.....
Mary McCullough placed 14th to lead the Houghton's women's cross



Women's Soccer on the Rise

by Sally Parker
and Dea Satterlee

The women's soccer team bowed to St. John Fisher last Wednesday and up-ended Roberts Saturday, bringing their record to 1-5.

The 6-2 loss to Fisher marks the first time Houghton has scored on the tenth-ranking team in the state. The score at half-time favored the St. John Fisher squad 1-0. Seven goals were scored after the intermission, two of them belonging to Houghton's Lori Boseck and Noel Fleming. Deb Jalo-

vich (first half) and Paula Maxwell (second half) shared goalkeeping duties.

Highlander coach Bob Smalley claims this year's team has "as much potential as any team Houghton's had."

This potential showed as Houghton, lacking three starters, defeated rival Roberts 5-0, and Maxwell recorded her first shut-out of the year.

"Roberts is a very young team. They don't have consistent coaching," Smalley pointed out.

The Highlanders effected a strong offense, pulling off 53 shots on goal. Five of them slipped in: two by Noel Fleming before intermission, two by Jacquie Tinker, one in each half, and one by halfback Chris Hall.

On Monday, the team upped its record to 2-5 with a win over Wells College. Trish Bracket converted two penalty kicks to score and Jacquie Tinker used the same method to add a point. Noel Fleming chipped in two more to bring the final score to 5-0.

The Highlanders recorded their third straight victory on Wednesday, coming from a 1-0 deficit to capture the game, 3-1, from William Smith College.

Manager Janey Hautzinger was pleased with the players on and off the field. "All of my girls played an awesome game, but our bench deserves a lot of the credit for their encouragement and support throughout the game."

country team to a fourth place finish in the Binghamton Invitational last Friday.

McCullough ran the 3.1 mile course in 20:46. Carol Wyatt ranked next for Houghton, placing 24th in a time of 21:48. Other scorers for the Highlanders include Janet Russell (22:58) in 35th, Mary Alice Banker (23:26) in 38th, and Laurie Spinelli (23:40) in 40th.

Bloomsburg College edged host SUNY Binghamton for the team title 30-31, with Oswego placing third with 86 points. The Highlanders captured fourth over Delhi 122-124.

First Half Hopes Dashed

by Charles Beach

The Fredonia men's soccer team put away two goals in the last three minutes to defeat Houghton 3-1 last Saturday.

Jon Irwin tallied first for the Highlanders, beating the Fredonia goalie 7:30 into the game. This quieted the rowdy Fredonia homecoming crowd for a while, until the hosts scored ten minutes later.

Although Houghton seemed to dominate the first half, the score remained tied at intermission. The tide turned against Houghton during the last 45 minutes of the game. With

three minutes left on the clock, Fredonia scored. A minute-and-a-half later, the hosts added an insurance goal. Houghton's Ken Eckman had three saves in the net.

It was a successful day for Fredonia who out-shot Houghton 14-8, and a frustrating one for the Highlanders, who had a bad start when one of their vans broke down on the way to the game.

The loss drops Houghton's record to 4-2-1. They go into action tomorrow at 2 p.m. against Canisius before a Houghton homecoming crowd.

Volleyball Challenges Geneseo, Binghamton

by Ned Farnsworth

The Houghton women's volleyball team struggled despite strong game starts, dropping both sets in a home tri-match held last Saturday.

After losing to Geneseo, Binghamton challenged Houghton. The Highlanders scored a point and the visitors responded by riding past in a succession of good serves that gave them a 7-1 lead. It was a lead they kept, despite quick, strong spikes and blocks by Houghton. Binghamton won the first game 15-7.

Good blocks and saves earned Binghamton an early 7-2 lead in game two. Houghton grabbed eight points and shot ahead 10-7. The lead proved to be small, however, as Binghamton once again came out on top, 15-10.

Houghton's next opponent was Geneseo, and the Highlanders carried

a 3-1 lead under server Eileen Reed. The lead was extended to 5-2, but sharp Geneseo services tied the game and soon put them ahead 11-5. A Beth Markell block gave Houghton the serve, which captain Cindy Brenner used to bring the home team within two points of tying Geneseo. Highlanders went ahead 14-11, but lost the game 16-14 after a seesaw of services.

Brenner commented, "We play to defeat volleyball, not the other team."

Houghton climbed to a 9-0 lead in the second game before Geneseo even served. The visitors pulled no closer than within seven points until they scored a 13-point succession to sweep the series.

Observed Brenner, "We were very good at blocking, but we still have to work on our passes."



COMING UP...

SATURDAY 8

field hockey (Alumni) Home 9a.m.
men's soccer (Canisius) Home 2:00
men's JV soccer (Alumni) Home 9:30a.m.

MONDAY 10

volleyball (U.B./Niagara) Home 7:00

TUESDAY 11

field hockey (U.B.) Away 4:00

WEDNESDAY 12

volleyball (St. Bona/U.P.B.) Away 7:00
men's soccer (Binghamton) Away 4:00

THURSDAY 13

women's soccer (Buff. State) Home 4:00

INTRAMURALS

all records as of Saturday, Oct. 1

MEN'S SOCCER

4-0 Sea-Men	Dave Vautin
1-3 Accumulated Garbage	Peter Schultz
2-2-1 Roy's Boys	Dave Childs
0-4 Men at Play	Rich Rose
3-0-1 RAG	Peter Aldrich
2-2 Eisenhower's Generals	Scott Morgan

WOMEN'S SOCCER

"A" League	
won 2 Bug-Outs	Kim Russell
won 2 Landsharks	Cathy English
	Lisa Starks
won 1 Maniacs	Ruth Tumbleston
Second Effort	Andrez Norton
East's Beasts	Cathy Baker
"B" League	
won 1 Shock Treatment	Melissa Goodrich
	Elizabeth Forsberg
Pete's Pals	Brenda Hess
	Linda Hess
\$1.98 Blue Lt. Special	Syndy Humphrey
2nd New	Bonnie Sweeney

MEN'S FOOTBALL

4-0 Force Four	Russ Duttweiler
1-2 Oohrah	Allan Wing
1-2 Heavy Metal	Dave Horton
1-3 Gao Flyers	Dave Omdal

BLOOM COUNTY

by Berke Breathed



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THE WOODENSIDE

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and

Joanne Fagerstrom ('83)

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