

DAVID ROSENBERG

End the sergeant's suffering

So late at night if you think you hear a kitten whimpering outside above every other of nature's noises, you don't have to worry that he might be a hungry stray. If you think a howling dog might be outside your window, don't worry about calling the dog catcher. The shrill, high-pitched whining is not an animal. For that student whom you see bent over and grabbing his right hand, you don't have to call the infirmary. It is most likely Scott Buchanan groveling in pain.

Officially, he is the Sergeant-at-Arms of Patterson Court Council. He writes up the sanctions for the Judicial Board when they decide on a fraternity's punishment. These days, his hand has been doing some serious cramping. He has been a busy guy. Last week, it was Sig Ep and KA. This week it is SAE. Next week, it will be Kappa Sig and KA up for sanctions again.

Poor guy, he must be exhausted.

Get him some treatment—or some disability compensation for when he is older. Maybe acu-

puncture would be enough, but at least stop by his room and give him some ice.

Many see Dean Shandley as the culprit of Buchanan's suffering. Some students believe Shandley thinks of himself as the SuperDean of students: a superhero regulator of every aspect of student life at Davidson. Dean Shandley: avenger of fun and protector of a non-social environment. With his supersonic hearing, even three miles away, they say he can hear the sound of a pledge being blindfolded. Rumors claim he is faster than a Pika on speed, more powerful than the local policemen, and able to end a fraternity's charter with a single stroke.

But he's not.

He just does his job. As a matter of fact, he'd

rather have the drinking age changed back to 18, for it would make his job a lot easier. He understands that without Patterson Court, Davidson has little else for entertainment. He is on the students' side.

It's those trustees and the faculty. They breathe down his neck like the Godfather and his cohorts. To them, it's all about reputation. Not only do

they feel The Court takes away from the academic focus of the college, but they fear a small fraternity incident might bring embarrassment to their community. And with them, reputation is everything.

Late at night, it is rumored Dean Shandley hears intimidating knocks at his door as he reviews outrageous J-Board sanctions. They step

in and command with their Italian inflections, "It's either your brains or your signature on this contract. And don't you disrespect us! You disrespect us, you disrespect the Davidson Family." With this past week's happening, SAE finds itself stuck in a prototypical Catch-22. To meet stipulations, the fraternity cannot return to campus until they have paid off all of their debt. But SAE is also forbidden to meet and without an official meeting, brothers cannot pay dues. Without payment of dues, SAE will never climb out of debt. Most likely, we will never see SAE on the Davidson campus again. The school has taken away a college experience of thirty brothers for an inconsequential violation.

So please, end Buchanan's suffering. Stop the sanctions. With hope, the faculty and trustees will put enough trust in the Honor Code to allow students to decide what deserves punishment and what does not. That way, they would save money not having to pay for Buchanan's hand massage.

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GEOFF EVANS

Get down with the 70s in E.H. Little

The walk...

No, not the walk of shame, not the walk across the stage, not "The Walk of Life" (Dire Straits), and not the walk up four flights of stairs at four in the morning just to get to your soft bed. I'm talking about the walk into the E.H. Little Library.

The gust of hypoxia hits as you walk through the double doors, immediately sucking and squeezing the energy out to the netherworld. It drips, even pours, from the soles of your Birks as you are immediately confused as where to go next. Wait, your name is called; the walk begins.

You begin to circle the floor, first by the Internet computers and then by the copy machine

hour, and now you're ready for the pollux computers (a good break before you get to the rest of

An hour after you crossed the threshold you are back where you started—at the front of the stairs. Up or down?

in a clockwise loop. Your body tells you the clock is wrong. Shouldn't it be three hours later? You begin to languish. You've socialized for a half-

your round).

An hour after you crossed the threshold you are back where you started—at the front of the

stairs. Up or down? Your legs say down. You find a carrel, sit, and take out your planned work. It's enough to occupy at least twenty-four hours (perfect for the dungeon downstairs).

The first book is cracked, and that's all you can say for your eye-lids. You try one elbow, then two connected to the tabletop, supporting your head with eye-opening thumbs. Your fleece is soft, the greens, oranges, and reds of the seventies have ironically put you to sleep.

The gust of hypoxia hits as you walk through...

ROB SPACH

Solidarity with gays: a Christian perspective

Not all Christians believe that the love shared by two homosexual people is wrong. That statement seems to me like a commonplace, so obvious that it hardly bears writing down. Yet several conversations I've had over the past few months have convinced me that many people in our community don't realize that devout Christians strongly disagree about this issue.

At the FLAG meeting last week, we discussed why Davidson does not feel like a place where gay and lesbian students, faculty and staff can be forthright about their sexual orientation. Much of it has to do with our wider cultural ambiance, of course, so in a way it is no surprise. One student, however, remarked that whenever she is around her Christian friends on campus

and the topic of homosexuality arises, they invariably speak of it in condemnation. What a contrast to my own experience here! The vast majority of Christians with whom I come into contact, whether they be students, faculty, staff, area clergy who work with students, or chaplains at other colleges, have a vastly different perspective, one that is affirming of gays and lesbians. These are not simply "cultural Christians," people who would list a denomination as their religious preference just because they grew up in it. These are people who take the Bible seriously, worship God with depth and passion, think about their faith in Christ and how it should shape their lives on a regular basis. For us, being supportive of our gay and lesbian friends and acquaintances, who are so often pushed to the margins or excluded by

church and society, is one way of living out faithfully our discipleship to Jesus.

Of course I'm aware that many Christians view homosexual relationships as wrong. I respect their point of view even though I don't agree with it. Most, if not all, of my sisters and brothers in Christ with this view base their convictions not upon homophobia, close-mindedness or prejudice, but upon a considered reading of the Bible which

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convinces them that the genuinely honest and loving stance to hold is that homosexual practice is destructive to people and also sinful. Many mainline denominations, including Presbyterians, Methodists, and Catholics, have explicit church policies to that effect. Among the members of those denominations themselves, however, there is tremendous divergence of opinion, and there are signs of increasing support for gays and lesbians. When legislation condemning homosexual relationships was voted on by Presbyterians in the past few years, it passed by only a small majority.

My own reading of Scripture, and that of many of the Christians that I come into contact with on this campus, leads me to the following

conclusions. In dealing with this issue, and more importantly, with the ways we respond to gay and lesbian people in this community, we ought not focus primarily on the seven biblical verses that make negative reference to same-gender sex and selected other passages like the creation narratives. Careful interpretation of such verses suggests to many scholars and believers that these passages are finally irrelevant to contemporary

discussions about homosexuality, just as verses about slavery used in church debates about that issue in nineteenth-century America are clearly recognized as irrelevant today. Rather, we need to listen to the broad message of the Bible, to the coherent center of its proclamation about God's abiding, life-giving love for all of creation. Christians believe that this good news has been proclaimed and incarnated most fully by Jesus, whose life, death, and resurrection reveal to us vital truths about God's loving kindness and grace which embrace all people.

This same gospel calls us to have a particular concern for justice on behalf of those who are oppressed, excluded, pushed to the edges, and hurt deeply by prejudices in society and religious

institutions. Lesbians and gays can certainly be counted among those for whom we should all be working for justice. Moreover, this same gospel also calls us to righteousness, which means that our most intimate relationships, whether they be heterosexual or homosexual, should be characterized by mutuality, fidelity, kindness, respect, integrity, and commitment for the long haul. For heterosexuals, this happens in marriage. Culturally and religiously, we haven't yet given recognition to how this happens for homosexuals—and that, to me, is a terrible indictment against us.

So back to Davidson. Of course this article won't change what this place feels like for gays and lesbians. My hope, however, is that we can move beyond thinking that there is "a Christian point

of view" on the issue of homosexuality on this campus; there are a variety of them. I also hope that lesbians and gays here will be aware that there are many people of faith who want to stand beside them in solidarity, and to stand there because that is where we believe God stands. I want this to be a campus where gays and lesbians don't just feel welcome, as if they were guests, but where they belong, because it is their place as much as it is anyone else's place. From my perspective as a Christian, their belonging arises from the same source as my belonging: God. I believe that this place is finally not ours, it is God's, and God's love extends to all, and therefore we all belong together.