

Greek rebuttal

I'm usually not easily provoked to write rebuttals to people knocking my way of life, everyone is entitled to their own opinion, but the Oct. 30 letters concerning Greek life have gone too far. Time and space do not permit me to refute both derogatory letters, so I will concern myself with a letter by John Grove entitled 'Greek Excess'. Grove has the right to his own opinion, and I respect that, but I have absolutely no respect for his stereotypically derived false contentions.

He is upset that the greek system has been described as a "microcosm" of American society and that it's "structure and organization place it in a class of ideologically uniform, socially biased, and ritualistic organizations." He says that society is "adverse to pretty rules that impinge upon personal freedom." Grove, I think a \$50 ticket for roller skating on uncrowded sidewalks in Eugene is pretty petty, yet you and I are subject to it, are we ideologically uniform? Also, how many fraternity rituals have you sat in on? All of the rituals I've sat in on (six initiations or 24 rituals) have been saturated with strongly positive biblical and philosophical quotes, how does that "impinge on personal freedom?" As to your evaluation of our structure and organization not being a "microcosm of American society," you obviously have not looked into the matter. The structure and organization of the Greek system

is that of any business organization — from Exxon to the UO Bookstore. This organization starts at the top with the president of the Interfraternity Council and Panhellenic who oversee the operation of the interfraternal committee system. Also, in each and every fraternity and sorority there are officers elected to oversee chapter activities and the chapter committee system. Throw in all the committee chairman and members and you've got a large number of people involved. All of these leadership positions and committee activities are recognized by employers around the country as practical learning experiences that can be directly applied to the real world. As an economics student, Grove, can you not see the benefit here. Can you not see that since the Greek system is a miniature business society, and that the majority of Americans are involved in a business of some kind, that the Greek system is in a way a "microcosm of American society?"

Grove, you say that you are insulted by the Greeks' lofty analogies (i.e. "Pan-Hellenic Councils"), well I'm insulted by your name-calling and stereotyping based on narrow and shallow reasoning. Your argument, like some of the Greek classifieds, is, in your words, "intellectually stunted!"

Don Chambers Jr.
Sigma Phi Epsilon Fraternity
Senior, economics

Cults criticism

Regarding several criticisms of two articles on cults (Emerald, Oct. 23):

First, Merrl Horine (Nov. 6) labels them "opinionated." Dick Beswick and I were interviewed — along with others with different perspectives — for our views and opinions. We have studied cults and taught about them, as Christians — as our views demonstrate — but that does not make the entire article "opinionated."

Second, Horine dismisses the Bible as "translated from a long dead language by modern, human translators." Biblical Greek and Hebrew are hardly "long dead" — centuries of scholarly study have kept them alive worldwide. The perennial "but hasn't it been translated so many times..." argument ignores the fact that modern archaeological and textual discoveries reveal more about the Bible than previously known (see F.F. Bruce, The New Testament Documents — Are They

Reliable? and J.W. Montgomery, History and Christianity.)

Third, Linda Jecson (Nov. 4) accuses Christians of "picking and choosing" from the Bible (as we described cults as doing) if they don't obey the Old Testament dietary laws, etc. Biblical Christians accept the full inspiration of the Scripture and interpret Scripture by Scripture (sola scriptura). From the New Testament we know that not every Old Testament imperative is presently binding, i.e. the dietary laws are fulfilled by Christ as are Old Testament rituals (see the book of Hebrews). The relationship between the Testaments must be considered in biblical ethics. Also, the fact that some Christians (rightly or wrongly) emphasize certain parts of the bible more than others is certainly not the same as deleting what is disliked (as do the cults).

Douglas Groothuis
Graduate, philosophy

Christian perspective

Our interview on cults (Richard Beswick and Doug Groothuis) was not a defense of Christianity, but rather a Christian perspective on the new cults. Christendom has been tagged with many criticisms — some of which I share.

I think Eastern pantheism (and its many forms like Gnosticism) fails as a candidate for moral, kind-hearted people who practice and believe eastern religion. The point is, that in a system where distinctions between opposites (like good and evil) are thought to be illu-

sory — many groups, historically, have used this to be an excuse for pretty gross behavior. Now gross behavior in the name of Christ is also an historic fact, but Jesus predicted wolves in sheep's clothing.

I said that it is always dangerous to pick and choose from the Bible and not take it as an inspired whole. Do not read into that remark a defense of establishment churches who end up doing the same thing. Jesus did much to promote the equality between men and women and Paul strengthened that thrust



HOW DO YOU TURN IT OFF?

although he gets a lot of bad press on issues like feminism and slavery because Paul, too, gets read selectively by critics.

The Bible will always cut against the majority grain, but that is due to sin and not inconsistency within the text. I am glad to talk with anyone who is really concerned with these issues and not just in writing letters to the editor.

Richard Beswick
Restoration Campus Minister

ROTC no!

Pres. Paul Olum's view in the Environmental Law Clinic and ROTC, as reported in the Emerald, left me totally confused. It is not clear whether the confusion stems from Olum, from the Emerald reporting, or from misunderstandings on my part.

As I read it, he seems to regard the law clinic as something essentially foreign to the University, appropriate for administrative decisions, while the ROTC is an integral part of our academic program and therefore the responsibility of the faculty. I am glad that we agree that it is the faculty responsibility to decide curricular matters and the nature of our academic program — not the province of administration.

The University gets outside monies to assist in running many of its important programs — in our department, for example, large government grants for Genetics Training Program, Molecular Biology and Neurobiology.

The difference is that in the case of ROTC the Department of Defense not only supplies most of the money but also appoints and pays the staff, determines their tour of duty with us and controls the curriculum. The students even have to take a loyalty oath when they enter the program and sign a contract to serve in the army after graduation as they go into the advanced portion of the program.

In practice, military loyalty oaths are not interpreted to mean basic intelligent loyalty to our country — which could involve very active opposition to the policies of a given administration — but rather to mean obedience to directives and order handed down from higher

up in the military hierarchy.

This is antithetical to everything a good University should stand for. I am not aware of any of these objectionable features in connection with the law clinic.

Bayard H. McConaughy
Department of Biology

Parousia

It will come as suddenly as a thief in the night. No one will know the time that it will happen. We will be studying, partying, planning, loving and eating. Everything will seem routine and normal. The day of Jesus Christ will come. And he will descend from the clouds on a white horse surrounded by angels. No, this is not a fairy tale. It is not even simple fiction. Truth. He will really come and judge the world. Every single person will have his chance to stand before the Throne of God. It won't matter if you are alive or dead, liberal or conservative, a demonstrator or a doctor, a student or a nice, elderly woman living in Beverly Hills. It won't matter what nice things you did for people. It won't matter what church you attended. It won't even matter if you read the Bible.

Did you accept Jesus Christ, the Savior of the World, into your heart? Did you believe in Him? He did die for you and me, and now He is alive. He loves us with a love that no one on Earth could ever give.

It is not a choice between heaven and non-existence. It is a choice between heaven and hell, and they both exist. We have a chance to make that choice everyday, and whatever you or I choose right now is deciding what will happen to us when we hear the voice of God on that wonderful and terrible day.

Anyone can believe in Jesus. Anyone can pray. Search your soul. Think about it. Really think about it. If you decide that you believe, you will spend the rest of eternity with The King. If you decide that there is something else, or that there is more than one way, then you will spend the rest of that same eternity in hell ... in torment.

You don't need to understand all the mysteries, and you don't need to send your brains away

in a bag. Pray. Jesus loves you. Think about it.

Michael Schroeder
Senior, biology

Bike victim

On February 4, 1981, I was struck by a bicyclist in the University Avenue crosswalk on my way to a night class. The force of the collision knocked me to the pavement, resulting in multiple facial lacerations, temporary loss of feeling in my right arm and hand, and a permanent scar above my eye. As I lay bleeding and unconscious in the middle of the street, University campus security officer Hal Frey was quickly on the scene to administer first-aid and transport me to medical facilities. Later, Hal visited me in the hospital offering any assistance he could.

I was saddened, then, to read in the Emerald that Hal Frey also fell victim to a bicyclist while crossing a street. Many of the circumstances were all too familiar: a speeding bike, no lights, and absolutely no warning.

The lesson to be learned here is obvious; a bicycle can be a dangerous weapon, similar to that of any other moving vehicle. Anyone riding a bicycle at night without a light is a fool, endangering innocent people in the process. Further, an approaching bicycle is virtually silent. Consequently, the innocent pedestrian is placed in an extremely vulnerable position neither seeing nor hearing anything coming.

To this day I continue to see bicyclists on campus wrecklessly weaving past pedestrians at crosswalks, sometimes operating their vehicle without the use of hands on either the steering bar or brake controls. This mindless behavior on the part of the uncaring few must cease; after all, you could be the next victim of their irresponsible conduct.

To Hal Frey, a top-notch professional security officer and a wonderful human being, I send my wishes for a quick and full recovery.

Gerald E. Kusanovic
Graduate student