



## Princeton Theologian Ellen Charry Delivers Woolsey Lectures

By Heather Bennett

On November 6 and 7, the Woolsey Lectures in Theology and Culture hosted Ellen Charry, author of *By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine* and *Inquiring After God: Classic and Contemporary Readings*, and currently the Margaret H. Harmon Associate Professor of Systematic Theology at Princeton Theological Seminary. She has appeared on the cover of *Christianity Today* with other prominent theologians, including Miroslav Volf, a fellow recent Houghton speaker.

Dr. Michael Walters, Houghton Professor of Religion, described

her as "a warm-hearted and brilliant theologian" whose "personal story of coming to Christian faith out of a Jewish background through reading theology has imprinted itself on her career as a theologian." In two lectures, Charry presented her insights on a Christian doctrine of happiness.

In Tuesday evening's lecture, "When Christians Speak of Happiness," Charry shared portions of the concluding chapter of her upcoming book, *God and the Art of Happiness*. Charry's intention is to reclaim a Christian doctrine of happiness which, she claims, has been lost for at least three hundred years. The task is a difficult one; Charry commented that

a few of her colleagues don't actually think there is a Christian doctrine of happiness. But for Charry, Christians must possess something more to offer than mass-culture's promotion of instant gratification. Yes, Christians want to enjoy temporal pleasures, but that is not all the Christian tradition can offer when it comes to happiness. Her insights are primarily founded on the Augustinian tradition and, by extension, the Thomistic tradition. Unlike the dominant modern conception that happiness is either a mild euphoria or a subjective judgment as to how one's life is going, the Augustinian/Thomistic view prompts one to view happiness as "the art of living well."

Living well, according to Charry, is based on our interactions with God, with ourselves, and with the world. These interactions ought to involve a positive self-concept, tasks and activities that allow us to fill the needs of others, and the ability to be self-critical. In addition, living well for a Christian will include understanding ourselves as made in the image of God, as identified with God's purpose of redemption for creation and a desire to advance it, and focused on a valuation of love as the fundamental Christian value. She represented these factors in a detailed diagram that included vectors and spheres and was intended

• Charry continued on page 5

## ROTC Hosts Forum Examining Christian Military Service

By Joel VanderWeele

On Tuesday, November 13, Houghton's Reserve Officers' Training Corps (ROTC) program hosted a forum on "Christians and the Military." About twenty students gathered to hear panelists Lieutenant Colonel Trietley, head of Military Science at St. Bonaventure, and Professor Daniel Minchen, Associate Professor of Communications and Business at Houghton and former Army Officer, field questions about reconciling Christian beliefs and military service.

The forum began with each panelist explaining how they personally connected Christianity and military

service. Trietley believed that "the two can work together; I think we can make it work." He was quick to point out that the seven Army values (Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage) are quite compatible with Christian values. According to Trietley, "The Army does a good job of accommodating different religious beliefs," offering many types of worship services and religious counselors for soldiers of all faiths. Minchen supported Trietley's comments, saying that "spirituality of all sorts is respected," even though "the military is not a religious institution."

Minchen went on to explain common Christian arguments for and against

military action. "Some professors here [at Houghton] are religious in the sense that they believe in pacifism," he said, "but not having a strong military is just not realistic." Minchen presented different Christian attitudes towards military action; these included participation, pacifism, and active pacifism. He defended his own stance – participation – with the writings of widely accepted Christian thinkers, saying, "C.S. Lewis thought pacifism was completely irreconcilable with the Bible." Minchen also spoke of the value of sacrifice that the military and Christianity both require.

After Minchen gave his presentation, he was challenged on his personal

reconciliation of the Biblical teaching of "loving your neighbor" and military service. Minchen responded to this by explaining that "on the national level, you have a duty to protect your people [and the] sovereign borders."

As the forum continued, Trietley was asked to address the negative views many civilians hold toward the military in the United States. He expressed his frustration with the media's tendency to give a disproportionate amount of publicity to mistakes and poor decisions, while not giving any attention to successes. "Do we have bad apples? Yes we do, but we will not tolerate things like Abu Ghraib or Mai

• ROTC Forum continued on page 4

**Inside  
this  
Issue...**

**Buffalo Bills Update:  
Playoff Contenders?**



Page 2

**An Insider's Account:  
The Roth Treasure Hunt**

Page 3



**Artist of the Week:  
Ron East**

Page 8

## THE WORLD OUT THERE

By Thomas Lerew

### U.S.-Turkey Relations Strained Over Iraq Violence

Recent attacks by members of the Kurdistan Workers' Party (PKK) near the northern Iraq-Turkish border has prompted Turkey to plan retaliatory strikes against Kurdish-controlled areas of northern Iraq. U.S. state department officials are working to ensure that this does not occur and that relations between the U.S. and Turkey do not worsen. Turkey claims that the PKK is a terrorist organization protected by the Kurdish (northern Iraq) government and army. The United States claims that a Turkish invasion of Iraq would be devastating to current American military operation.

### Major American Websites on Guard Against Internet Terrorism

American intelligence authorities have been warning of possible attacks by al-Qaeda on popular websites. This would mark the beginning of a new form of warfare. Bin Laden has been quoted as saying that 90% of the battle is through the media, and the rest through conventional acts of violence. DEBKAfile (an online anti-terrorism site) said that would-be martyrs who are unable to fight are instead volunteering to carry out their missions over the internet.

### Beijing to Allow Bibles at 2008 Olympic Games

Facing accusations of religious intolerance, Beijing Olympic authorities have announced that Bibles will be permitted at the 2008 Olympic Games for personal use. Criticism has come from around the world of China's alleged violation of human rights. The Olympic committee is said to be working overtime to provide an ideal venue for the world games and to reverse preconceptions that China is an oppressive nation.

### Senate Confirms Mukasey as Attorney General

After a lengthy nomination battle, the U.S. Senate confirmed retired Judge Michael B. Mukasey to be the next attorney general of the United States. His confirmation was slowed after senate hearings questioned whether he approved of an interrogation technique called "waterboarding." Waterboarding is condemned by many as a form of torture. Mukasey would not commit to banning the practice but promised to uphold any anti-waterboarding policies that Congress may pass. Mukasey is set to replace Alberto Gonzales, who resigned in September.

### Musharraf to Resign as General

Pakistani President Pervez Musharraf announced Wednesday that he would resign his role as military chief and reinstate civilian rule by the end of November. This announcement comes as Pakistan is set to hold national parliamentary elections, and also in the wake of a recent military crackdown on those opposed to Musharraf's recent re-election to the Presidency. Debate over the constitutionality of his Presidency resulted in the declaration of a state of emergency on November 3. Since that time, thousands of human rights activists have been arrested, several Supreme Court justices have been removed, and private media outlets have been suppressed.

### Fierce Debate Begins Over Jurisdiction of South Pole

The U.S. Senate is currently debating the ratification of the Law of the Sea Treaty first enacted by the United Nations in 1982. Currently, seven different nations are citing the treaty to claim jurisdiction of the South Pole. The main arguments for or against the treaty are over the broader concept of international sovereignty and the role of the United States within that framework.

## Red-Hot Bills Begin Playoff Push

By Ben Tsujimoto

Truthfully, Houghton students are either negative or apathetic in regard to Buffalo Bills football. The typical reactions include: "the Bills suck," "didn't they lose four consecutive Super Bowls?," and "remember that Norwood guy?" Pessimism lingers, and why not? The Bills have not played in a playoff game in the new millennium, missing the postseason since 1999. Bills fans have suffered through Rob Johnson's laziness, Mike Mularkey's ineptitude, and Willis McGahee's whining about Applebee's chains. Few consider the Bills a realistic playoff contender; the New England Patriots' dominance and the Cleveland Browns' resurgence have stolen the 2007 spotlight. After a 1-4 start to the season and a devastating string of injuries, including linebacker Paul Posluszny, safety Ko Simpson, quarterback J.P. Losman, and defensive end Ryan Denney, the Bills looked

destined for another high draft pick in the spring.

Four consecutive wins later, however, Buffalo remains in the thick of the playoff race. Following the four division winners in the AFC, two other teams advance as 'wild cards.' The Jacksonville Jaguars and Tennessee Titans stand at 6-3, while the Cleveland Browns possess the same record as the Bills at 5-4. Moreover, Buffalo travels to Jacksonville and Cleveland for decisive games before the regular season draws to a close. Had the Bills managed to hold off ferocious comebacks from Dallas and Denver early in the year, they would lead the wild card race at 7-2. This coming Sunday, NBC has chosen to move the Bills game against the undefeated Patriots to the nationally-televised night game, demonstrating the respect the media has for the upstart Bills.

What has precipitated the Bills

*Bills Update continued on page 3*

# CHEESY SWEATER PARTY

Bring your CHEESY CHRISTMAS SWEATERS back from break!

A contest will be held to find the owner of the cheesiest sweater.

cookie decorating!

Polar Express!

NOVEMBER  
7-10pm  
campus center lounge





# Ghost of Copperhead Haunts Rothenbuhler Treasure Hunt

By Micah Warf

As Hawkeye Pierce once said, "Three of the basic human emotions are greed, fear, and greed." And something so base and powerful as greed would almost have to be the motivation for one to spend an entire week following a trail of pitilessly challenging clues, crawling under vending machines, and prowling around Fancher Hall in the early hours of the morning—doing all of this in addition to one's normal course load. But with only a hundred bucks in Sacagawea coins as a reward, the seventeen different teams on this particular hunt were vying for something much more precious—pride.

We all know that monotony inevitably sets in after school has been in session for a few months; so when the opportunity to participate in the Roth Hunt rang my doorbell, I embraced the challenge. Last year's hunt was the first of its kind at Houghton, and I didn't think much of it until I was recruited to work on a scientific clue. I became so enthralled in the web of intelligent clues that I joined the team as a pseudo-partner and was genuinely disappointed

when we lost. Thus, I had two reasons to be amped about this year's hunt: it was not only my second chance to be a part of such an exciting pursuit, but it was my second chance to win.

Although professors from all disciplines submit clues, the hunt is masterminded by Gabe Jacobsen, Resident Director of Rothenbuhler, and the dorm's Leadership Council. Like all good games, the storyline is of the utmost importance for inspiring interest at the outset. This year, the plot was taken straight out of Houghton's early history. The ghost of Copperhead, the last Seneca Indian to live in the land surrounding Houghton, and who is now buried under the boulder that sits outside Fancher Hall, played the main protagonist. Willard J. Houghton (ironically enough) was the man responsible for delivering the money to Copperhead for the land that the white men had bought from him. Unfortunately, Copperhead died before he received his cash, and Willard set up a secret society to secure the fortune. Our mission was to uncover the money for the sake of Copperhead's ghost.

This was no easy task, and the biggest determining factor in our success was

the assembling the perfect team: Elliot Rechlin, Bridget Mayo, Kyle Vitale and I banded together, supported by a conglomerate of over a dozen agents "on the ground," selected from various fields of interest and study to serve as researchers and extra brains. In addition to our own, sixteen teams met in Schaller Hall on October 26 to be filled

in on the above story and receive our instructions. We made a bit of a stir entering Paine, with our headlamps, GPS systems, two-way radios, and laptops drawing quizzical gazes and temporarily shadowing the faces of several freshman teams, who were obviously under the impression that this was "just a game." The idea was to be as prepared as possible, and to race into first place within a short amount of time.

This didn't happen. We got hung on the very first activity, which was a series of questions on local history (did YOU know there's a garbage can in the Roth laundry room that was saved from

Gaoyadeo, the old Houghton dorm that was demolished to make room for Fancher? Neither did we). By midnight, there were several teams that had solved the initial set of clues, but we still didn't know what the next step was. By 2 a.m., however, our determination had

paid off. While the teams who had initially led rested comfortably on their laurels of confidence, we

seized the day (or early morning) and burned through the next three clues, taking a doze break at 6 a.m. Four hours later we were back at it, moving through a series of shorter clues within the space of the morning after scouring the Equestrian Center for the next clue. At this point the game moved off campus, with a whole page of questions that required trekking around Letchworth State Park. Saturday afternoon was spent in hot pursuit of these various clues, and more than once we ran into an opposing team. Fraternization with the enemy being a semi-serious offense, these

• *Treasure continued on page 5*

• *Bills Update continued from page 2*  
turnaround? Perry Fewell's underrated defense ranks ninth in the NFL in points allowed per game despite losing several starters to injuries. Although they concede long drives to their opponents, Buffalo has remained staunch in the red zone and forced timely turnovers; Terrence McGee's

interception against the Jets, Jabari Greer's pass break up against the Miami Dolphins, and recently-signed Jerametrius Butler's coverage against Baltimore have ensured victories. Furthermore, the defensive leadership has been assumed by Angelo Crowell

and Donte Whitner, who has emerged as a premier safety in his second season. Replacing the production of the injured starters is John DiGiorgio, a cerebral middle linebacker, and George Wilson,

**Few considered the Bills a realistic contender, but Buffalo remains in the thick of the playoff race.**

a safety converted from wide receiver. While this defense has proven competent against marginal offenses like the Jets and Dolphins, they will need to stiffen against the potent attacks of New England and Cleveland.

A second bright spot is the play of rookie running back Marshawn Lynch. The California product has performed well enough to warrant consideration

for offensive rookie of the year; only Minnesota Vikings running back Adrian Peterson is more deserving of the award. Lynch trails only Willie Parker in total carries and ranks fifth in the NFL in rushing. With 751 yards and six touchdowns, Lynch has hit the hole running hard, a refreshing change from the timid running of former Bill Willis McGahee. With few other offensive weapons, Lynch's accomplishments are even more impressive facing eight defenders in the box. Running behind a revamped offensive line, anchored by left tackle Jason Peters and left guard Derrick Dockery, Marshawn Lynch will continue to improve as he adjusts to the National Football League.

The crucial obstacle facing the Bills is the quarterback controversy between

J.P. Losman and rookie Trent Edwards. While Edwards provided a glimmer of hope after Losman's injury and a 0-3 start, he lost the job after interceptions revealed his inexperience and suffered a sprained wrist. Since the rookie's injury, J.P. Losman has capitalized on his opportunity, leading the Bills to three straight wins and rekindling his connection with wide receiver Lee Evans, the team's primary deep threat. Now that Edwards is healthy, Coach Dick Jauron has a difficult decision to make; does he start Edwards, the poised rookie with an accurate short passing game, or Losman, the erratic fourth year player with the potent deep ball? Jauron's decision is crucial; whomever Jauron trusts will determine if the Bills can fulfill their playoff hopes.



## Houghton Symphonic Winds Open 2007-2008 Concert Season

By Clara Sanders

Houghton College Symphonic Winds opened their 2007-2008 concert season Friday night, Nov. 2, in Wesley Chapel, performing a diverse program with works by Rimsky-Korsakov, McBeth, Grainger, Edelman, and Fabrizio.

Conductor Gary Stith, who is in his sixth year with the Symphonic Winds, began with *Procession of Nobles* by the nineteenth-century Russian composer Nicholas Rimsky-Korsakov. This well-known excerpt from his ballet-opera *Plada* began with a trumpet fanfare, performed Friday by Tristan McCray and Jon Vogan, and built into a majestic theme carried by the woodwinds, while Kara Moeller and ElizaBeth Irwin carried percussion and trumpet solos, respectively.

*Kaddish*, by William Francis McBeth, reflected in music its meaning in Aramaic—"holy" and a prayer for the dead. The piece opens with bells and continues solemnly with a lament in the woodwinds, followed by percussion slowly ending the piece.

Alfred "Corky" Fabrizio, a graduate of Ithaca College and a veteran public school music teacher, conducted his powerful new arrangement of the spiritual "Were You There." Stith introduced the piece by sharing how Fabrizio had proposed that the Symphonic Winds be the first ensemble to play it. Stith agreed with a single stipulation: Fabrizio would conduct it.

Fabrizio invited the audience to sing the first verse of the hymn with a brass choir. In contrast to the traditional harmonic sound of the hymn, the music

intensified as a thunder sheet, plastic wind tubes, and snare drum rim shots depicted the Crucifixion. Bethanie Keem and Laura Leigh French provided the final horn and euphonium solos symbolizing the Ascension.

Percy Grainger, a turn-of-the-century Australian composer, created *Lincolnshire Posy* as a patchwork of folksongs. Freshman oboist Olivia Butz said she "would never forget the day Mr. Stith pretended he was a drunkard to sing 'Lord Melbourne' [the fifth movement of *Posy*]...the song is written with free beat sections meant to mimic the wobbly meter of a drunkard." *Posy* soloists included Brett Ricci, Dan Wartinger, Katherine Cogdill, Ryan Clark, Kaitlin Black, and Jeff Andersen.

Randy Edelman's theme from the

movie *Gettysburg* swept the concert to a close. Drums and flutes brought echoes from the battlefield while the piece grew in tension. Laura Leigh French, Emily Stuart, Jesse Braswell, and Josh Moore played in a euphonium/trombone quartet during the work.

On Saturday, Nov. 10, the Symphonic Winds traveled to Buffalo for "Houghton Community Night" with the Buffalo Philharmonic Orchestra. The ensemble performed the Rimsky-Korsakov, McBeth, and Grainger in the Mary Seaton Room for pre-concert music and even repeated the *Procession of Nobles* after a standing ovation.

All students also received free tickets to the BPO's subsequent program that night. The ensemble will now concentrate on music for the upcoming Christmas Prism concert on Dec. 8.

*• ROTC Forum continued from page 1*

Lai... Our job as leaders is to police that as soon as possible." Minchen agreed with Trietley, asserting that "there are a few people who are not of the metal [for combat] and can't take it, and snap," but also pointed out that only eight out of 160,000 soldiers stationed in Iraq were involved in the Abu Ghraib scandal.

Another challenge faced by many Christians in the military is following orders that they deem immoral. Trietley explained that "it's more of a legal issue, not a moral one, because everyone has their own morality." If you disobey an order from a commanding officer based on your personal moral beliefs, you "subject yourself to the Military Court of Appeals." Minchen said that in his 27 years of experiences in corporate America, he has had to deal with the same issue. "In the military, it's life and death, but in America, unemployment is the next step down."

The discussion turned from morality to specific policy decisions as the panelists were asked to discuss their personal views on everything from the initial invasions of Afghanistan and Iraq to

the recent debate about "interrogation tactics." Trietley explained that he was not able to talk about policy because of his position, "but from [his] personal experience the people out there are doing great things." He did not claim that Iraq is, or will be, a success, saying, "History will sort that out."

Minchen was quite candid about his personal views of foreign policy, admitting that when he enlisted during the conflict in Vietnam, he didn't agree with all of the decisions being made. In regards to the current conflict in Iraq, Minchen said, "I think there were some serious errors made, but there was a noble cause." He went on to say of the President, "You are not in the place to judge George W. Bush, and neither am I." Trietley also admitted mistakes, saying that the military "did not expect this amount of insurgency, and [they] did not have a plan to deal with it, and [they've] been playing catch-up ever since."

But Trietley pointed out that decisions

made about military action are made by the State Department, not the military. "If you are a soldier like I am, you're going to go where you're told to go; these are questions you need to ask your leaders, especially in this time of election." He did say that for an issue like interrogation tactics, "the military is going to use what's been approved."

Some students expressed their concern that the army tends to destroy

**The severity of the situation forces soldiers to take life more seriously. "The military... is also an amazing ground to witness to people."**

the cultural landscapes of occupied countries. Trietley insisted that the military is "extremely culturally sensitive" when deployed in different countries. He surprised many when he revealed that about 75% of the work done by soldiers is humanitarian aid and the remaining 25% involve combat operations. Soldiers, Trietley said, love being able to help the people around them. "Nobody appreciates peace as much as a soldier." Much of the struggle in Iraq is the tension of rebuilding the government while

still fighting off an insurgency, and "obviously democracy is not going to work everywhere; in Iraq, that's just the way they chose to go."

Amidst this struggle between fighting off insurgents and stabilizing the region, many soldiers are coming to Christ. When facing the severity of the situation around them, soldiers begin to take life more seriously. "The military... is also an amazing ground to witness to people," said Minchen, who provided pictures of makeshift houses of worship on different military bases throughout the world.

Houghton students have taken this aspect of military service seriously. Five out of the 60 cadets nationwide enrolled in the chaplaincy program are from Houghton. These scholar-servants have taken it upon themselves to serve those who are serving our country in the military.

While not all of the questions were answered, at the end of the forum many attendees commented on how refreshing it was to hear people involved in the military speak openly about the practical and moral struggles involved with military service as a Christian.





• *Charry continued from page 1*

to be the visual representation of her proposal for a refreshed Christian view of happiness. This Christian view of happiness was fundamentally about ordering the self, a concept that Charry thinks has been missing from contemporary discussions on happiness. It is by setting the self in order that we are enabled to care for others, and in doing so, care for ourselves.

In her Wednesday morning chapel, "When Happiness and Goodness Embrace," Charry suggested that this care of self includes physical and material well-being. She began by quoting John 10:10: "I have come that they may have life, and have it to the full." Charry elaborated on a number of Jesus' healings as these were "Jesus' primary way of becoming known" to his followers as the Son of God who cares about external circumstances. Jesus was "sensitive to the circumstances in which his followers were trapped," and recognized that immediate needs must be attended to before anyone can be concerned with his/her spiritual life. By healing people, Jesus enabled them to pursue God and the "morally taxing,"



Photo By Wesley Dean

**Charry remained calm and sincere as she discussed happiness in a Christian context.**

but ultimately rewarding way of life. In short, physical and material well-being are inextricably tied to spiritual well-being. "To follow Jesus," she concluded, "is to clamor for healing, but also for a holy, beautiful life."

Reactions to Charry's presentations were varied. Senior Kate Hamilton affirmed the importance of discussing happiness in a Christian's life, but wondered whether a diagram was the most approachable way to understand

happiness. She also expressed personal disagreement with some of Charry's conclusions, but applauded Charry's commentary on Jesus' healings.

Dr. Carlton Fisher, Professor of Philosophy, also "welcomed her chapel presentation about the kind of abundant life Jesus promised, a view that refuses to diminish the ordinary goods of physical and psychological health and well-being." "God did not create us merely for the hereafter," he

commented, "but also for the here and now. Surely our happiness pleases Him." Fisher also agreed with an attempt to reclaim a Christian view of happiness, but "wish[ed] that she had said more about what she thinks earlier Christian theologians thought it was and how and why it has been lost."

Dr. Michael Walters commented on the evidence of Charry's personal background in her chapel talk in particular: "She has been through a great deal of personal tragedy in the past two years, losing her fifty-seven year old husband, who was a marathon runner - an exceptionally healthy person - to cancer in a period of a few months. Her most recent work on recovering the doctrine of happiness, needs to be set in the contexts of the personal tragedy of losing her spouse, and of coming to faith through reading the texts of Christianity." It was unfortunate, he thought, that most students did not know this. Yet even without such knowledge, Charry's insights may prove to be valuable to many. As Hamilton put it, "There is always room to learn about happiness in the Christian life."

• *Treasure continued from page 3*

interactions were theatrical in their guardedness.

Our team name, which was made official shortly after we had solved the first clue (when the disappointment at being so far behind was still fresh), was Dead Last. It started out as a truth, which then became an irony as our ranking on the leaderboard climbed. Eventually we were tied for first with two other fiercely determined teams. I suppose you're thinking that this doesn't sound all that hard. But I would, in turn, suppose that you haven't seen any of these clues I keep mentioning. Just in case you were wondering what we were up against, allow me to share one of the more fun (read: painful) clues.

*If you were wounded at Hanau, a given item at the store was marked down to (1E-10)% of the original price, and you were experiencing Synesthesia,*

*what might be the first color you hear? Now, if colors are numbers, the only letter is "S" and it comes first before the dot, the first letter is second and second letter is first, a mirror should be used and the key juniors would know by their board, then who is Humphery S.'s friend?*

The answer is Franz Liszt. What? You don't understand how that naturally and logically follows from the given statement? Oh ye of little intellect... allow me to explain. First, you have to know that Beethoven's Seventh symphony was (of course you know this) premiered for soldiers wounded in the Battle of Hanau. Then you take the first note of the symphony (an A), and realize that if its 440 Hz are raised by a factor of  $10^{10}$ , you reach an energy level on the electromagnetic spectrum that we interpret as the color red. Easy enough? Good...now we can move on. Next, you note that on a standard

keyboard, there are certain letters that can be subtitled with numbers. By taking the word "red", flipping around the first and second letters, reversing it on a keyboard, and writing down the numbers it corresponds to, you end up with 541. Simply add an "S." to the beginning of that, and you end up with S.541, which is the catalog number assigned to Franz Liszt's *Liebestraume*, by the cataloguer, Humphery S. Easy, right? We didn't think so either.

And that was only one clue. Yes, the race for the treasure was amazingly fun, but it was stressful beyond belief. We were down to the wire the following Monday, tied on the last clue with the team known as The Boulder. Both of us had spent considerable time in the woods, doing our best to stay out of sight while trying desperately to see where the other team was going. Both of us had an idea of where the treasure was buried, and after all the work we

had each put in, failure was simply not an option.

And second place isn't really a failure, is it? When I was in the lunch line, and heard "Somebody found it!" my very first emotion (before rage, jealousy, malice, anger, and, of course, rejoicing with our sisters in Christ over their accomplishment) was relief. It had been grand - a week of exploring, hiking, having an amazing time with the team and doing something entirely unrelated to class work. And I thank the Roth staff most enthusiastically for the laudable efforts they put forth to make this all happen.

Still, this is only something I can handle about once a semester. Besides, with all the money I used buying answers off of other teams and bribing Gabe to throw people off our trail, it's going to be awhile before I can afford new batteries for my headlamp.



This week's letters include responses to last week's op-eds on Bart Campolo and a reflection on the linguistics of "community."

Dear Editor,

People are criticizing Bart Campolo quite harshly—false teacher, heretic, cult-leader—and it makes me chuckle, because Bart himself warned us of the human tendency to find exactly what we are looking for, whether we are searching the scriptures to validate our beliefs or interacting with people.

Before criticizing, it's important to ask ourselves: did Bart ever ask us to trust or follow him? Was Bart really attempting to use Scriptural authority to convince his audience that his theology was correct while simultaneously denying that Scriptural claims have any objective authority? Did Bart ever issue a calling for us to follow him?

Our evangelical tradition is to listen to people in pulpits use Scriptural Authority to objectively outline a consistent and victorious system of truth-claims. I don't think Bart was doing this in telling and interpreting Scriptural stories and sharing with us his doctrinal, emotional and intellectual struggles. He was modeling his faith, and sharing his experiences with us—not on the basis of authority or reason, but because God had used them to minister hope to him and he wanted to share that hope in language that we could understand and relate to.

Once I sat in Algonquin Provincial Park on a remote lake, thinking about an eight-year old boy who died in my ambulance. I had been powerless to make God show up when dying little children needed him, and I was surrounded daily by very screwed-up people who found my white, intellectual Christianity and its neat, all-encompassing theology, incomprehensible, misguided, and pointless. And God was silent. I wanted to believe, but I couldn't fake it anymore. I had been in denial of my complete loss of faith in God and Christianity. Thankfully, I had good friends who didn't allow me to be cut off—friends who made room for me and my unbelief, and simply trusted

God's wisdom in letting me struggle.

Bart knows what it's like to struggle with life (and people) that refuse to be adequately explained or fixed. And he knows what it's like to be treated as an outcast by those who need unassailably correct theology in order to feel safe. He didn't wish his theology on anyone. "If you can stay Orthodox," he said, "I hope you do." But if you can't, Bart wants you to know there's hope in Christ. Christ doesn't save us because we're clever or correct—he saves us because we want to be saved. That faith—not faith in anyone's doctrine—keeps my hope in Christ alive.

Dan Holcomb  
Class of 2006

Dear Editor,

A professor from one of our sister schools visited me a month ago and she remarked, "I really like the spirit that exists among the students on this campus. On my campus, the extent of a student's spiritual life rarely reaches beyond a prayer for a parking space to be open at Starbucks." I think the fairly widespread and strong reaction to Bart Campolo's visit is evidence of the spirit my friend noticed here—and I like that spirit, too.

I'm glad Bart visited if only for this comment he made in chapel: That he believes Jesus is inviting us to a life devoted to the support of the poor and oppressed; and that seniors graduating from a Christian college should be flowing in the direction of lives of service; and that it should take a special "calling" not to live a life of service, but to live a life in suburbia. What a compelling and (it seems to me) unassailable point of view—and best of all, it seems like we have a shot at being a community that Bart can someday point to and say, "It's happening, there."

Dave Perkins  
Assistant Professor of Mathematics

Dear Editor,

Language works because words have meanings, meanings commonly understood within a linguistic community, ordinary usages which connect the signs (words) with that which is signified. On page three of your October 26 edition, I find the phrase "community members" used twice, with two different meanings. Not that there is no connection between the two uses, but in them the phrase "picks out" quite different people.

The first involves participants in the Philharmonia: Ms. Bennett quotes Ms. Cogdill expressing delight that "non-majors and community members have just as much of an opportunity to be a part of the [Philharmonia] as music majors." Ah, distinctions, the very soil from which clear communication grows! Indeed, Ms. Cogdill is quoted calling this "diversity" and embracing it.

However, Ms. Jackson leads her salsa story with the sentence, "Houghton community members turned out in droves for the first-ever salsa-tasting event." This use is of more recent vintage, with different referents, hence a different meaning. We see this later when Ms. Jackson identifies the droves as "students, faculty, and staff."

In this second use, "community members" failed to tell us who was there and required further clarification. But the first use successfully identified who, among others, played in the Philharmonia. Or so I believe, because I think that Ms. Cogdill was using an older—to me more familiar—sense of "community member," picking out people who neither work for nor are students at the college but live in the surrounding environs. You know, community members!

I'm getting old and I like some old customs. And I like words that identify, rather than obscure, their referents. If we refer to everyone by "community members," then how will Ms. Cogdill identify the glorious diversity within

the Philharmonia? "Non-majors and people who neither work for nor are students at the college but live in the surrounding environs have just as much of an opportunity to be a part of the [Philharmonia] as music majors." (Nice ring, don't you think?)

The more we use words that include rather than distinguish, the less we can say. And when we use words to create reality rather than to describe it, we risk exchanging communication for coercion.

Carlton Fisher  
"Community Member"

The HOUGHTON STAR is dedicated to the free exchange of ideas, and encourages community members to participate in the discussion. Ideas expressed in these pages reflect solely the opinion of the writer. The editorial staff reserves the right to edit any submissions for reason of length or decorum. Letters to the editor (signed) should be 350 words or fewer and be submitted by Tuesday at 12 p.m. to [STAR@houghton.edu](mailto:STAR@houghton.edu).

Names may be withheld upon request.





## Redefining Pacifism: Rejecting Passivity and Embracing Peacemaking

Now in the Houghton environment, a student reflects on her pacifist background in the Quaker tradition and begins to revisit her convictions.

By Susanna Thomforde-Garner

Growing up in the Quaker tradition, a Christian denomination founded in the 17<sup>th</sup> century, I sometimes feel as though pacifism runs in my veins. Pacifism is one of the core tenets of Quakerism, a historically peaceful church. Christian pacifists assert that all human life is inherently and equally valuable. From this perspective, both violence and war are inconsistent with the command to love and honor God and others.

For Quakers, pacifism does not simply entail resistance to war on a political level. The call to nonviolence is holistic, invading all areas of one's interpersonal and private life. It is part of living incarnate lives – honoring the Spirit of God that dwells in *all* of creation and rejoicing in and celebrating the gift of life as sacred. Pacifism is more than an ideology, for to treat it as such would lead to closed-minded insecurity and intolerance. As I have seen it, pacifism is a passionate expression of love, respect, and compassion for the lives of each human being that God has created, *imago Dei*.

My pacifist roots in the Quaker tradition go deeper than simply my extended family and my home community. My father and mother were also raised in Quaker families, ones that actively protested war on the grounds of religious conviction. Both of my grandfathers as well as my father served as conscientious objectors (COs) during the Wars instead of joining the army. As COs, they petitioned the draft board to be exempt from military service based on convictions about the sacredness of life and the horrific nature of indiscriminate killing in war. Refusing to comply with the culturally mandated summons to war, the men in my family have held firmly and with integrity to their pacifist convictions.

Struggling with my own thoughts about the place of just war theory, the legitimacy of violence in self-defense,

and the role of religious conviction in governmental politics, I have come to realize that things are never simple. For me to posit a black and white dichotomy between pacifism and militarism, to choose a side and never waver, I would have to deny the internal, persistent questions and the sacred ambiguities of my life in Christ.

In some measure, I have retained the message I internalized as a young child and adolescent about the necessity of personal expression of Christian pacifism. I still firmly believe in the inhumanity of personal acts of violence, the harmful effects that violent video

games, movies, and even make-believe games have on a person's soul, and the skewed message corporal punishment sends to young children about healthy conflict resolution. I wonder how consistent games

like Halo, a first-person shooter, alternative reality videogame, are with the message of the Gospel of Jesus Christ. It scares me to think that the truth of Christianity might in some way have become confused with the message of our culture. Have we to some degree mistaken what is merely an expression of pent-up angst, anger, frustration, desire for power, self-righteous judgment, and unresolved conflict with our call to be imitators of Christ – to live a Sermon on the Mount lifestyle?

For myself, I have become acutely aware that the source of violence, whether it is directed at others or myself, whether in thoughts, words, or deeds, comes from a deadly combination of my fears and my own self-righteousness. Living in the Houghton community, with people who have proudly supported family and friends through military

service, who have been raised well under the model 'spare the rod, spoil the child,' and who respond to injustice with violence and the Gospel, has challenged me to rethink the negative cultural stereotypes I grew up with about such people. Many of those with whom I might have strongly disagreed in debate about these issues have now become close friends, mentors, and elders in the faith.

By participating in community here, where I am challenged to rethink my previously narrow perspective on the absolute necessity of pacifism, I have also acquired a clearer vision of myself


### Was the murder of Jesus Christ an act ordained by a wrathful, vindictive God? Did my God and my pacifism conflict?

as a "flesh-eating, blood-drinking practitioner of the faith," to borrow the bold imagery of Ruben Martinez, a Mexican-American writer. I slowly discovered that while the Gospel wholeheartedly affirms

that all-inclusive validation of human life, it also has at its core what seems to be a necessary act of brutal violence. I quickly found myself asking whether the murder of Jesus Christ was an act ordained by a wrathful, vengeful, vindictive God, one who needed the blood of an innocent to satisfy His anger and appease His demand for justice. Did my God and my pacifism conflict?

Before losing my faith over this crisis of faith, I learned that the theology of atonement does not necessarily frame the Father of our Lord Jesus Christ as a wrathful God who demands retributive justice for the horrendous evils committed by sinful people on earth. God is not the one with the problem, it's us. We are the ones who must find reconciliation with God's holiness. Through the work of our own idolatrous desires and propensity

for violence, we killed Jesus Christ. Yet because of God's loving-kindness and mercy we are reconciled through God's Holy Spirit in the blood of God's son. Violence does not come from God nor is it inherent in His being. It comes alone from us, a fallen and broken people. Our propensity towards blood and violence is not an excuse, but an active call to prayer, compassion, and sacrifice as peacemakers in a world that neither understands nor accepts the message of Jesus Christ.

Called to live in the blood of Jesus, we are sent out into the world as peacemakers. Christian pacifism does not serve as a license for slothful attitudes about injustice or moral evil. Peacemaking must not be confused with passivity or the absence of conflict. Instead, it demands a higher standard from that of this world. It calls us to love our enemies, to pray for those who persecute us, and to carry the cross of our Lord, partnering with Him in the work of reconciliation. Slowly and by God's grace, I am beginning to understand that peacemaking means more than nonviolent conflict resolution and is more complex than a simple acceptance or rejection of it. Peacemaking means a surrender of pride, self-focused love, jealousy and envy to the Son of God. By walking with Christ, growing in self-control and self-respect, I am given peace and unity within Christ's Body as a blessed child of God. 

Susanna is a junior Philosophy major.

In our next issue:

**CAMPAIGN 2008**

Student perspectives on the upcoming primaries in the 2008

U.S. presidential race.

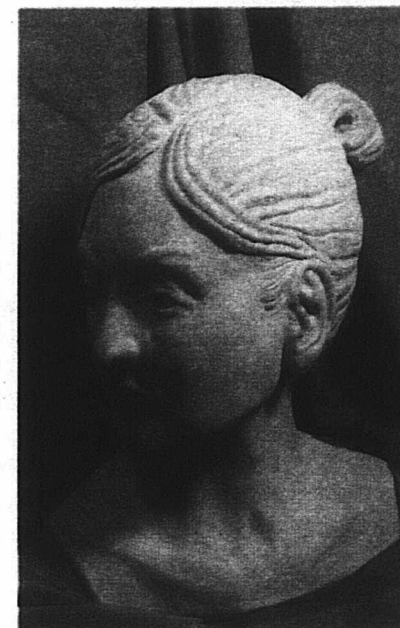


## featured artwork | RON EAST

### Note from the artist:

My passion for art encompasses many forms. For most of my life, my artistic endeavors have been focused almost exclusively on rendering the human figure through drawing and painting. I feel that this is the most beautiful and intricate subject that, when correctly portrayed, can cause a powerful impact upon the viewer and also honor God by showing the beauty of His creation. More recently, I have picked up sculpture and found that this is also an engaging and exhilarating form of art. These pieces represent the figurative oil studies I am so apt to do, as well as my first sculpture piece using the live human figure. I hope that through my art people are able to see the world a little differently and notice things otherwise left ignored.

*Ron is a senior Art major with a painting concentration.*



## Listening In: The Many Voices of YouTube Videoblogs

By Andrew Parks

This year at Houghton, it seems like we're finally being honest with ourselves. We've corporately acknowledged that far too often we live in a bubble, attempting to isolate ourselves from pain, from sin, and even in some cases from news of outside world. Thankfully however, the gauntlet has been thrown down, and we've been challenged to live outside ourselves and be involved in the world around us, even if it contains news that we'd rather not hear. One small way to begin this process of bubble popping is logging on to YouTube.

I'm sure the idea of heading to the web site that contains the world's largest collection of music videos and Family Guy clips seems silly, but there's an underground happening there that is much more than wholesale entertainment. There are real people sharing their real lives for the entire world to see.

Back in January I started interacting within the personal video blogging side of YouTube, and was astonished at what I found; an agoraphobic woman from

California sobbing in frustration over her irrational fear of leaving her house, a graphic designer from Wisconsin pleading for people to treat their fellow man with respect, and hundreds of grassroots campaigns seeking social justice around the world.

As you watch some of these people express what's on their hearts, you can see this real, gritty world unfolding right before you. I challenge you to hear the stories of people across the world, and whether they are heartwarming or heart-breaking, and not be changed.

As we at Houghton make the intentional choice to live outside this bubble we've created for ourselves, we must also be mindful that ours is not the only voice in the dialogue. Hundreds of cultures and millions of voices have come together in one place, just wanting to be heard. And I believe it's important to listen. Listening can create dialogue, dialogue can create understanding, and understanding can create peace.

I've met some really amazing people in the last ten months that I've been sharing myself on YouTube. I've befriended a Hispanic/American English teacher living in Japan, an

Anglican priest from London, and a med school student living in Atlanta. These new voices haven't severely changed how I look at the world, but I believe a constant variety of perspectives can make me a more well rounded person.

I'm not suggesting that we limit our social interactions among our current friends to spend more time in front of our computers. Instead we can be a little more intentional about how we use our down time. YouTube is a site frequented by most college students anyway, so why not use it to broaden your worldview?

I'm not asking you to purchase a web cam and start a video diary that will change the world. I'm not even asking you to join the dialogue and assert what you believe to be true. I am, however, asking you to listen. Listen to the perspectives and stories of those different from you. You really want to pop the Houghton bubble? Listen to someone on the other side of the world talk about how *they* experience pain and sin and the rest of the outside world, and maybe you'll gain some perspective beyond the remains of our popped bubble.

### 2007-2008 STAR Staff

**Editor-in-Chief**  
William Airhart

**Associate Editor**  
Katarina Ruffer

**Editors**  
Timothy Bastedo  
Margaret Hoecker  
Jason Fisher

**Business Manager**  
Laura Thompson

**Re-write Staff**  
Amy Buckingham  
Laura Jackson  
Ailie Kilpatrick  
Joel VanderWeele  
Micah Warf

**Advisor**  
Prof. Ben Lipscomb