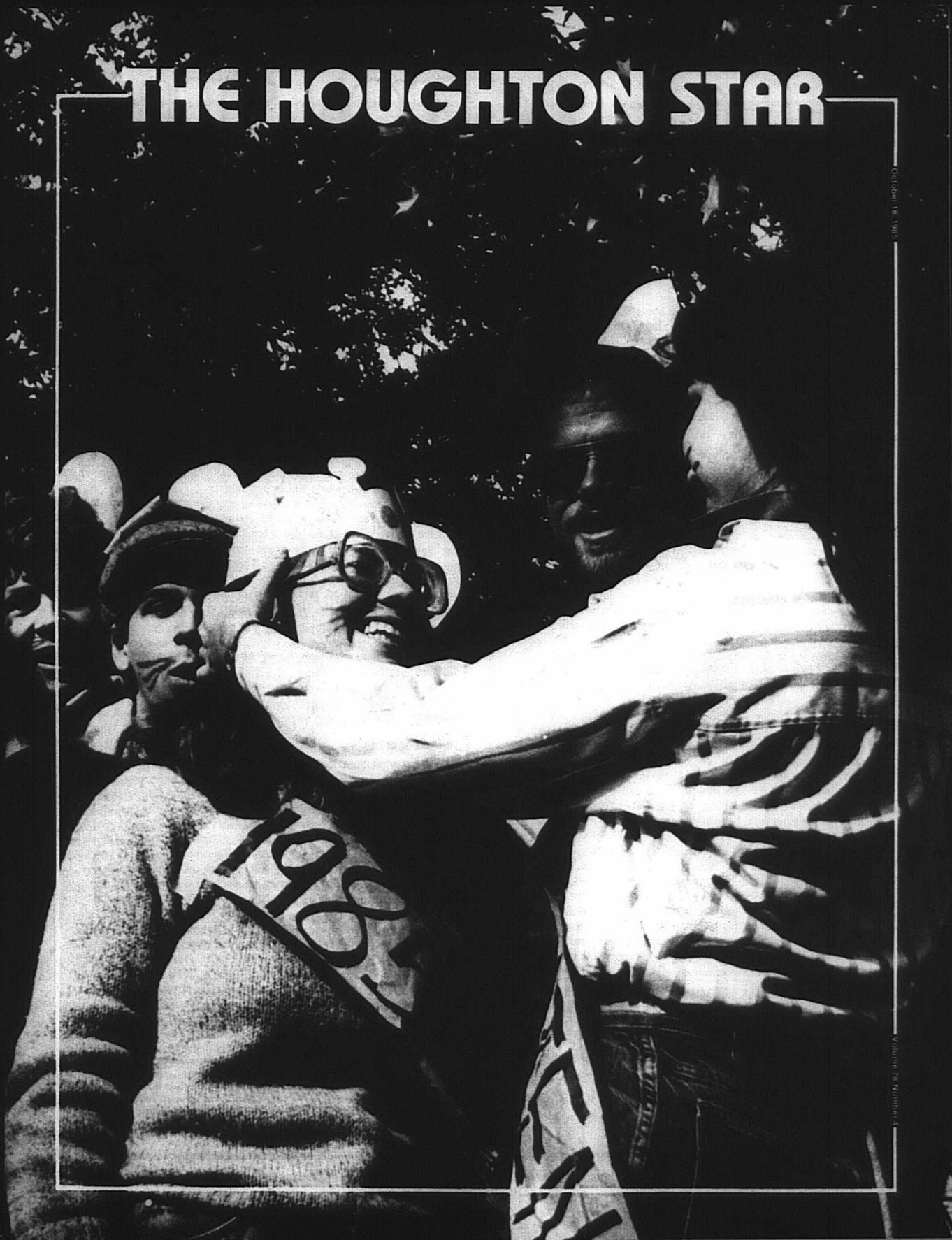


THE HOUGHTON STAR

October 16, 1985

Volume 26 Number 3



—THE HOUGHTON STAR—

The Pledge: Not As Important As We Might Think

To be sure, much too much has been said about The Statement of Community Responsibilities in the past few years, but for a change, the student body isn't the group doing the talking. The Student Development office, with brochures left on our dinner tables (they make lousy napkins and great airplanes), and chapel programs, has been doing most of the talking this year. Apparently, Student Development is interested in increasing awareness among the students about the nature of The Statement (alternative and more loving name for The Pledge—nomenclature fallen out of grace). The programs and information provided by Dean Danner's office were intended to clear up some false notions that students have about the purpose and place of The Statement in Houghton College.

But instead of clearing up misconceptions, the chapel programs, the second one in particular, only added to common confusions and dangerous ill-perceived ideas about the document of responsibilities.

I am referring mainly to the talk that Jamie Mullen gave in chapel on October 8. I mean Jamie no personal harm or libel, but for the son of a philosophy professor, he made some surprisingly grating logical errors. He also did much in his talk to counter what I think Student Development was trying to accomplish.

In speaking to the issue of why we need a Pledge—A Statement—Mullen cited some statistics in an effort to bring some of the immoral behavior on our campus into light. The first problem that I see in this type of appeal is that if one says that The Statement is a response to a need—a need of morality—he implicitly argues The Statement and our structured discipline on campus as an answer, a cure for immorality. I think that this is the very idea that Dean Danner would like to dispel. Rules and regulations do not and never have driven morality into men and never will. If law was enough, then God wasted a perfect and holy son on a salvation we didn't need.

Secondly, Mullen defeats his own first argument of The Statement as a necessary response to immorality on campus. His point reels around to hack itself apart when we notice that all the facts about the evils being committed here within our community have been committed by persons under the Statement. Is The Statement then a response to the sin that exists where the Statement is already in effect? This idea of a restrictive community agreement as a response/answer to immorality goes directly against the role that Student Development is trying to have understood. The rest of the chapel program hinged on the idea that we need to far transcend The Statement in our personal lives, and effectively de-emphasize it as a form of salvation via stricture. Perhaps Mr. Mullen didn't intend to say what I heard, but what I heard did more to aggravate misconception than it did to alleviate it.

Another place where I found that Mr. Mullen ran counter to the purposes of The Statement was in his constant emphasis on the prudential section adopted for the common good. Dean Danner spoke of his concern with the fact that this section of The Statement receives most of the attention. I heard Mr. Mullen stand up in chapel and do just that. The comments that he made upheld

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the popular notion that the prudential section is, for the most part, the most important and linked closely to our Christian lives.

The factor that usually adds most to this misconception is that the prudential measures are the only administratively enforceable portions of The Statement. Danner's efforts have been aimed at dispelling the fallacy of their ultimate importance, and yet Mullen's comments in chapel only tended to contribute to a heavy emphasis on the prudential section. His comments would influence us to somehow judge offenders of the prudential measures (don't, drink, smoke, or chew, and don't associate with those who do) more harshly than those who fail to meet the other standards outlined in The Statement. To regard those who violate the responsibilities adopted for the common good as more sinful than those who fail to love each other, speak with malice, or harbor jealousy is plainly unbiblical.

These are distinctions that we need to give thoughtful consideration. The way we view the structures set up for the spiritual atmosphere of Houghton will have a large effect on the type of spiritual goals we strive for. The Pledge—The Statement—must be transcended and given far less importance in the minds of people who are seeking God. This may sound like a contradiction. It isn't. We should view The Statement as nearly insignificant in our struggle for knowledge about God, and at the same time this view will be extremely important as a properly placed element in our spiritual priorities.

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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 the opinions and ideas expressed herein do not necessarily represent the views of the *Star* or of Houghton College or the editors. *The Star* encourages signed letters to the editors, however, the editors reserve the right to edit all contribution. All letters for inclusion must be submitted by 9:00 am Tuesday. *The Star* subscribes to the Washington Post Writer's Group and the Universal Press Syndicate.

Cover: Alumna Mary Putney coronates Mary Jo Roth as Queen Lounge Rat on the Music Department Homecoming Float.

BEYOND CANEADEA

by Holly Winters

Rome, October 13—The government of Prime Minister Bettino Craxi is struggling to limit the damage to its relationship with the United States by portraying its decision to release a Palestinian leader, against Washington's wishes, as necessary to avert a collapse of its ties with the Arab world.

There are strong indications that Italy feared a sharp outburst of Palestinian terrorism if it had handed over Mohammed Abbas, head of a faction of the Palestinian Liberation Front, to the United States.

The United States Ambassador, Maxwell M. Rabb, met with Foreign Minister Guillo Andreotti for more than two hours Monday. Emerging from the meeting, he said he had repeated the Reagan Administration's contention that the release of Mr. Abbas, also known as Abul Abbas, was "incomprehensible to the United States."

Mr. Rabb added that Washington would continue to press for the extradition of four Arab hijackers of the cruise ship *Achille Lauro*.

Italy's decision on October 11 to permit Mr. Abbas, whom the United States is seeking for purported complicity in the hijacking last week, to leave Rome for Yugoslavia brought sharp condemnation from the Reagan Administration.

Washington—The Reagan Administration plans to ask Congress for the legal authority to expand greatly the government's use of confidential tax data and give Federal agencies direct access to information about the private insurance coverage of anyone in the United States.

Under the proposal, the tax information would be used by the government to determine the eligibility of millions of people applying for such widely used Federal programs as guaranteed student loans and veterans' insurance.

The access to private insurance records would allow Federal agencies to make sure an individual was not eligible for privately financed insurance benefits before it paid a claim under such government programs as Medicare.

A Federal law, passed in 1976 after Congressional Watergate investigations revealed that President Nixon and others had improperly used individual's tax returns, established the broad principle that tax information should be confidential.

Johannesburg—The African National Congress, the most prominent of exiled groups fighting white rule in South Africa, said today that it was not yet ready to negotiate a peaceful settlement in this divided nation.

After meeting October 11 and 13 in Tusaka, the Zambian capital, with leaders of South Africa's white opposition, Alfred Nzo, the organization's secretary general told reporters, "The ANC does not consider that there has come into being a conducive climate to reach a negotiated resolution of the crisis."

A joint statement after the talks said both sides had agreed on "the urgent need to dismantle apartheid and establish a nonracial democratic society." The statement also called for the release of Nelson Mandela, the Congress' leader, who is incarcerated in Pollsmoor prison, near Cape Town.

The statement left the impression that the differences between the white Progressive Federal Party, led by Frederick van Zyl Slabbert, and representatives of the Congress seemed to be more over the way those aims should be achieved.

Brass Shoe Barn Reopens (again)

by Timothy Curry

A group of Houghton alumni and friends of Houghton College plans to purchase and re-open the former "Brass Unicorn" and even more former "Wooden Shoe" restaurant within the next year. The group, according to promoter Steve Babbit, Houghton alumnus and Rochester area real estate broker, plans to fill the "something missing from the College" by opening the "Houghton Alumni Inn" as a restaurant on the first floor and apartments for married students on the second. Babbit cherishes his memories of the site when he was a student and feels the college is missing the great environment and memorable experiences the Inn would provide.

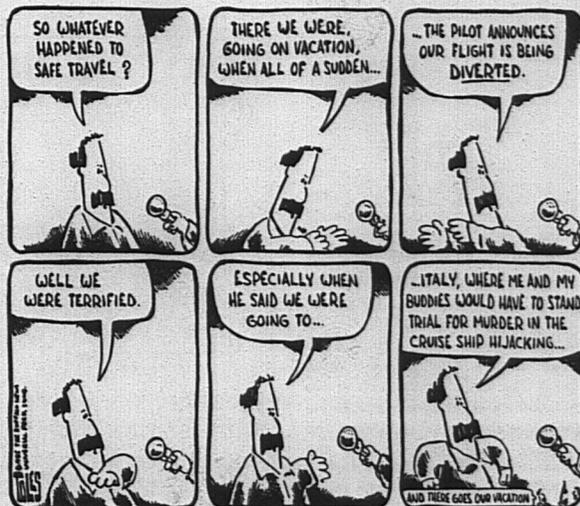
Babbit describes the restaurant as "a place to go when you want to get away from dining room food or just to take a walk and get some food in the evening." But Babbit stresses that the restaurant is not intended as a competitor for Pioneer, but as "a place to go for a change." Plans for the opening of the Inn are spec-

ulative, but the alumni group plans to open the restaurant by February 1 and the housing by the Fall semester of 1986.

The first floor will be renovated with the floor replaced, ceiling raised, and air conditioning installed. The second floor will be re-roofed and converted to housing for married students, featuring three one-bedroom apartments, each with separate utilities. The rear of the building will be renovated, offering another entrance and additional parking.

To be open seven days a week, the restaurant will employ cooks and day-to-day management from the community and employ students as busboys, waiters, waitresses, and dishwashers.

And after recovering most of the investment from the Inn's profits, the alumni investors will set aside a percentage of the profits to be placed in a scholarship fund for underfunded programs, special student needs, and miscellaneous projects.



by Mark Best

The Church at Island Pond is an "intentional Christian community" of about 300 members living in 14 households scattered throughout the town of Island Pond, Vermont (pop: app. 1300). The Church follows a simple, non-materialistic, community lifestyle, separated from the world (though not isolated or closed to it), believing this to be the proper and necessary response to the commands of the Bible. The Island Pond community has divorced itself from mainline Christianity, and, as the "true church," seeks to bring the kingdom of God into being on this earth.

Island Pond members have travelled to Houghton several times, three members having come last semester to speak to Prof. Rich Perkins' Sociology of Religion class. Since then both Rich Perkins and Paul Leavenworth of Student Development have visited Island Pond for a first hand view. The Houghton/Island Pond connections, however, is probably most notable in Israel and Eve Mann who are both former Houghton students and current members of the Church at Island Pond (see accompanying interview).

The Church was founded during the early Seventies by Albert and Marsha Spriggs who felt a burden for the street people of Chattanooga, Tennessee. The established church didn't want to help, and thus failed, in their eyes, to put the Gospel into action. They realized that to do the things commanded in the Gospel would require a communal living situation, and the first households were established. In 1978 the Church met people in Island Pond who shared the same vision and commitment, and the entire community, having grown to eight households, moved to New England. Since then, the founder whom the members consider an apostle, has founded similar churches in other US towns, Canada, and France.

Since its initial break with the institutional church, the Church has been labelled as a "cult," and has struggled with this stigma ever since. The Church has gained many friends in the village of Island Pond, but there are also those who would like to see it move somewhere else. The Church also continues to defy Vermont state laws demanding that its members send their children to public schools—home education being illegal. The Church gained its greatest notoriety in the eyes of the public during the summer of 1984 when the Vermont State Police raided the

Is There A Place For Island Pond?

Church's households and took all of their children into custody in Burlington. The charge was "child abuse," and the whole "kidnap" operation was found to be grossly unconstitutional. The children were released within hours and returned. According to Rich Perkins, "They're discipline is swift and harsh, by contemporary standards, but I didn't see any evidence of child abuse. Our kids should be so accepting of us, and so apparently happy."

The daily life of the Church is centered on a simple lifestyle, the members dressing plainly, and owning few personal possessions. They work five days a week in "household industries," including a print shop, a maple sugar refinery, a restaurant, a logging operation, and farming. They also do occasional services for non-Church community members.

Households are organized by "coordinators" who insure that relationships and household functions work well within the household, and chores are performed ably. These

household coordinators are appointed by a body of elders who make all the major decisions of the Church.

This body is apparently self-appointed, the elders being "called" according to their age, experience, and leadership abilities. There is no final authority for the Church, however—no major decisions are made by any one person or without discussion with those involved—no "surprise" decisions are sprung on the Church. The elders operate on a "servant-leader" model, and so must be humble in their conduct of office—each Church member is in submission to those in authority over him, while the elders themselves are in submission to the Church as a whole. Women, however, are explicitly subordinated to men, and symbolize this by keeping their heads covered by a scarf most of the time. A woman is "covered" by the authority of her husband, if she has one, and participates as a member on these terms (e.g. she can criticize

a man's conduct, but only if she is properly "covered." Single women do not therefore have the same prerogatives as married women). They use the standard Pauline references—interpreted literally—for their justification of these rules and structures. They regard Saturday as the Sabbath, and spend their time with their family and with visits to other households. On Sundays they have "celebration worship" in which they sing their own folk-hymns, dance, pray, and preach at each other for over three hours, then eat a meal together and pursue relaxing recreational activities. Their worship is a natural expression of their lives together, and symbolizes much of what they are seeking to accomplish—to live in joyful, loving submission to one another and to God according to the Gospel. They are pursuing the ideal of the original church.

This is appropriate, since they consider themselves to be the True Church, the one aspect of Island Pond with which most mainline Christians who are initially accepting of Island Pond have the most trouble. They see themselves as setting up the kingdom of God and exemplifying the fruits of that kingdom in ways in which Christianity has failed. Thus they are theologically compelled by the idea that these are the end times and that God is creating a people to be the Bride of Christ, who is returning soon. They see themselves as ushering in a new apostolic age—one that will be the beginning of the true kingdom of God.

This point of view tends to divide them from the rest of Christianity—to which they make no claims of belonging anyways, so it doesn't matter to them—making their sectarian separatism rather complete. They do, however, continually send out members on "walks" to spread the Gospel and seek new converts, which they see as synonymous. The Church is always open to visitors, and operates around a feeling of hospitality. They are open to anyone, and, as a result, many who are seeking the alternative lifestyle of a community like Island Pond, upon visiting decide to stay. Thus the Church continues to grow, seeking to build the Kingdom of God, and reap what they see as the fruits of that kingdom.

According to Paul Leavenworth, Island Pond is the "closest thing to the New Testament church that I've ever experienced but that doesn't mean they don't have their problems."

FOR NEW ENGLAND

ISSUE #4

ISLAND POND FREE PAPER

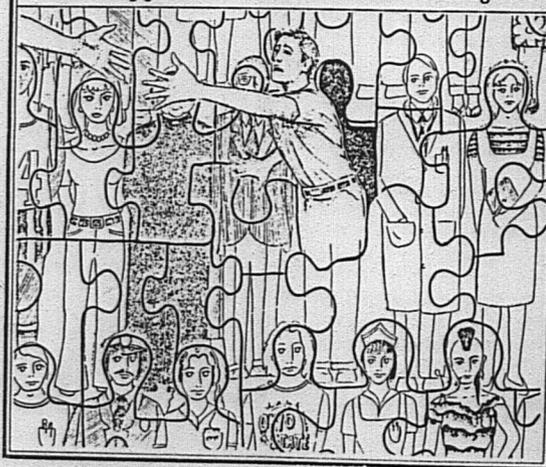
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SURVIVAL OF THE FITTEST
What Happens If You Don't Fit? See Page 30



Service Under Scrutiny

by Barb Pinto and
Tashna Hendriks

Has Servicemaster served the Houghton College community well?

Many complaints have been raised since Servicemaster signed a contract with Houghton College this year.

The two week hospitalization of Duane Tullar, the custodian for Shenawana and Gao dorms, did not aid in the transition.

Shenawana ARD Daryl Cross said, "The first two weeks were ridiculous." According to Cross and Shenawana resident Ron McGarvey, "Showers and hallways were not cleaned regularly, the lounges needed cleaning, and garbage was piling up in the halls. Shower curtains had to be replaced because of mildew."

There were three custodial students employed for 23 hours per week at this time. Cross explained, "They just couldn't do the job properly in that amount of time."

Since Tullar's return, the three student workers have been transferred to the Science building. Now Tullar, alone, is employed for 20 hours each week in Shenawana.

Tullar's absence also affected Gao RA Dave Christy said, "They knew last year that Duane (Tullar) was going to be out and they didn't have anyone for the beginning of the year." A few Gao RA's and non work-study students began cleaning the dorm on their own.

Last year Gao had at least one custodial worker per floor, this year the number has been cut. "I'm disappointed because there aren't enough workers to get the job done and there seems to be no checks and follow-ups on workers," said Christy.

Since Tullar's return, Gao RA Charlie Moore said, "It's been better than it was." Cross agrees, "The dorm is a lot cleaner. Surface cleaning is being done, but there isn't time for deep cleaning. The standard of last year still hasn't been met."

At East Hall, head housekeeper Rose Hotchkiss said that the job description she was given when she started the job in May called for 20 to 22 workers. Presently, she is working with a staff of 13. "This

means double the work for the girls," said Hotchkiss.

She points out, "They (Servicemaster) differ in the little things. They get the job done faster, but the quality is not as good."

Student employment has also been affected. Hotchkiss explains, "Work study is limited. More students want work study, but it's just not available."

Lambein's housekeeper of three years, Donna Fiegl, has handed in her resignation effective at the end of the month. "I like it here, but I feel like I can't do the work by myself and keep the standard up." Fiegl's staff has been cut in half this year. She says, "The extra responsibility (due to a decreased staff) was not included in my job description. I would not have taken the job if I'd known."

The complaints from Lambein residents are consistent with the other dorms: the lack of quality cleaning.

According to Fiegl, Servicemaster places limits on cleaning time. "I can't make things as clean as I'd

like to in the allotted time."

Former Lambein custodial worker Tammy Luke says that she was told at the end of last semester that she could continue cleaning this year. When she returned this semester she was informed the position was no longer available. Luke says, "I was really upset about it."

Students have expressed their initial dissatisfaction with Servicemaster. Shenawana resident Ron McGarvey drew up a petition signed by 100 of the 123 Shenawana residents indicating the need for improved custodial services in the dormitory.

Student Senate has authorized an ad hoc committee to investigate dorm conditions. The committee composed a letter recognizing Servicemaster's improvement, but suggesting areas that still need attention. This letter was sent to Servicemaster's Director of Environmental Services, Phil Behe, on Wednesday.

Behe did not have time to grant us an interview.

Woman on the Street

Jacqueline Anselm

What were your impressions of Homecoming?

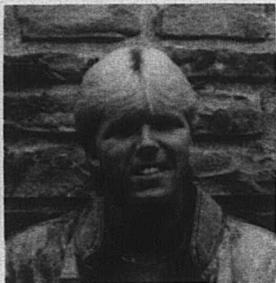


Pete Moughan Unconfused Freshman

"I want to know why we had a dance band at the banquet on Saturday evening."

Scott Ashworth Freshman

"I thought Homecoming was well organized and I enjoyed the movie 'Singing in the Rain' along with the Senate Spot."



Scott Olsen Nationalistic Norwegian Sophomore

"It is quite obvious that two Norwegians (Dionne Chandler & Dwight Sherland) planned such an awesome Homecoming. A demand for excellence is so typical of our Norwegians. Norway rules!



Tashna Hendriks An anxious-to-get-out-of-here Senior

"I don't do Homecoming, but I did like the joke about the melons."



Julie Roman Adjusting Freshman

"The Spot was good considering it was my first. But there were too many people on campus— my dorm was invaded by alumni."

Sharon Wittemann Adjusting Sophomore

"Homecoming...? Did that happen last weekend or the weekend before?" (Sharon is still adjusting.)

Island Pond Seeks To

Interview by Mark Best

On Monday, September 30, Israel and Eve Mann, former Houghton students and current members of the Church at Island Pond, returned to Houghton for a brief visit. The Star was there, and following are some of the questions asked, and the answers received.

Star: Why did you choose to join the Church at Island Pond?
Israel: Through the time we had been students here at Houghton—I graduated in 1983—we had become more and more interested in a simple obedience to the Scriptures. We were led up to a place where we felt empty even in Christianity, as much as we wanted to give ourselves to it, and as much as we were committed to Jesus Christ. Somehow we weren't getting from Christianity and the churches with which we had partaken the fulfillment we felt the Scriptures warranted—that a church according to Scripture would have every ministering gift that could meet the needs of the church as well as establish and edify the needs of the saints. It talks about that in Ephesians. We felt like that was lacking in every place we'd spent experiencing fellowship. We began to see it was more than just a specific group of people that had a problem in being that way. The whole philosophy of Christianity was that each specific local congregation was one gift to the body as a whole—the spiritual mystical body of Christ. I didn't have a great amount of peace in my spirit about that.

We were brought to a place when I graduated where we were at wit's end as to what to do, where to go. We hadn't done much exploring in communities in the areas that we were aware communities existed. From those we talked to who had been a part or explored communities, we felt that it wasn't going to be the answer to our quest. So we came to a place where we didn't feel like we could do anything—there wasn't anything offered to us that we were able to enter into. I proceeded to go and find a job, and just before I signed the contract, a friend who had been at Island Pond came and told us about it. We went up and we haven't left. We found what we had been searching for.

Star: What is the purpose of the Church at Island Pond? What is it seeking to achieve?

Israel: According to II Corinthians 5:14-15, "For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And He died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised."

We believe our life is a response to that—that we've received a gospel that calls us to give up everything in order to serve our Messiah, in order to be His servants, His disciples. Our goals were semi-materialistic,

"We have a vision for our women, too. Generally, our women are not involved in places where they have authority over men, but we feel that woman is the center of redemption."

although not to an extreme—we certainly felt radical about a simple lifestyle even before we heard of Island Pond—but we even gave up our own independent understanding as to how we as a family would follow Jesus Christ, and accepted the wisdom that was in the Church.

According to Ephesians, the reason that the church exists is to minister grace and edify every individual. Each individual isn't edified by himself and then becomes part of a church he is semi-involved with, but the church is really his guide and tutor in discipleship.

Eve: What we're trying to do up there is bring about the kingdom and demonstrate the kingdom by loving each other as we love ourselves. We hope through that to bring Messiah back to the earth and bring a close to this age.

Israel: The heart of what we're doing isn't the lifestyle we live, but the gospel we've received—and we desire to be simply and completely obedient to the gospel. We've heard a gospel that demands everything, and we're willing to give ourselves to it.

The community is merely a means by which we can attain the ideals provided by the Word, in which the Spirit is leading us. We wanted to find a way that we could best do that, the one we found wasn't so much an option—that we could do this if we felt called to it—but that is was an essential in order for us to become disciples of Messiah.

"There's no one in the Church who is ultimate authority and dictates to anyone, . . . We all check on another."

Star: What are the roles of women at Island Pond?

Eve: I wear this [handkerchief] on my head because it shows that I'm in submission to my husband and to our Father's government. A lot of people think that our women are down-trodden and second-class citizens because we make a statement when we wear a head covering. But it's not that way at all because our men aren't tyrants.

There is no set pattern—I can't tell you that all women work in the home, or that all women do this or that, because it depends on whatever your gifting is. You're free to work within your gifting. I am musically inclined, so I'm free to play in the band and dance—we do Israeli folk dancing in our worship. Other women who have gifts in teaching are free to go out of the household and teach or work in the bakery, the printshop or wherever they're needed. We aren't walked on.

Israel: We have a vision for our women too. Generally our women are not involved in places where they have authority over men, but we feel that woman is the center of redemption. There's something central about woman in restoring the race of man. Woman was the first to give in to the temptations of the Evil One, but she's now been afforded with the opportunity to cover and encompass a man in order that restoration can come.

I don't know if that can be understood, but in Jeremiah 31, it talks about a "new thing" that is happening on the earth—a woman will encompass a man. That isn't anything unusual except in the world where a woman has a real desire to seek her own way. If it's advantageous to her own purposes to get married, then she does so. Whatever relationship in the marriage is advantageous, she arrives at that, just as a man would in a business or anything.

We feel that a woman by being in submission to her husband will win her husband's heart and allow both to come into the order under the covering of Messiah. Our women aren't in any way thwarted or stopped from accomplishing what is in their heart to accomplish, but they are covered just like I am covered—I don't go off and do anything without checking with the people in authority over me. There's no one in the Church who is ultimate authority and dictates to anyone, but everyone is covered. We all check one another.

Eve: The Messiah, the man, and the woman—that's the chain. But it has to start somewhere, so it starts with the woman being submissive. That frees the man to be submissive to Messiah. But it has to start with the woman.

Even before we went to Island Pond, I had a desire for him to be the head. We didn't know what it meant, but when we got into the Church, we got revelation of what it means for the man to be the head and the woman to be the submissive wife. It's a great relief to know that anything I'm doing is covered.

s To Emulate Early Church

Star: *The foremost problem most "Mainline Christians" have with the Church at Island Pond is sectarianism. If Island Pond is the "true church," then what are its claims and where does that leave the rest of us?*

Israel: The claim of the Church is that the gospel is intended to bring forth the fruit of the kingdom, and we understand this fruit to be a life of obedience to Messiah word's, an obedience to the very fundamental things that He spoke concerning discipleship. It is a very central thing to us because most of us have come from a place where we've felt that the experience we've had with Christianity has't offered us fulfillment.

It brought us to a place where we didn't recognize authority in the groups with which we had been involved. The gospel we heard preached at Island Pond was a very simple gospel, saying you must give up all to be a disciple, which is what Messiah said. Luke 14 talks about what the fundamental requirements for being a disciple are. We don't feel that gospel is being preached in Christianity. The fruit of that gospel is that men give up their independence, their own lives, and take up the cross and follow Messiah. We see the fruit of that to be people coming together because they're looking for a common life, one that is under the direct coordination of the head, of Messiah.

There is truth to the claim that we are sectarian. We don't try to say we aren't— because we believe we are. We believe there is a very definite fruit that our Father is looking for in a people. He looked for it in the old covenant with Israel, and she never found it. What He was looking for was a people who would be separated apart, from the Gentiles, from the normal society, the functioning of the world in order that they would demonstrate His character to all nations. Today we see that the fulfillment

"Who knows what the Messiah is in Christianity? You go to different places, and he's a different thing in every place."

of that is in the Church— not in one location, not in one country— but in a people separated and called apart to demonstrate the character of the Father. We know that the character of the Father is not in disunity, like we find in Christianity. Who knows what the Messiah is in Christianity? You go to different places, and he's a different thing in every place. But we see the fruit of the kingdom as people coming together under a common vision, a common purpose, receiving one heart, one mind, and one way. In a way that can be demonstrated to the nations of the earth in this age. We feel that fruit is lacking in Christianity, and we've seen that fruit in Island Pond. We want to give ourselves to a place that is demonstrating the authority of Messiah in its power in producing fruit. We aren't afraid to call a tree bad if it is producing bad fruit. If Christianity isn't producing good fruit in the kingdom of the Messiah, then we aren't afraid to call it a bad tree.

We aren't saying anything about the individuals involved in Christianity. We were involved in Christianity— we were the most sincere of seekers— I really wanted to know my Creator, have a relationship with Him, receive life from Him. But I recognized that my involvement in the system wasn't allowing me the freedom to do that— to obey my conscience which was telling me to give up my life and be a head to my wife, which I had no desire to do. It was something in my conscience I knew I had to do, but I didn't know how to do it, nor had the desire to do it.

Star: *You use the term "Christianity" in a way I don't think most of our readers are familiar with.*

Israel: Probably not.

Star: *Would you explain this?*

Israel: The word "Christian" is only mentioned three times in Scripture. Two of those times the word is obviously used in a derogatory sense. The first time is when the disciples were first called Christians in Antioch, and that meaning is questionable— it may be a nice name or it may not be. (Acts 11:26)

"We feel like we've come apart and separated ourselves from a religion— Christianity— that has not produced the fruit of the kingdom."

When Paul was talking to King Agrippa in Acts 26:28, after he went through a long statement about the purpose of the Gospel, Agrippa replied, "In a short time you think to make me a Christian!" It wasn't like he was being convicted of his sins, but he was being swayed by the words Paul was using, because Paul had been anointed by the Holy Spirit to speak at that time. Another verse refers to Christianity as a sect spoken against everywhere.

We don't consider ourselves as a part of Christianity, nor do we consider ourselves Christians in any sense of the term. Nor are we "true Christians" or "more devoted Christians" or any of those things that people like to call us. We feel like we've come apart and separated ourselves from a religion—Christianity—that has not produced the fruit of the kingdom. There are still divisions, arguments, wars over different Christian views—we feel that's definitely not the fruit of the kingdom. Because we've seen that as being a bad tree, we aren't afraid to escape from that and enter into the "new thing" that Jeremiah was talking about that's happening on the earth.

We didn't start out as a church with these ideas. We didn't come together and say Christianity is absurd so we're not going to be a part of it. We came together (fourteen years ago) as Christians who eventually realized they were a church. They were living together because of the Gospel they'd received, not as a more devoted option to the Gospel. We've received revelation about judging the bad fruit we see. Again, this is a judgement of a system, not of individuals.

I Corinthians 6:14-7:1 is foundational to our existence and the reason that we recognize the things we do about the social system and then the church. We feel Christianity has compromised with all the things that they were called to be separated from in the first three verses. Christians bind themselves together in businesses, in almost any area of life, with unbelievers.

Christianity hasn't lived up to that sectarianism, that separation from a society that's obviously impure (Acts 2:40). We are cutting ourselves off from a society which is not bringing forth the purpose of the Creator, and entering into one that is bringing truth. We don't desire to be separated from people who truly have a heart to follow the Creator, to love Yahweh with all their heart, soul, mind, and strength, and love their neighbors as themselves. That's the heart we have, and there are people on earth with that heart. Those are the people we want to reach. Those are the people to whom we want to say, "Come and see what we have to offer. Come and see the fruit of the kingdom."

HOMECOM



Doug Allen displays surprising strength as he staples the E to the Lounge Float.



Grim determination can be seen on the faces of these Lounge Rats as they ready their magazine rack.



The Lounge Float, fully equipped with drinking fountain, telephone, and *Grove's Dictionary of Music*, poses before the big parade.



Sports Editor Joan Robertsen w

COMING '85



The 1985 lot showed us you really *can* return to Houghton and crash the parade.



Sultan Billy Clark and his consort Patty Holy pose under a streetlight in their Arab garb.



Editor Joan Robertsen waves from one of the firetrucks



Buffalo Campus shows off its urban diversity in the "Big Apple" Float. This year they even *placed*.

Bravo!

Dear Gerry and Craig,

Keep up the good work. I greatly enjoy your abstract, pastoral, yet still informative attitude! The best Houghton Star I've seen in three years.

Thank ewe very much,
Paul Andrew Allen

Udderly Disgusted

Dear Craig and Gerry,

After graduating from Houghton last May and moving on to graduate study at Indiana University I realized I would miss the fine Christian viewpoint of the Houghton Star if I didn't subscribe. I got the first issue in the mail the other day and I have to say I'm outraged.

I expected that the Star would change a bit in the transition to a new set of editors; that's only normal. I never thought, though, that the Star would stoop as low as it did in the first issue of this year. I'm not talking about the inane letters to the editor, I expected those. I'm not talking about the classifieds on the back page either. They weren't all that bad—you should see the ones at IU.

It's that cow on the cover. You state that "the cow is a very noble

animal." Oh really? Every cow I've met has been dirty, smelled bad, and had flies hovering around it.

That isn't the worst part. Don't you realize that the cow is the symbol for the Hindu religion? I'm appalled that a supposedly "Christian" newspaper would choose the cow as its symbol. The cow is inconsistent with the message of the Star—down right sinful as I see it—and you should be closed down until you find a good, wholesome, Christian symbol for your paper.

I knew the Star would change, but you've gone too far. Have you no morals? Please cancel my subscription.

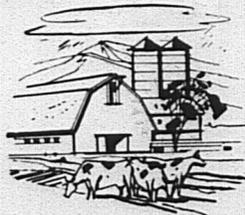
Praying for your salvation,
Jeff Kushkowski '85
Bloomington, Indiana

Operatic Innuendos

Dear Craig and Gerry,

I'm confused. On Friday, September 27th, I read in the Houghton Star that the LaDine—Gettman letters and the Havenwood House advertisements were wrong because they were overtly sexual, mocked proper sexual relationships, and, in general, were of a "Porky's" mentality."

Yet, on Friday, October 11th, I attended "The Marriage of Figaro" which has its storyline/plot built around the "fact" that Count Almaviva wants to reinstate old feudal rights so that he may "claim the privilege of the first night when a



servant girl married." Since this was an Artist Series concert, I assume it was college-approved.

Could someone please explain how there can be such a great moral difference between "immature attitudes towards sexuality" and intended adultery that the one results in an editors' explanation/apology while the other is loudly applauded?

Oh, I do understand that in "Figaro," the references to sexual immorality were well couched and "in good taste" (as one member of the audience noted). But does that change the concept behind the phrases?

Frankly, I wasn't offended by either of the "incidents," but the seeming inconsistency does bother me.

Sarah E. Howard

Don't Blame Big Al

Dear Editors,

Having made a commentary in the last Star, I find it necessary to clarify my opinion regarding the checking of ID cards in the cafeteria.

I feel that the brunt of the criticism has unfairly fallen on the shoulders of Big Al. True, he is the administrator responsible for implementing the changes in policy, he is not however the cause of the problem. Faced with tremendous losses of food in the cafeteria, he had to act in some way to stem them, and I'm sure the pressure on him was great to do so. In the short time I've had to get to know him, I've seen him consistently as an advocate of students on this

campus. I doubt very much that he took the decision lightly.

As an administrator, he may have made a mistake, however. Not having access to the financial records of Pioneer Foods, I cannot judge whether or not this new system is affecting a change in the losses or not. I have my doubts. I have heard of it being breeched, and have done so myself this week, having forgotten my card. My point being that if I could do it, so could someone not on the board plan. My conscience is clear, I've paid for my food and when I've had guests, I've paid for theirs as well.

Whether or not money is actually being saved by this plan is irrelevant to my assertion. The cost somehow left out of the cost-benefit equation (perhaps because it is not easily calculable) is the cost incurred as a result of a change in morale on this campus. The system, for many years, has been based on trust, and unless we're willing to accept a very regimented security system, must continue to be based on trust. We seem now at once to be saying that we should, and should not trust each other. Too bad!

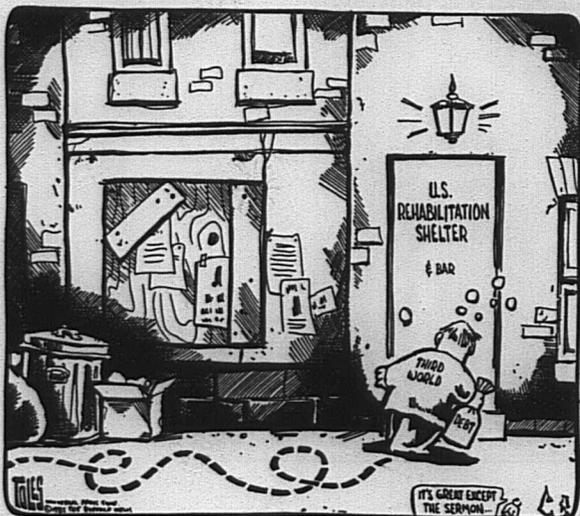
Too bad we have jerks on this campus who take advantage of the trust given them by the majority of students here and by the administration. Some even take pride in doing so! Some take lightly the cost of one extra meal, especially in light of the other losses in the food distribution system. It adds up though when fifty students are thinking this way.

We can address the problem in two ways. We can turn our ID card into an internal passport without which we cannot function, OR we can encourage each other not to abuse our trust in each other. IT'S OUR CHOICE! If we choose the former we will all be very unhappy, and somehow I don't think there ever would be enough checkers. If we choose the latter we must take the responsibility of acting honestly and furthermore, of encouraging honesty in those around us. A day may come when our word will be good enough.

Sincerely,
Yuri Hreshchshyn

"If you are mediocre and you grovel, you shall succeed."

**Le Marriage de Figaro
Act III Scene 3**



What Substance?

To the Editors:

From my initial exposure to the *Star*, I can positively comment that much of the writing has been quite lively and "stylish." At times, however, I wonder about substance. . . A case in point is Bryan Vosseler's article on "Relationships."

As a specialist in U.S. foreign policy, I disagree with his presentation of the facts of U.S. relations with Nicaragua. I do not accept the implied analogy that Nicaragua under Samozá acted as a subservient child to the United States. Samuel P. Huntington is far closer to the mark in insisting that it was the lack of U.S. influence and attention, while preoccupied with three major

wars, that allowed Latin autocrats such as Samozá to consolidate their harsh control. As early as 1974, the U.S. consciously endeavored to disengage itself from the Samozá government.

Contrary to the standard view that the U.S. drove the Sandinistas into the arms of the Soviets, the Sandinista takeover on July 19, 1979 was not automatically opposed by the U.S. In fact, for the first two years, the U.S. government was the most important source of food aid to the Sandinista government. Assistance over the period was valued at \$120 million, including 100,000 tons of food. President Carter quite plainly was trying to build a new relationship with what he hoped would be a positive example of change in the region. Lawrence E. Harrison, Carter's Director of the USAID in Nicaragua, contends that the effort failed principally "because the Sandinistas could not live with a positive image of the U.S. government. . . And many

in the United States cheered them on."

The last point is of particular concern. Why is it that certain citizens, evangelicals included, are automatically willing to disregard any presentation of the issue by American government officials, whether Democrat or Republican, in favor of the slogans of the latest Sandinista spokesman?

I am reminded of an ironic 1982 incident at Harvard in which a retired Harrison spoke at a gathering with Francisco Fiallos, then Nicaraguan Ambassador to the U.S.

Harrison was booed and jeered. Fiallos was given a hero's welcome. One week later, Fiallos defected. . .

I have yet to make up my mind about Central American interests, dilemmas, threats, and appropriate responses. Yet when Mr. Vosseler complains that he had "never before seen a country that had been so controlled by another nation," I am quite willing to ask which nation today is doing the controlling?

W. Scott Harrop
Assistant Professor
Political Science

+ / - Grading: Mostly A Minus

Arbitrary: determined by whim or impulse not by reason or law, based on or subject to individual judgement or discretion. This definition is explicative of the basis for which grades at Houghton will be determined in the coming semester.

A short while ago, most will recall that a group of students proposed a new grading system with the intention that this new system would better show a student's actual achievement. Last week the proposed system was voted on by the faculty and approved. The system will be instituted this semester.

Under the new system an A is 97-100 worth 4.0 quality points. An A-, however, is 94-96 and worth 3.6 quality points. Ouch! In all actuality the grading system has not changed, except that Albert Einstein would have had trouble getting an A in physics. The remaining grading is as follows: B-, B, and B+ will be from 85-93; C-, C, C+ will be from 73-84, and a D-, D, D+ will be from 65-72. You may use your imagination to calculate the grade for and F.

The requirements for major and minor grades are synonymous with the old system. A passing grade for a major course is a C-. The average GPA for a major/minor is still a 2.0.

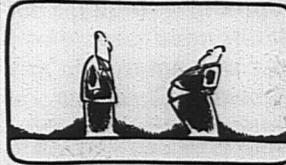
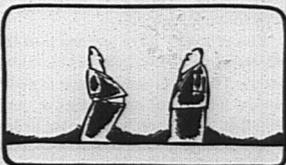
It is not that I suggest that the professors at Houghton would be capricious in their determination of a grade, but I would say that there are going to be fewer 4.0 students in existence at Houghton. It was hard enough when the standards for achieving an A were 94-100. Now there are three points to a solid A. If the individual professors use the same criteria for determining an A grade as before, the chances of receiving a solid A for your work is next to impossible.

Welcome to the new grading system? Along with the new grading system, the words obsequious, fawning, and servile should be added to each student's vocabulary. Will we dare to ask such questions as "may I wash your car, Professor?"

All in all some will reap and some will sow—tears that is. Ostensibly those who are at a 94 average will lose out. Respectively, those who are at a 93 area will gain. One thing that is for certain is that those who indeed earn A's have achieved an academic excellence. Subsequently it will be a mite harder to make the Dean's list or to achieve a magna or summa degree.

In the words of the adage, it might have been better to have looked before we had leapt.

William H. Bentley



Six Blind Mice

Dearest Gerry (and J. Craig),

I'm back. At the Homecoming senate spot the letter of mine you guys printed in your second issue was satirized by what I was told "six biology majors" (I was not present to enjoy their performance). My letter expressed my disgust over the personal ads placed in the first issue. They also ripped on another letter that was written by Dean Massey of the Buffalo Campus. I understand their song was quite funny (their defense being sung to Billy Joel's "For the Longest Time"). In rebuttal I would appreciate it if you guys could relay my reply to the tune of "Three Blind Mice". Thanks.

Six blind bio majors.

Six blind bio majors.

See how they sing.

See how they sin (oops, maybe I mean sing).

They sing to cover up their guilt.

They defend themselves in a pop song,

only because they refuse to admit that they're wrong.

Six blind bio majors.

Six blind bio majors.

Regards,

Giocchino Urso

P.S. If my health is to be in their hands in the future I'd rather be a Christian Scientist.

Name Please

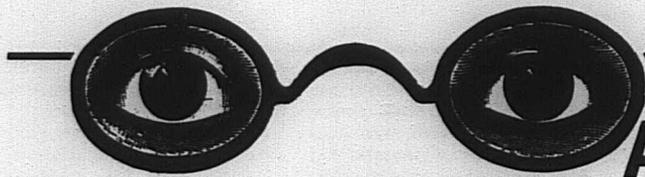
Dearest Anonymous

Find yourself a name or else we can't print your letters. Names make all the difference in the world.

Moo,

Craig and Gerry

Editors



A WORLD VIEW:

Not Necessarily The View From Here

Parochialism, closed-mindedness, narrow-mindedness: These words look like they are taken straight out of *Roget's Thesaurus*. That's hardly a description of the attitude which permeates a Christian liberal arts community. Sadly, this is the consensus of not a few people who have come from beyond the culture of Western New York State, and that of the Protestant, middle-class, white, America, to this school that is so serenely nestled in the quaint little town, Houghton.

You probably have noticed that there is a nice little path that cuts across the quad, or at least you should have heard the deans talk about it last Saturday. That path reminds me of two things, rather unrelated, yet somewhat so: the Scriptural admonition of our Lord to walk the narrow way, and the fact that the human being hates to do things different.

Before I came to Houghton, I thought all Americans were very well-informed people . . . when I came to Houghton, I was amazed to see how little world-orientated American Christians are.

It speaks to me of how a Christian must live his life in this world: walk the narrow way in a world where there are seemingly no limits. In a world where the prevalent philosophy is "if it feels good, do it" the Christian is admonished "to walk in a manner worthy of the Lord, to please Him in all respects," in short, to walk the narrow way. It also speaks to me about one perennial trait of the human animal: there is nothing so good as doing things the old-fashioned way. Has it ever occurred to you that the path across the quad is only possible if each of us who takes that shorter route from Luckey to the Campus Center walks on the same spot (well, . . . roughly, anyway) over and over again? Doesn't this tell us something about our being creatures of habit? Even people like me are creatures of habit: each time I cut across the quad, I make sure I do not take the same route: I meander from one side of the path to the other.

What has the path across the quad got to do with what I started to talk about? It is this: some of us have apparently, perhaps unbeknownst to ourselves, created a different sort of narrow way to traverse on: a kind of narrow way of thinking. It is sad, but true that the prevalent atmosphere here at Houghton is restricted.

Before I came to Houghton, I thought all Americans were very well-informed people, caring, compassionate, and very much in the forefront of world situations and issues. After all, from where I come the Americans always appear on the media, speaking out on one issue or the other. The Americans I met, either missionaries or otherwise, seemed to confirm my picture of Americans. However, when I came to Houghton, I was amazed to see how little world-orientated American Christians are; at least those of the Houghton College variety appear to be so.

I am not alone in this observation. According to one student from another culture, "very few people (here at Houghton) have the intellectual interest in areas which do not directly concern them." Another student was led to conclude from her experience here at Houghton, that "generally Americans are the least international people. I mean, they just don't know anything about the world outside New York State, or conservative Protestant circles."

In case some of you are ready to scream your heads off at this no-good name-calling accuser-of-the-brethren, let me make one thing clear: I do not stand aside and point my finger. Neither am I speaking out against certain individuals. I am addressing the general atmosphere and attitude of the community. Please do not get me wrong—I am proud to be a Houghton student. I see, however, that we are in danger of not being able to face up to our task in today's world as disciples of our Lord, shining lamps and savory salt, if we do not do something about this apathetic attitude of ours. It is true

that the Lord called us to walk the narrow way, but I do not think He called us to be narrow-minded. We need to get out of our comfortable habitual way of doing things, and begin to see that there is a whole wide world outside of classes, grades, Houghton, and even the kind of Christianity that we have grown fond of.

The world is becoming smaller, and sooner or later, one has to accept that it is indeed going to be a global village. We are going to have to find out that there is more than one way to enjoy a hearty meal of chicken, or that there is more to beef than hamburgers and T-bone steaks. On a more serious vein, we have to realize that as Christians, we are called to impact the world with the power of God's love and the message of the Gospel. How can we do this, if we do not choose to get involved in a world where there are so many crying out in pain and suffering? We can no longer avoid the needy by walking on the other side of the road. Soon, the road will be so full of the injured, that wherever we walk, there will be someone crying out for help.

How can we be more open to the world around us? Admittedly, it is difficult since we are so far removed from the "real world." That, perhaps is all the more reason for us to stir ourselves and motivate us to be more open and sensitive to what is happening outside of our cosy surroundings.

One practical way of doing this is to devote a chapel a week to the discussion of a pertinent issue about the things that are going on in the world. It would be a kind of weekly current issues day: this would encourage students on our campus to think beyond the classrooms and the chapel. This will also do away with the pathetic lack of attendance when CID comes around, absences sometimes caused more by the urgency of getting that paper done, or catching up with the reading than the lack of interest in the particular issue. Sometimes, though, it well may have been a lack of interest, and this is where a weekly mini-CID will help to meet the different interests of 1300 very different individuals.

Such chapel services could be held in many different forms, and can be adapted to suit the topic(s) under discussion. By facing real life situations and issues together as an academic community sensitive to the Lord and His world, we would be better equipped as His disciples in this increasingly complex world.

I hope we can see that there is more to the world than the White Anglo-Saxon Protestant sub-culture and the conservative Evangelical milieu that we are so used to . . .

Another way to increase world awareness and promote discussion is through the means of the *Star*. Perhaps, the editors could help to promote a forum for discussion by suggesting topics or current issues that students could write to offer their perspectives or opinion. In this way, we can perhaps sharpen our Christian vision of the world.

The above are merely suggestions; there are many other things we can do to be, as one author puts it, "world Christians." I have only briefly hinted at the basic element that is needed before anything could be done: a fundamental change in attitude. It has a lot to do with what we consider to be important in life. I hope we can see that there is more to the world than the White Anglo-Saxon Protestant sub-culture and the conservative evangelical milieu that we are so used to; that there are more than one way of doing things; that when East meets West, East does not necessarily need to become West; that East does not need to always learn from the West; especially that it is not necessary that "pagan" must always become "Christian;" that only the "Christian" way is the real thing. Sometimes, Christians can learn something from the "barbarians," too. It all depends, as I mentioned, on our frame of mind. The ball is now over in your court.

Richard Phan

Take Your Pick: Grad and Seminary Day

by Sue Nelson, Career Development

Choosing a graduate school or seminary is a major decision. It can also be a bit unpleasant when you must search for a school on your own. To help you make that decision, the Career Development and Counseling Center will be bringing the graduate schools and seminaries to you on Thursday, October 24 in the Campus Center Lounge.

Graduate School and Seminary Day offers you an excellent opportunity to meet people representing different schools, to ask questions about admission requirements, financial aid, special programs, etc. or just to pick up brochures for future reference.

Here is a list of some of the schools that will be represented:

Wheaton College

Wheaton, Illinois

Representative: Don Martin

Programs in Communications, Counseling Psychology, Educational Ministries, Interdisciplinary Studies, Missions/Intercultural, and Theological Studies.

Drew University

Madison, New Jersey

Representative: Ms. Mary Kaiser

Programs in Biblical Studies, Near Eastern Archaeology, Theological and Religious Studies, Religion and Society, The 19th Century Studies, Formation of Modern Culture, English Literature, Political Science, and Liturgical Studies.

Syracuse University

Syracuse, New York

Representative: Kay Moore

Theological Seminary of the Reformed Episcopal Church

Philadelphia, Pennsylvania

Representative: William Holiman

Methodist Theological Seminary in Ohio

Representative: Henry Stringer

Programs in Master of Divinity, Christian Education, Liturgical Arts, Doctor of Ministry, Theological Studies.

SUNY Geneseo

Geneseo, New York

Representative: Douglas Harke

Programs in Biology, Psychology, Audiology, Speech Pathology, Elementary and Secondary Education, Special Education, Education of the Deaf and Education of the Blind.

Ashland Theological Seminary

Ashland, Ohio

Representative: Tom Brohm

Programs in Biblical, Theological and Historical Studies, Christian Education, Pastoral Ministries, and Pastoral Psychology and Counseling.

Eastern Baptist Theological Seminary

Philadelphia, Pennsylvania

Representative: Stephen Hutchison

Programs in Religion, Divinity, Joint Masters of Divinity and Master of Social Work, Pastoral and Mission Studies, Ministry to Marriage and Family.

SUNY Buffalo

Buffalo, New York

Representative: Marjorie Allshouse

Fuller Theological Seminary

Pasadena, California

Fuller has three graduate schools: Theology, Psychology, and World Mission. The School of Theology has concentrations in Christian Formation and Discipleship, Marriage and Family, Cross-Cultural Studies, Youth Ministry, Family Pastoral Care and Counseling and General Pastoral Ministry. The

School of World Mission emphasizes Church Growth, Missiology and Cross-Cultural Studies. The School of Psychology offers the Ph.D in Clinical Psychology, with the unique emphasis of integration of Theology and Psychology.

Eastern College

St. Davids, Pennsylvania

Representative: Marta Hoffman

Program in Business Administration with concentrations in Marketing, Finance, Human Resource Management, Christian Business Ethics, Health Administration, Economic Development, and a combination: MBA/Masters of Divinity or MBA/Masters of Arts and Religion.

Alliance Theological Seminary

Nyack College, Nyack, New York

Representative: Marjorie Cline

Programs in North American Ministries and Cross-Cultural Missions, Professional Studies, and Master of Divinity.

Trinity Divinity School

Deerfield, Illinois

Representative: Joe Hassey

Alfred University

Alfred, New York

Representative: Dr. Jim Curl

Programs in Professional Studies, Science in Education, Science, Industrial Engineering, Fine Arts, Philosophy, and Arts.

Psychological Studies Institute

Atlanta, Georgia

Christian Institute to study psychology.

Evangelical School of Theology

Myerstown, Pennsylvania

Representative: Mike True

Offers a Master of Divinity and Master of Arts in Religion. Specializations in Counseling, Christian Education, Missions, Archaeology, Biblical Studies, Theological Studies, and Historical Studies. Biblical Archaeology collection with over 300 ancient artifacts covering every book in the Bible.

Canisius College

Buffalo, New York

Representative: Dr. John Demerely

Offers and M.S. in Instructional Computing

Rochester Institute of Technology

Rochester, New York

Representative: Kelly Outermans

Lancaster Theological Seminary

Lancaster, Pennsylvania

Representative: Ray Morris

Reformed Episcopal Seminary

Philadelphia, Pennsylvania

Representative: Reverend Niel Bech

Offers ministerial training emphasizing: Biblical Languages (Greek and Hebrew), Systematic Theology, Ethics, Practical Theology, Apologetics, and English Bible.

Bethel Theological Seminary

St. Paul, Minnesota

Representative: Louie Rudin

Programs in Christian Education, Christian Education with Youth Ministries Concentration, Theological Studies, Theological Studies with Missions Concentration, Divinity, Divinity with Christian Education Concentration, and Divinity with Missions Concentration.

Women Comeback

by Joan Robertsen
and Prashula Patel

The women's Varsity soccer team lost to Buffalo State 2-4 last Thursday, October 10.

The game was tied at 2-2 for most of the second half. The Lady Highlanders played aggressively and the defense excelled. It appeared that the game would go into overtime. However, with only one minute left on the clock, Buffalo managed to score 2 goals.

Keeper Deb Jalovick played well, defending a total of 15 shots on goal. The two scores by the Houghton team were made by Senior Lynne Conover

and Junior Judy Gale. Both these goals were assisted by Freshman Kelli Lies. Houghton had a total of 20 shots on their opponent's goal.

On October 15, the women's team trounced Daemen, at Daemen, 6-1. Goals were made by Lynne Conover, Noel Flemming, and Judy Gale, each scoring twice.

The Lady Highlanders play their final home games on October 24 against Roberts Wesleyan College, and on October 25 against Wells College. The women's soccer record stands at 5-8-1.



Men Make Niagara Fall

by Joan Robertsen
and Prashula Patel

On Wednesday, October 14, the Men's Soccer team hosted Niagara College, and added another win to their record.

It wasn't until the middle of the second half that Brian Thompson, assisted by Doug May, scored the men's winning goal. The defense played tough, preserving the 1-0 score.

Wednesday's game marked the sixth shut out for Houghton, and can be attributed to the aggressive defense and keeper Tim Kangas.

Disappointment came during homecoming for the men's varsity soccer team, when they lost to

Alfred University 0-1.

Though the two teams appeared evenly matched, Alfred got the edge with less than one minute of play left, and scored. Net minder, Tim Kangas played a superior game, upsetting the over eager Alfred team. Houghton had made 20 shots at the goal.

On Monday, the men traveled to Nazareth College and were defeated 0-2. According to freshman varsity player Brad Bosshard, "they [Nazareth] capitalized on our mistakes and we didn't capitalize on theirs!" Keeper Tim Kangas was unable to play and was replaced by freshman Jon Retz who did a fine job.



Thompson dodges the opponent while teammate Derek May looks on.

All in a Week's Work

by Amy Brooks

The volleyball team has been extremely busy, playing nine matches within a seven day period this month.

They began by traveling to Roberts Wesleyan on October 3, to meet Roberts and Elmira. The first match with Elmira went very well, with the Lady Highlanders triumphing 15-7, 15-9. Crystal Climenhaga set and served exceptionally well.

The second match was against Roberts. Michelle Taylor served 7 points in the first game, including the game point, to lead the team to a 16-14 victory. The Highlanders dropped the second game 11-15, but recovered to win the match 15-11. Beth Markell served the last 5 points in the final game.

On Saturday, October 5, the team traveled to the University of Buffalo for an invitational tournament, where they played a total of 5 matches. The first match was against Niagara College. Virnna Vidaurri, injured during warm-ups was unable to play for the rest of the day; however Diana Bandy came in and did a fine job for the Highlanders. The team won the match 15-8, 10-15, 15-3. Crystal Climenhaga served a total of 8 points in the last game.

Next the team played Canisius College, who they defeated in the first two games 15-12, 16-14.

The Lady Highlanders then played St. John Fisher College. Freshman

Chris Neidek served 10 points in the first game which they won 15-11. The team was elowed down by Fisher in the next two games, 7-15, 7-15.

St. Bonaventure was the last match of the day. The women again started out strong, winning 15-6, but dropped the second game 13-15, and the last game 8-15.

Reading Day found the team traveling to St. Bonaventure for a tri-match with Jamestown Community College and St. Bonaventure. Eileen Reed was strong in the first game with JCC, serving for 8 points. JCC stopped the Highlanders in the second game, 7-15. The team came back however, to win a fast third game, 15-5.

Houghton then played St. Bonaventure in the most exciting and intense match of the season. The team lost the first game 11-5, but came back strong in the second game, winning 15-11. Laura Trasher and Virnna Vidaurri led the team with numerous good spikes. In the deciding game of the match, the Highlanders were down 1-8 before they rallied and finally caught up, 13-14. The team then played hard to hold St. Bonaventure, but were unsuccessful despite their excellent effort.

On October 9 the women traveled to Keuka College for a single match with Keuka which resulted in victory, 15-9, 12-15, 15-3, 15-11. The Highlanders record now stands 16-6.

Running at Top Speed

by Ned Farnsworth

The male Highlanders travelled to Westminster College in Pennsylvania last weekend, to vie for the NAIA District 18 cross country championship. Although they did not grab the team trophy, Houghton finished third in a field of five.

Geneva topped the field, with their top five runners taking second through fifth places and also tenth for a total of 24 points. Westminster, led by Wayne Staats' victory in 26:19, fought well, falling behind by only six points. Houghton finished third with 88 points, with St. Vincent trailing them by fifteen. Roberts Wesleyan forfeited by not running a

complete squad.

Hobie Beedon led Houghton's purple pack covering the five-mile course in 28:13 for twelfth place. Dave Wingard, Houghton's second runner, took sixteenth place with 28:37, while an improving Randy Duttweiler crossed the line only a minute and a few seconds later (29:41). Lyle Seaman, who ran with teammates John Monroe and Ned Farnsworth the first three miles, ended up a place behind Duttweiler, running 30:28 for twentieth. Monroe ran his race in 30:42, just 14 seconds shy of Seaman's mark. Displacers Farnsworth and John Edwards finished a strong 22 and 24, Farnsworth in 30:53 and Edwards in 31:53. Tim Paulding rounded out Houghton's squad with a 33:24.

The team's next meet is next Saturday, October 26, 1985. Houghton will be hosting the NCCAA District Championship Meet.

Another Notch on the Victory Stick

by Joan Robertsen and Prashula Patel

The women's field hockey team played Mansfield University at home on October 14. The Mansfield team proved to be more aggressive than what the Highlanders are used to playing and therefore, Houghton lost 1-2. The lone goal was scored in the second half by Ndunge Kiiti.

On October 1, the women traveled to Brockport to play two teams, Slippery Rock State College and Wells College. Slippery Rock turned out to be good competition and Houghton lost 6-1, with Amy Foster scoring for the Highlanders. However, the women recovered from

their loss and beat Wells 7-0. Goals were made by Patsy Cuillo, Ndunge Kiiti, Becca Meighan and Barb Felder.

On October 8, the women played University of Buffalo at Buffalo. The Highlanders played a tough game. Unfortunately, they lost 1-2 in overtime on a penalty stroke. Amy Foster scored for the Highlanders. Two days later, the team played Wells College once again, this time beating their opponents 2-0. Houghton dominated the whole game and outshot their opponents 30 shots to only 2! Goals were made by Ndunge Kiiti and Patsy Cuillo.

The women have two more games left in the season.



BLOOM COUNTY

by Berke Breathed

ads and personals

Welcome back,
W.R.L. III!
Have a super weekend.

A personal note to all those involved with the planning of Homecoming '85:

Bravo!

Your hard work and diligence made *Cities of the World* a success.

A million thank you's and much appreciation from
Your loving VP

Rich
This is a dangerous place.
Bill
Tony
adrian
and Robert

Debbie,
I Love You.
Othello

Biffy
This skinlessness:
the only sting that
knows quite a lot.

H.R.

Meehan,
My advice;
move in.
Tuber Again.



CONGRATULATIONS

to
Tammy Twigg
and
Dan Matthews
upon their engagement.
BYOBL



I love you,
John-John
T.

Al,
leaving me diskless
is no fun at all.

Ger

Good luck next week
Mrs. Vote
(you're special!)

Harold,
I'm expecting the un-
expected, i.e. a letter.

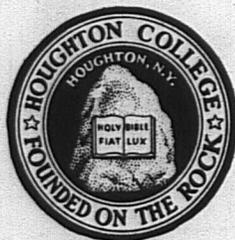
Ger

Michelle,
I love you, too.
Isn't that special?
Othello

C.W.,
"Squeeze" me!
—Jeff

Twenty-three-year-old white male looking to hear from interesting people. I'm 6ft., 165 lbs., black hair, and blue eyes. I'm lonely and looking for my place in the world.

Robert Denton 83A6774
Box 149
Attica Correctional Facility
Attica, NY, 14011



We Need More Rocks!

The Environmental Stewardship group is sponsoring a "rock collection" to help side the new dorm. If you want to be able to say, "I helped build (whatever they call it) dorm!" to your grandchildren, then come with us tomorrow (Sat.) morning. See posters for details such as where and when.

The world is waiting.
Be an exchange student.

International Youth Exchange, a Presidential Initiative for peace, sends teenagers like you to live abroad with host families. Go to new schools. Make new friends.

If you're between 15 and 19 and want to help bring our world together, send for information.

Write: YOUTH EXCHANGE
Pueblo, Colorado 81009

 The International Youth Exchange.



the
houghton
star

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first class
mail at
houghton, n.y.
14744