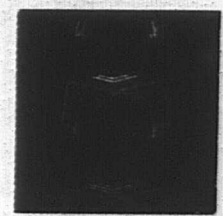


RELIGIOUS BELIEFS & PRACTICES:
[64% of students surveyed attend church
services every week while at school]



★ The Houghton Star ★

Grant given for worship renewal

Kathryn Henderson, staff writer



Long ago, at the beginning of this school year, some students and faculty on our campus started working on a project, alternately called Worship Renewal and Bread for the Journey. By now, you have probably heard enough about the group and project to have a general sense of what is going on and what the goals are, but it's unlikely that you know the whole picture of what we've hoped for, planned, accomplished, and continue to hope for.

Around January of last year, we applied for and were given a grant by the Lilly Endowment through the Calvin Institute for Worship to pursue worship renewal at Houghton College and in surrounding Wesleyan churches. Specifically, our aim has been to spark conversation about what worship is and how – and why – we do it. Our tangible goal is to foster a bringing-together of the different styles and manners of worship present on our campus, embodied in a supplement (not a replacement!) to our current and sometimes dated hymnal. We have been collecting, and will continue to collect until March 15, song submissions from any member of our community with a song to share. Our hope is to create a book that reflects Houghton's collective identity. What songs are we hoping to include? Earnest, truthful, theologically inspiring music for congregational worship. This means hymns, "contemporary" song, world music, gospel – any type or genre of song that can direct our attention toward the ultimate endeavor of praising God. Our hope is that this

supplement and the conversation it stimulates in our community will help invigorate worship during chapel, as well as any other time or place where the supplement is used.

Toward these ends, we as a group have held a number of events in the interest of fostering conversation about worship at Houghton. Three of these (with two more coming up) have been worship events on different themes, intended to try out songs that have been submitted and others that members of the planning group have picked out. For two other events, our grant money has enabled us to invite speakers on issues in worship planning and the focus of worship. In September, Constance Cherry came and spoke both in chapel and for a Saturday seminar about the importance of God-centered worship, rather than worship that focuses just on the edification of people. Paul Ryan from the Calvin Institute for Worship came in November and described for us a "worship diet" that he and the worship planners at Calvin have assembled. The intent of the worship diet is to provide a series of reminders to people selecting components of an upcoming worship service: are songs and other components theologically and scripturally rich? Is there a fair balance of rejoicing and lament? How well are we describing the Lord? Does the service provide a balance of upward statements, in which we speak to God, downward statements, in which we hear God's words to us, and horizontal statements, in which we speak to one another about God? We believe the worship diet outlined by Paul Ryan could be quite useful in our selection of songs for the supplement and also in fostering a campus-wide conversation about the meaning and importance of worship.

Most recently, we held a brief panel discussion about how, with God's help, to bring about worship renewal at Houghton College. Both students and faculty came together to talk with us about their ideas of what things hold us back and what to do about it: what principles to remember, what specific problems to remedy. In a time when such conversations can quickly degenerate into quarreling over style of worship, the discussion

had openness and unity of purpose while allowing for a diversity of approaches to worship.

Another exciting thing the Bread for the Journey team has been able to do with the help of the grant is travel to Michigan for the Calvin Institute's annual symposium on worship. One of the most well-known and excellent conferences on worship in the United States, the two-day symposium offered over 100 seminars on a great variety of issues that touch on worship, ranging from the use of art in worship, to emergent worship, to a call for more use of the Old Testament in church services. Those of us who were able to attend came back with renewed energy and more ideas for the Bread for the Journey project as well as ideas to simply benefit spirituality on our campus.

Although March 15, the deadline for song submissions, is fast approaching, we still have a number of services and events planned. On Saturday, March 10th, Nancy Faus-Mullen, who has chaired on the editorial committee for a number of hymnal projects, will be coming to speak to

our group about how to put together our supplement and to the public about congregational song in the present day. Later this month and again in April, we will be holding worship services to present the supplemental book

as it approaches completion. The supplement will be officially ready for use at the beginning of next school year. Our hope, even though the supplemental book will be finished, is that in the coming years we will be able to continue the conversations about worship on our campus and in the surrounding area, possibly by obtaining more funding to invite other speakers to talk to our community about worship. In the end,

our real and continuing goal is to foster greater understanding and praise of the Lord on this campus and, as we go out from here, the rest of the country and world.

If you are interested in our project or have questions or ideas, please feel free to contact faculty Judy Congdon or John Brittain or students Clara Sanders, Kathryn Henderson, Jeannette Sieber, or graduate student Rebecca Hernandez. ★

"...our real and continuing goal is to foster greater understanding and praise of the Lord on this campus and, as we go out from here, the rest of the country and world."



Above: On March 9, Nancy Faus-Mullen was on campus to conference on worship.
Top Left: The Bread for the Journey image.

WE WANT TO HEAR YOUR THOUGHTS!

Guidelines for letters to the Editor:

Letters to the Editor must be signed, denote which articles they are in response to, and should not exceed 500 words. Send all letters to the Editor-In-Chief, Lindsay Yandon via STAR@houghton.edu. All letters are subject to editing at the discretion of both the Copy Editors and the Editor-In-Chief. Letters are due on Monday at 5pm, one week before the next issue. Anonymous letters will not be printed. Letters that exceed 500 words can be sent in the form of a response column and will be printed as an article but should not exceed 750 words.

A time to dance

Chris Stewart, faculty editorialist

"There's a time for everything, and a season for every activity under heaven." So says the author of Ecclesiastes. Since the first century, many Christian communities have advocated and enforced a disciplined lifestyle of one sort or another, promoting some behaviors and proscribing others, attempting (most of the time, anyway) to strike a balance between accommodation and irrelevance. In Acts 15, Peter stood up in the Jerusalem council to warn his fellow believers against imposing the Mosaic law on Gentile converts, lest they "make it difficult for the Gentiles who are turning to God." Nevertheless, he recommended that they instruct Gentile converts "to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood." They then dispatched a team led by Paul and Barnabas to visit surrounding cities armed with a letter urging Gentile believers to renounce these practices. This first-ever Christian statement of community responsibilities ended with a reminder that Gentile believers "would do well to avoid these things."

Peter had begun to grasp the need to engage the surrounding culture and shape the lives of new believers via "prudent expectations," though his failure to understand the full implications of Christian liberty would later lead to clashes with Paul, whose letters are full of insights on moral formation and the formidable challenge of steering a course between the Scylla of legalism and the Charybdis of antinomianism. The value of what Professor Lipscomb has dubbed "communally sanctioned, ascetic disciplines" (in a very interesting conference paper exploring approaches to moral formation characteristic of Wesleyan faith communities, from which I am borrowing heavily in this and the next paragraph) to moral formation has also been apparent to pagan and Christian authors outside the Bible for millennia. Aristotle recognized that while moral excellence is more than simple conformity to laws forbidding some behaviors and commanding others, no one can become good except under the

influence of a good system of laws. In his Christianized version of Aristotle many centuries later, Aquinas likewise maintained that while the "theological virtues" (faith, hope, and love) must be "infused" into our souls by God, the "cardinal virtues" of the Greeks (courage, temperance, wisdom, and justice) can be realized in an individual's life through a disciplined life of habituation and practice, constrained (at least initially) by an appropriate set of rules.

In the 18th century, John Wesley was a strong advocate of Christians banding together to form "societies" or subgroups within broader faith communities (initially, in Wesley's time, the Anglican church). Members of Wesleyan societies were expected to meet regularly, pray and fast together, and to hold one another accountable in the process of cultivating holiness in their daily lives. Not infrequently, these groups would decide as a community to renounce particular earthly goods or enjoyments, such as drinking alcohol or card playing, not as sacrificial disciplines implied in the gospel or binding on all Christians, but simply as beneficial to undertake at a given time and place.

The important thing to notice here is that such provisional disciplines were not intended as public pronouncements about the moral status of the renounced behaviors as such, but as practices voluntarily adopted to assist the individual believer cultivate the inner qualities Paul (reflecting on the implications of the law of love) associates with spiritual maturity, listed among other places in Galatians 5 and Colossians 3. Moreover, the point was not to provide some sort of outward sign of their Christian faith analogous to circumcision, but rather to engage the surrounding culture in a constructive way by drawing attention to the power of the gospel in relation to a variety of social evils.

In 2003, Wheaton College made national headlines when it altered its "community covenant" to permit dancing on its campus. In his introduction to their revised covenant (available on their website), Wheaton's

-TIME continued on pg 7

Dance, Dance Revolution?

Jason Fisher, editorialist

A spectre is haunting Houghton—the spectre of dancing. The growth and popularity of what has been termed "music" has given rise to a form of human movement known as dancing. For years dancing was only practiced by scallywags, ruffians, renegade motorcyclists, and members of the 1985 Chicago Bears ("We're not here to start no trouble! We're just here to do the Super Bowl Shuffle!"). Lately, however, dancing has been taken up by all sorts of people scattered across the societal spectrum from goodie-two-shoes to Puritans (not really) and, sometimes, even white people.

In all seriousness, Dr. Chris Stewart and I have been working together in an effort to reform the current Community Responsibilities in such a way that would allow for social dancing to take place on Houghton's campus with college oversight and approval. In particular, we are proposing that Section IVc. (The statement can be read at http://campus.houghton.edu/orgs/student%5Flife/Student_Guide/resp.htm) of the document be removed. A simple sentence would then be added to the next section of the outline that would read, "On-campus dances will take place only with official College sponsorship." Dr. Stewart and I both feel that these changes avoid legalist, cumbersome, policing language while simultaneously giving the College total jurisdiction over what types of activities will take place and what will be unacceptable.

Although the time-frame for these changes is still tentative, a general outline can still be presented. This article, along with Dr. Stewart's, is actually the first step in this process. It is difficult to gauge the student body's reaction to potential changes without first informing them of what is being planned. If students generally react positively to the proposed reforms (there is a Polaris poll being put together as I write regarding this very issue) then the changes will be presented to the faculty. Once faculty approval is received the issue will be sent to the Board of Trustees for the final word. This all could happen by May of this year but will more than likely will not reach the Board until this October. Both Dr. Stewart and I are confident that these changes will take place as long as they are nudged along. The walls built around social dancing are ready to fall; they just need a little push.

Any change in behavioral expectations should be treated delicately. The central issue is whether or not this change would reflect the College's constituency. As a member of Student Government, I've talked to fellow senators to see where they stand on this issue. They are, after all, sup-

posed to be representative of the classes they come from. Amy Labzentsis says that most students she has talked to "feel quite strongly that it should be allowed." However, some people expressed concern regarding inappropriate and questionable dancing. Once again, the language proposed gives the College full control over the events. If the dances "went too far" it would only be because the College was allowing them to, not because the College had given up its ability to regulate in any way. Amy herself attended a Christian high-school where dancing was prohibited and many people in her church felt the same way. She feels, however, that "themed dances would be a great campus activity for students, faculty, and staff, and could still be kept appropriate and remain true to our responsibilities as Christians and our testimony as a school."

Josh Nolen, a sophomore senator, feels the same way. While he has a problem with dancing, it is only because he can't do it very well, not because of some moral objection. Josh's church background is a plethora of Protestantism including Baptist, Congregationalist, United Methodist, Presbyterian, Wesleyan, and Mennonite. "I have not been raised with any ill feelings toward dancing", says Josh, "nor do I believe that my church (whichever one that is) has anything against dancing." Chaplain Ryan Lavin, while admitting that he probably wouldn't take advantage of the change in policy still feels that "social dancing should not be banned." Senior Senator Inti Martinez says that his home church doesn't have a strict policy regarding social dancing either and doesn't think that "the current policy reflects the wishes and beliefs of the student body."

Essentially, that is the crux of the argument. The current restriction on social dancing does not represent the College's constituency. Continuing the ban on dancing only aggravates a problem while the proposed changes will be an undeniable improvement. The current language even recognizes that "concern about the morality of social dancing has been declining among evangelical Christians among many denominations." Those concerns have continued to decline since Houghton last looked at this issue. At this juncture it is important to not only "recognize" this decline but act upon it as well.

It is time for Houghton College to dance to a different tune or, rather, to simply dance at all. While I have enjoyed not being inundated with the Macarena, the Electric Slide, and anything resembling a Milli Vanilli routine at Houghton, I feel that suffering through these minor inconven-

-DANCE continued on pg 7

The Star staff would like to remind readers that Editorials are opinion based and therefore slanted by nature. Opinion also opens itself up for challenge, so write responses! But make sure they question the writer's stance, not our reason for publishing.

“To Israel and back” or “My first serious article”



Above: Jimmy at the Church of the Beatitudes

Jimmy Dutton, *columnist*

Over February break I went to Israel. There. Now that you know what I did you don't have to ask "so what did you do over break?" Every year Dr. Schultz takes a group to Israel for a short period of time. While there the group tours as many Biblical sites as can be squeezed into such a short trip (and students grab 3 class credits in the process). Also, you can learn Arabic! I only learned one word: "habibi" (huh-bee-bee). It means "my beloved."

All of my life I have read the Bible and have heard all of the more popular "Sunday School friendly" stories over and over again. This is true for any Christian who grew up in a Christian home. After having traveled to Israel I can confidently tell you that it does not look like what the felt boards in Sunday school depicted. Growing up I could only imagine what the settings of each of the stories was like, and it was an image that I was used to and comfortable with. So it was weird to go and see that the Sea of Galilee is actually more like a lake, how insanely huge the Temple Mount is, how dead the Dead Sea (once again, more like a lake...) was, and I could go on and on. With every new location the pictures of Biblical settings was changed in an instant.

Shocking? Yes. Disappointing? No way. Israel is a gorgeous country. I was not disappointed with my new glance into the world of the Bible. In some parts of the country, the countryside is littered with mountains (which are actually more like really big impressive hills). Olive and other trees, shrubs, and flowers (that I'm not even going to pretend to know the names of) are laced over and around the pre-dominantly grass covered hills. Since most people live in the cities, houses and roads rarely cover up any of the land's natural appearance. Drive further south and quite suddenly you find yourself in the desert. Hills still cover the landscape, but this time they are completely rock with no plant life growing on them at all. These mountains stand on there own and don't need plant life to make them beautiful

to look at. They remind me of the large rock pillars you would see while driving through the desert in the States. Just seeing Mount Carmel, Mount Arbel, the Mount of the Beatitudes, Sea of Galilee, Massada, Dead Sea, and the Golon Heights is well worth the trip alone.

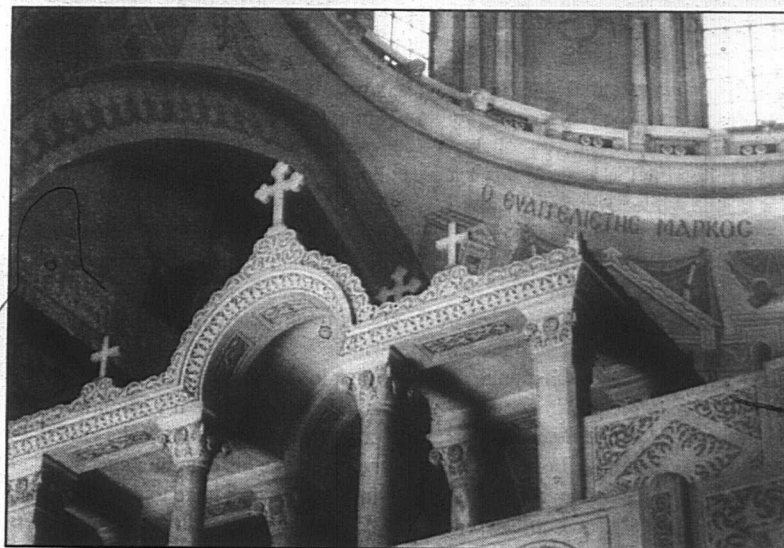
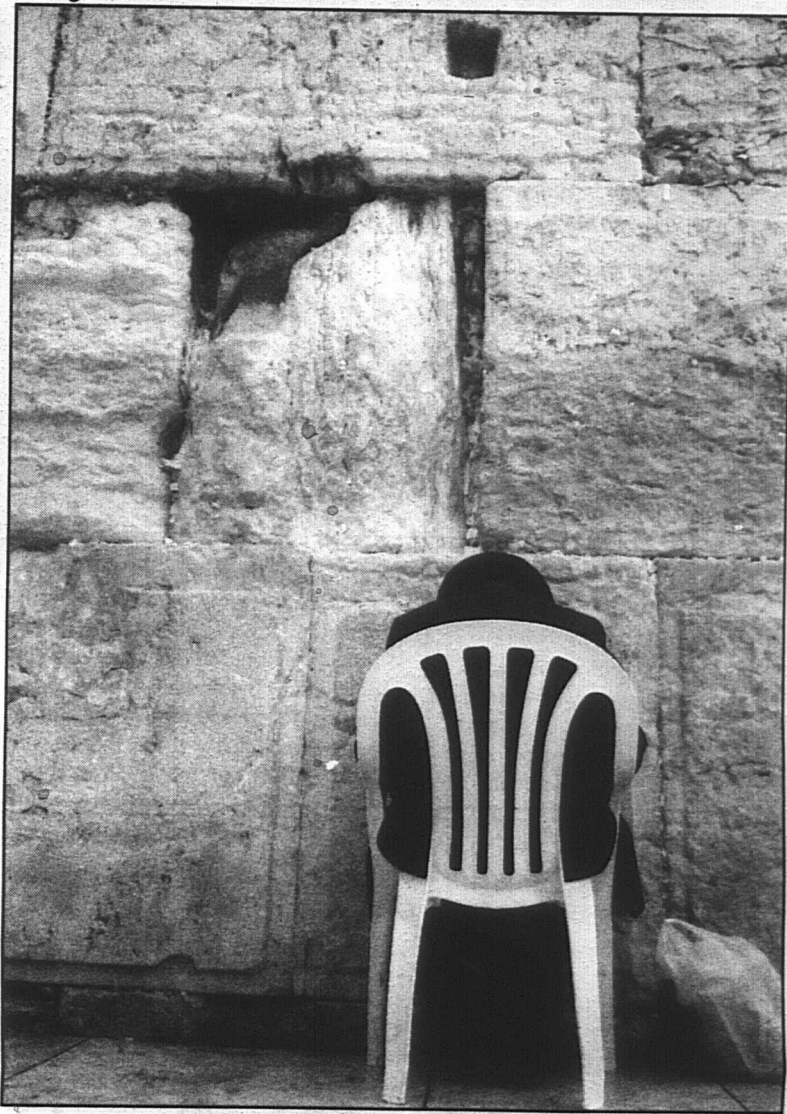
Ok, so that's what Israel looks like. Well maybe, I'm not sure how good my descriptive skills are. Principles of Writing wasn't my strongest class (...and yet I still write for the school paper. Go me!)

Some people might not like what I'm going to say next, and what I say might not even be true for everyone. But...

Don't go to Israel expecting a life-changing spiritual experience. You will either a) be disappointed, or b) be very disappointed. The Jordan River probably won't move you anymore than any other river. Why? Well...because the gift shops get distracting. At all of the major sites or churches there is a gift shop attached that you are often required to exit through. Each one was trying to sell me spirituality. It was like going to Disney World where every store you go into has a picture of Mickey Mouse and friends on every item being sold. Except instead of Disney World it was Israel, and instead of Mickey Mouse and friends it was Jesus Christ and the apostles. Christian symbols were printed like logos on everything; much like the "swoosh" is printed on all of Nike's products. The most disturbing thing I saw was that at one particular gift store they were selling crowns of thorns. Yep. Your very own crown of thorns. Just like Mickey ears.

Obviously, these are sensitive subjects for different reasons. The most standout in my mind is that the people who work at these gift stores and everywhere else live off of tourists and the money they spend. There would a huge negative impact on Israel if tourism were to suddenly stop happening. Israelis and Palestinians love Americans and other tourists because they provide the money that puts the food on the table. So do I

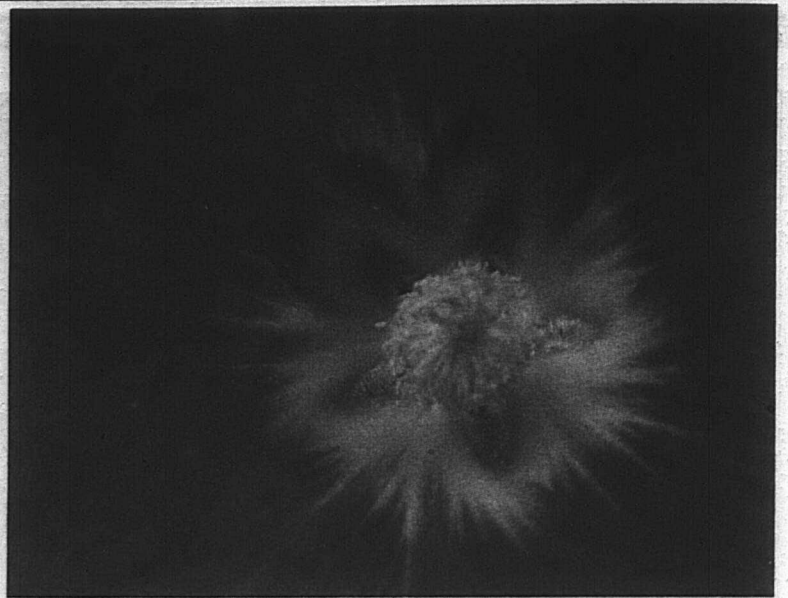
-JIMMY *continued on pg 6*



Top: Prayer at the Wailing Wall. Middle: The Sea of Galilee. Bottom: Inside the Holy Sepulchre.



one way



star

Jessica Camp, guest photographer

"One Way" (top right) was taken while driving back to Houghton from a weekend home. We stopped because the rainbow was so bright and beautiful. This was taken on an off ramp in Wilawana on the border of PA and NY. This photo reminds me

of God, His promise to us, and that there is only One way to Him. This is one of my favorite photographs that I've taken, especially because it is not only unique but reminds me that God is always there and He gives us little reminders of that.

This shot (top left) was taken

in my hometown of Endicott, NY. This is a Hollyhock flower that was growing in our garden. I was interested in taking this picture last spring because the center of the flower is shaped like a star. I originally took the picture close up with black and white film and it came out amazing. I decid-

ed to go back and take the picture with my digital camera in color to get the full effect of the bright color. I plan on becoming a professional photographer when I graduate. ★

Camera Info: Canon PowerShot A410 4.2 mega pixels.



NEW TO THE STAR IN 2007...

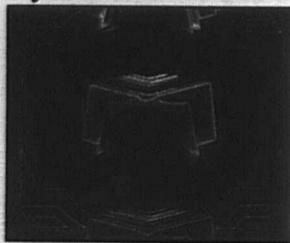
STAR SHOTS

Students, Faculty and Staff submit your photography and title (any subject, color photos are preferred but if you have a black and white shot that will knock our socks off, please submit it!) along with a 100 word bio/explanation of the photo and camera info (make, mega-pixel, etc) to

Star@houghton.edu

Submissions can only be accepted in a digital format, we prefer 4 megapixel or higher for quality purposes and photos must be your own work and submitted unedited (except for basic contrast, cropping and red-eye adjustments).

Neon Bible by Arcade Fire



Eric Stevenson, staff writer

For those of you who were blessed enough to give in to the hype of Arcade Fire when their debut album Funeral came out, you've probably been following the news of this release for a little while. At least, I know I have. For those of you who had unfortunately missed that 2004-2005 movement, I'm sorry for you.

But good news: Arcade Fire is back! And they came having to face the terrible/wonderful challenge of making a record equal or even surpassing their magnificent debut (which many think to believe impossible). Well, I can honestly say that I can't be certain they've accomplished their goal, but Neon Bible definitely holds it's own. More than it's own, in fact.

These Canadian rockers have really made something special, and by the quality of their only two albums available right now, it seems that there is no slowing down at all. We do all know however, that the third album is the true test of a great band. Regardless, Neon Bible is a step in a wonderful direction.

For those of you into literature, the band has no intention of making any connection with the John Kennedy Toole novel of the same name, so throw that idea right out the window. But I know what you're thinking: "The word 'Bible' is in the title! It must either be religious or blasphemous!" I suppose we may never know for sure, but if I were a betting man (which I am!), I'd say it's the former. The album is filled with many references to Christian themes, the crescendo of which is in the acoustic-guitar-chugging track "Antichrist Television Blues." I found this track to be the most interesting, from a Christian standpoint, because it's essentially a prayer from a man who asks God if he can make his daughter successful so she won't have to deal with the poverty he dealt with as a child. Then it transforms into him wondering if, even though he's a Christian man, he

could possibly be the Antichrist. It's an attractive concept and really, one that makes me nervous.

A strong point of this album is its flow. It's sort of divided into three separate parts. The first four tracks make up the first bit, ending with the amazing "Intervention" which proves that a church organ can rock as hard as any guitar. Track 5, "Black Waves/Bad Vibrations", is the shift to the middle section, which is much more straight forward than the beginning. This set of songs (5 through 9) took me a little while to get into at first, but as with most great music, their beauty reveals itself slowly until it fully blooms.

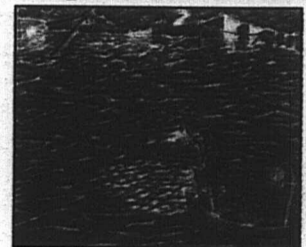
The last two tracks are the perfect closer: "No Cars Go" which hits you hard with melody and power, and "My Body Is A Cage" which has a build Sigur Ros would be jealous of. The album ends making you want to hit the play button again.

Overall, it's a wonderful find. If you haven't heard of the Arcade Fire before, I suggest you start with their debut Funeral. For those of you know and love Arcade Fire, pick this up and you won't be disappointed ★

Hear them at:

www.myspace.com/arcadefireofficial

All of a Sudden I Miss Everyone by Explosions in the Sky

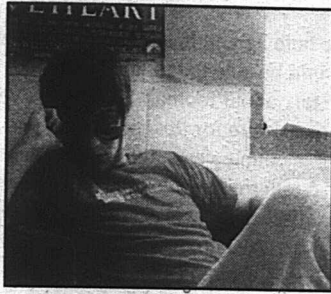


Eric Stevenson, staff writer

Just to make a connection that might be relevant, if any of you saw the football film "Friday Night Lights", then you've heard music by this band. They were commissioned to write the movie soundtrack and in doing so, pushed back the creation of this album a year or two. Fans have been waiting since 2003 for another proper Explosions album, and now they finally have it, and it's as jubilant, sad, and haunting as ever.

I will warn you though, if you like your music quick and to the point in less than three minutes, you probably won't like these guys, and don't -SUDDEN continued on pg 6

Sweet corn! Marriage is a rip-roaring good time



Marc Smithers, columnist

In case you haven't noticed, people seem to like marriage here. Literally, if you have a wedding or engagement ring on your finger, people will take notice and like you a little more. It's gotten to the point that if you don't have a significant other in your life, people will begin to think you'll die an old maid or whatever the male version of an old maid is (crazy snake man?). So why is marriage so highly valued here? Could it be that it's because marriage is a sacred binding act that is only entered into by two people whose love for each other transcends time and space? Or could it be that people just really want to have sex in the legal Christian way? Whatever the reason, marriage plays a great factor in the daily lives of Houghton students, especially those students who aren't married.

How is it easy to see that marriage is on the minds of nearly everyone on this campus? Observe what

happens when a couple breaks up. They don't even have to have been dating for any great length of time. As soon as those first words are spoken and their dating relationship has been officially conceived, it will take an act of God to keep them from staring at each other up at the altar in a few months or years. When people break up on this campus, many people seem to treat this as a divorce. This may be because too many of the students have filled their heads with Joshua Harris propaganda, believing that the only kissing that should happen before marriage involves planting one right on the cheek of the idea of dating. So when people enter into a dating relationship, it is almost as if they are promising one another that they will do all they can to make this crazy relationship end up with the girl being able to put a big fat "r" in the middle of the comfortable title of "Ms."

While this approach may not seem dangerous to some, it is the primary cause of this overemphasis and overglorification of marriage. It's my firm belief that many people arrive at their wedding day without ever considering the challenges of that marriage presents. Am I in any way saying that marriage is bad? As my redneck friends say, "Heck, no." Marriage is one of the most amazing gifts that God gave us. But like many of his gifts, it has been abused by humans.

Believe it or not, marriage

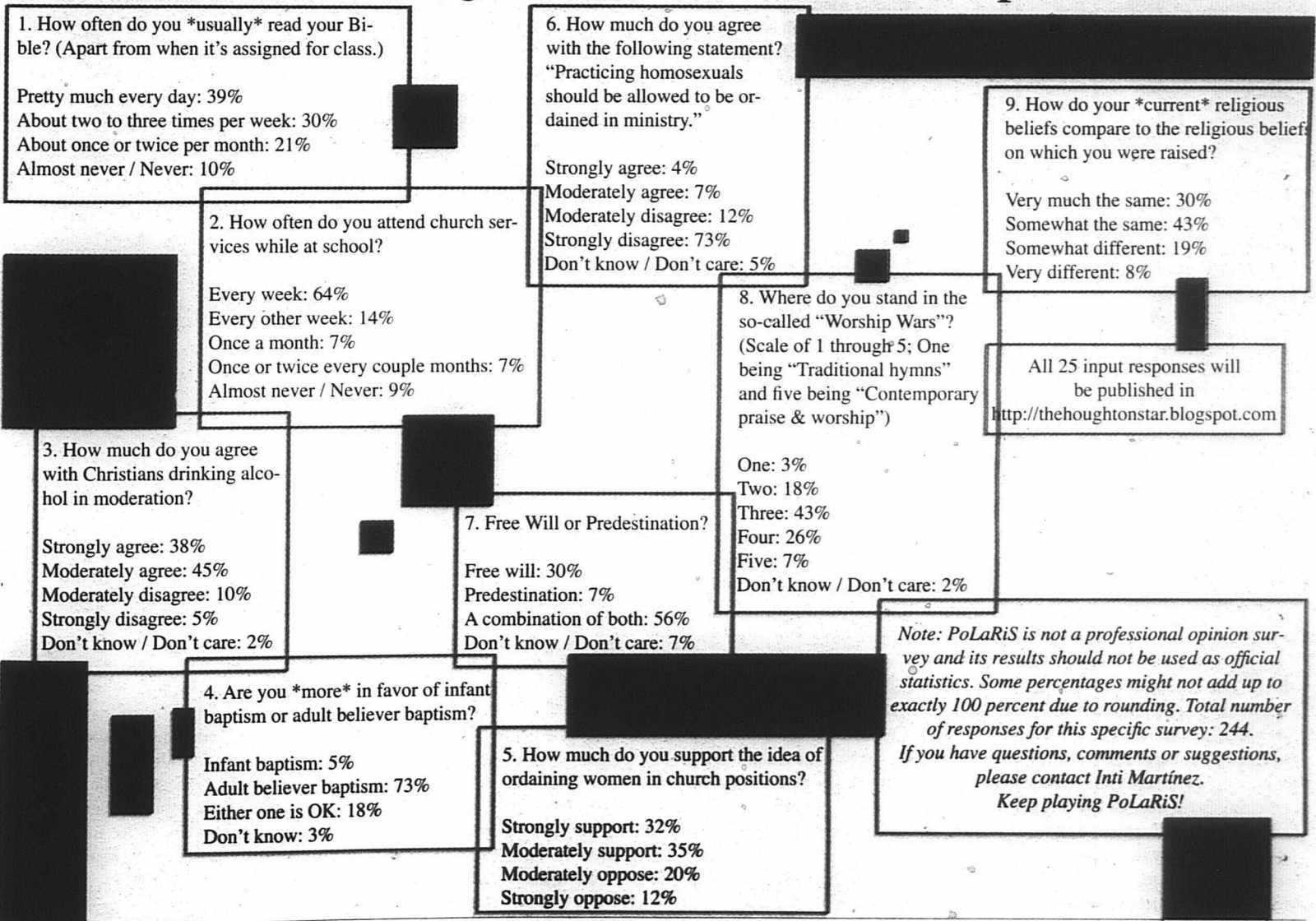
isn't all about sex. Perhaps ninety to ninety-five percent of the time you are married, you are not having sex. But since Christians are not supposed to have sex outside of marriage, I think that many times couples just see this as a vehicle to reach this goal. Now this isn't a call to forget this stipulation and go out enjoying the freedom of your sexuality. This isn't the sixties and we are not at Woodstock. Just be aware that many times marriage is overglorified in this light that sex is the greatest part about marriage. Now, I've never really been married, so you can just disregard anything that I have to say about it if you really want to. But check with most people who are married and they'll pretty much agree: sex isn't the best part of marriage. And people thinking that it is just adds to this picture people have in their minds of the perfect union that I believe only adds to this problem of marital pressure that is exerted here.

Perhaps it is time for people to understand that not every relationship will end with a ring on your finger, especially if you are a guy. Marriage should be something that we value and do not take lightly, but it should not be constantly on our mind when we are in a dating relationship - especially if the relationship is only a few months in the making. So much pressure is put on that relationship that if it doesn't work out, the world suddenly ends and Dashboard Confessional lyrics

become part of your everyday speech with your friends. And perhaps the greatest revelation is this - there are Christians who inhabit this earth that do not go to college at Houghton. Yup. It's true. I've seen them. Talked to a few of them. Do you know what this means? This means that it is not a necessity to find your mate at college. Once you graduate and move on, you haven't crossed this invisible line into the world of singlehood for the rest of your life because of the lack of Christian people in the world. Nope. There are good marrying folk outside of this college that I'm sure are just as good to take home to mom and dad. So, added pressures on relationships are about as cool as Jimmy's article was. And they'll get you about as far in life as Jimmy's article did *

Event* Advertising**
Please send any campus event bulletins to the Editor via STAR@houghton.edu. Remember we print bi-weekly. So we need to know as soon as possible about your event if you would like it included.

PoLaRiS: Religious beliefs and church practices



"Let's talk about sex, baby..."

Inti Martinez, staff writer

"Well, no. Not right now. Not this way." Basically, this was the response of the Houghton College administration when The Star, through me, proposed to conduct a PoLaRiS survey on student sexual behavior, for the purposes of informing our campus and having a discussion on this topic.

My proposed PoLaRiS survey was chiefly geared to know more about student sexual practices (e.g., vaginal sex, oral sex, masturbation, pornography). To know how much support this survey would have from the student body, we decided to conduct a two-question survey asking students if they would like to see a survey like the one I proposed, and if they would participate in it, if it were conducted. Of 135 respondents, 95% strongly approved (59%) or moderately approved (36%) conducting this survey. (Not surprisingly, 96% of respondents said they would participate in this survey.) These results give you a general idea of how important it is for our institution to take sex-related topics seriously and engage in an ongoing and thorough, community-wide

discussion on what sexual behavior should be like in a Christian liberal arts college.

When I initially contacted President Mullen to know what she thought about having this type of survey on campus, she responded saying that there might be some unintended consequences, which she would be glad to discuss with me in person. So I met with her to pick her brain. The 40-odd minutes that I was in her office included agreeable moments as well as feisty ones.

At first, this blockade disappointed me; I was trying to spearhead a student initiative on what I thought would be a beneficial, timely and relevant topic. I later realized that while my topic and intent were good, the way in which I wanted to conduct this initiative was not the best one. I left President Mullen's office with a smile—not because I had gotten what I wanted, but because I knew that we had reached a type of compromise. If there is a place in which college-aged Christians should talk about sex is among other believers, of both genders, in an open, pure, sincere, and mature way. In our campus we have

certain opportunities to discuss sex-related topics, but I feel that they are not enough for making our whole campus "mature" in the subject. Residence hall or small group discussions on sex topics are good for clarifying certain doubts, but not for demystifying and un-tabooing that three-letter word in a whole college campus—they actually tend to do the opposite.

The fear of knowing the percentage of students who masturbate or who have had sex is a red flag for backwardness and immaturity in a college campus. During my four years at Houghton, I have noticed this fear resides in certain sectors of our college. Thankfully, we have a new college president who does not share this fear. Even though I regretted telling Dr. Mullen that, if let to the administration alone, a campus-wide sex survey and ongoing discussion will never occur in the near future in Houghton College, I do think she will face some opposition from certain individuals working for or affiliated to our college. With the help of enough interested and knowledgeable people, Dr. Mullen will be able to lead the Houghton community to a state of maturity regarding sex topics.

We both agreed that "as Christians, we should be able to talk about sex like we talk about football." She has a very strong desire for this to happen. (In fact, a couple years ago, Dr. Mullen tried to introduce a similar sex survey and discussion at Westmont College, but she was barred from doing so by the then-president.)

The Counseling Center and Jacob's Well have held several events on certain sexual topics, but have yet to address the "hard" subjects in an ongoing, campus-wide discussion. Drs. Michael Lastoria and John Brittain will be speaking in two different chapels on the topics of chastity as a lost art and e-relationships (i.e., through online social networks), respectively. Another chapel you cannot miss is Lauren Winner's on March 24th, which will be followed by a Saturday retreat discussing her Real Sex book. I am hopeful that all sectors in our college take this issue seriously—at least Dr. Mullen and others have taken it very seriously—because, as Christians, we should not forget that our bodies are the temple of the Holy Spirit, and sex matters as we strive to live holy and pleasing lives for God ★

BLAST FROM THE PAST OUR WORLD 50 YEARS AGO

Around the world

- The space age begins with the launch of Sputnik I by Russia.
- Population: 2.888 billion
- USSR tests its first intercontinental ballistic missile, which proved successful.

Home front

- Population: 171,984,130
- President Eisenhower calls for aid to Mideast countries that resist against aggression from Communist countries through the Eisenhower Doctrine.
- Life Expectancy 69.5 years

Let's talk money

- US GDP: \$461 billion
- Federal spending: \$76.58 billion
- Federal debt: \$272.3 billion
- Cost of a first-class stamp: \$0.03

Sports

- Super Bowl: Dallas v. Pittsburgh (27-17)
- World Series: Milwaukee Braves v. New York Yankees (4-3)
- Kentucky Derby Champion: Iron Liege
- NCAA Basketball Championship: North Carolina v. Kansas (54-53 OT)

Entertainment

-Pulitzer Prizes:

- Music: Meditations on Ecclesiastes, Norman Dello Jo
- Drama: Long Days Journey Into Night, Eugene O'Neill

-Academy Award:

- Best Picture: Around the World in 80 Days, Michael Todd

- Leonard Bernstein's West Side Story premieres on Broadway and was the debut of violence on the stage.

- Leave It To Beaver premieres on CBS

Movies

- The Bridge on the River Kwai
- Twelve Angry Men

Books

- John Cheever, The Wapshot Chronicle
- Lawrence Durrell, Justine
- Jack Kerouac, Here and Now
- Bernard Malamud, The Assistant
- Robert Penn Warren, Promises: Poems 1954-56

-JIMMY continued from pg 3

blame them for trying to sell me "Jesus"? I don't think I do nor do I think I should. They have to live and this is really the only way to do it. As long as tourists keep coming, they're going to keep making and selling "Jesus" because tourists keep buying it. Who do we blame then? Catholics!

Just kidding, I don't really think we should blame Catholics.

The truth there really is no one to blame except the super-excited tourists who thinks that buying dirt is going to help them be a better Christian.

Ok let me make this clear. I'm not saying "don't go be a tourist" because, like I said, tourism is what puts food on a lot of people's tables. Also, a chance to go to Israel is way too good to pass up. I'm saying don't go and expect a glass of dirt that says "Jerusalem" on it to act like a "faith power up" or something. Buy a glass of dirt that says "Jerusalem" on it simply because it's a nice souvenir but make sure you let it stay a souvenir and not become an idol.

You don't need to go to Israel to walk on holy ground because any place where God's presence is felt is holy ground. Don't go to Israel to try and find Jesus if you're a Christian; congratulations, you've already found him. Don't go to Israel to walk

on exact locations of Biblical events because you might end up worshiping the location.

Rather, go to Israel because it's an amazing learning experience. Go to Israel to appreciate the symbolism that presumed Biblical locals present. Go to Israel to appreciate the distances that Jesus and other Biblical characters had to walk, because that can't come solely from reading "then he went from here to there." And on a less religious note: Go to Israel to better understand the conflict between Israel and Palestine, because what we see on the news hardly scratches the surface.

That's it from me. Take love. Peace out, habibis. ★

Writers Wanted

Interested in being a staff writer for The Star?

Want your voice to be heard on campus?

Contact the editor via

star@houghton.edu

-SUDDEN continued from pg 4 even think about trying to sing along. Not because they have complicated vocal lines but because they don't have any vocal lines at all. Explosions in the Sky is a purely instrumental band, yet they tell a more beautiful and fulfilling story through their music than most other bands with lyrics. With song titles such as "The Birth and Death of the Day", "It's Natural to

Be Afraid", and "Welcome, Ghosts", these native Texans set near-perfect contexts to their music. Their songs are on the longer side and it makes for a more challenging listen, but a more rewarding one as well. They build you up slowly but surely, and as a result, are able to keep you in the climax much longer than any regular rock band could.

If you're a fan of the Ice-

landic super group Sigur Ros, you'll probably fall in love with these guys. However, the difference is that this is just a four piece rock band, and not as experimental - with orchestras and such - like Sigur Ros seems to be. To be honest, Explosions is not as good as Sigur Ros, but that doesn't mean they don't own part of the genre. Heck, the Rolling Stones aren't as good as the Beatles, but does that mean they suck?

No, my good sir, it does not.

Not hearing vocals may take some getting used to for some of you, but I think you'll find it's worth it. Explosions in the Sky, although not perfect, keeps strong to their name and fans with this album. It's likely that you'll see it, or hear it in a different light at every listen ★

Hear music at:

<http://www.myspace.com/texasband>

NFL Free Agency: Can the Bills keep pace with division rivals?

Ben Tsujimoto, sports writer

It has only been ten days since the start of NFL free agency, and already AFC East teams have bolstered their squads.

New England: Coach Bill Belichick has added aggressive Ravens linebacker Adalius Thomas, speedy wide receiver Wes Welker, and all-purpose running back Sammy Morris. Anticipating the losses of aging Troy Brown, Junior Seau, and Corey Dillon, the Patriots placed the franchise tag on coveted cornerback Asante Samuel and quickly compensated for their losses. Dillon's departure is offset by burly running back Laurence Maroney, while the loss of blocking tight end Daniel Graham is softened by the emergence of Ben Watson.

Miami Dolphins: General Manager Randy Mueller has been active as well; former Steelers' linebacker Joey Porter will team with Jason Taylor to provide the 'Fins with a scary blitz combination. By reaching a contract extension with massive defensive tackle Keith Traylor, the Dolphins

will ensure plenty of room for their linebackers to maneuver. Despite the losses of Randy McMichael, Joey Harrington, Sammy Morris, and Wes Welker, the Dolphins have followed the policy of 'addition-by-subtraction.' Although Welker enjoyed a breakout year, he is still, realistically, an undersized number three receiver.

New York Jets: The Jets have chosen quality over quantity so far in the 2007 NFL free agency period. By trading a draft pick for former Bears 1200-yard rusher Thomas Jones, New York has the every-down back it sorely lacked at the end of last season. Because of the addition of Jones, both Kevan Barlow, an expensive signing from last offseason, and Derrick Blaylock are allowed to pursue other offers. The three-pronged attack of Chad Pennington, Lavernues Coles, and Thomas Jones will be a test for the vulnerable Bills defense.

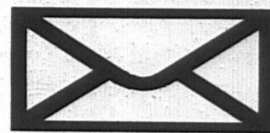
How have the Bills responded? General Manager Marv Levy has allowed his top two free agents,

cornerback Nate Clements and London Fletcher, to leave town and recently traded starting running back Willis McGahee for mediocre draft picks. On the surface, it appears that Buffalo has endured a miserable start to its offseason, particularly in light of the team's seven year playoff drought. There is reason for hope, however. Arriving to Ralph Wilson Stadium are linemen Derrick Dockery, Langston Walker, and Jason Whittle. Although the acquisition of offensive linemen may not seem very promising, look deeper. Judging by the defensive upgrades made by the Patriots and Dolphins, quarterback J.P. Losman will need all the pocket protection he can handle in 2007. The addition of Dockery completes a near-impenetrable left side of the offensive line, as left tackle Jason Peters will make the Pro Bowl often in the next decade. With the return of Terrance Pennington, Duke Preston, and Brad Butler, expect tight competition on the right side of the line for Walker and Whittle. A team can never have too much depth on the offensive line; injuries at this glory-less position take their toll and can crush playoff hopes.

Strong run-blockers, however, are useless without a competent running back. While McGahee botches blocking assignments and forgets the playbook in Baltimore, the Bills have a

hole to fill. Whether they pursue a free agent back like Dominic Rhodes, Corey Dillon, or Chris Brown, or address the position by selecting Marshawn Lynch, Michael Bush, or Kenny Irons in the draft, the Bills will likely have a new face in the backfield next season. **-NFL continued on pg 8**

Sooj's Mailbag



In an attempt to address the professional sports interests of the Houghton audience, you are encouraged to either pose a question or suggest a topic for me to write about. If your topic/question is chosen, your name will be included in the article. There's your incentive. Send all ideas to:

**Benjamin.tsujimoto
@houghton.edu**

-TIME continued from pg 2

President Duane Litfin explains that after three decades the College's Board of Trustees decided it was high time to ask themselves a few questions about their "statement of responsibilities": "Does it adequately reflect the mind of Christ? . . . Does it stress what needs to be emphasized and avoid misleading emphases? In other words, is it properly calibrated for the needs of the people of Wheaton College in the twenty-first century?" Shortly after announcing the changes to their lifestyle covenant (which amounted to little more than the elimination of two or three prohibitions), Litfin wrote an article for Wheaton's alumni magazine in which he characterized the changes as a step or two further away from a more provincial, rule-based approach and in the direction of an approach that rests more fully on "the far more stringent law of Christ," including "the Pauline principle that while all things may be lawful, not all things are profitable, not all things edify," while at the same time trimming the extra-biblical rules contained in the section of Wheaton's statement that addresses "the responsible exercise of Christian freedom."

Mark Noll, a Notre Dame historian who was on Wheaton's faculty in the spring of 2003, has highlighted the importance Wheaton's trustees attached to cultural sensitivity in their deliberations about the issue of dancing at the time. (Noll's comments are recorded in a terrific article by Mark Oppenheimer on John Brown University's recent move to permit "theme dances" on its campus, entitled "The First Dance," which appeared in the January 28, 2007 New York Times.

Check it out.) Noll notes Wheaton's long-standing failure to appeal to the African-American community and explains the college's eventual recognition that "dancing was part of the problem," adding that there was also "an international component—there were increasing numbers of students from the Philippines and Africa, where dancing can be a part of the liturgical practice, especially in sub-Saharan Africa." JBU's president, Charles Pollard, agrees. By making sure that JBU's new policy did not ban hip-hop dancing by name (which one JBU faculty member indicated would likely have been taken as an insult to their culture by black students), Pollard was reminding his community "that a style of dance may have a specific cultural context . . . and that we should be sensitive to those contexts as we think about the process of hosting a dance."

In his guest editorial, Jason Fisher indicates that while some members of Houghton's student senate worry a little about "inappropriate and questionable dancing" (which concerns seem to me to be perfectly sensible, and on a par with concerns about inappropriate and questionable eating and television habits), Houghton's on campus dancing restrictions are (to borrow Litfin's phrase) "not calibrated to the needs of" most Houghton students and by and large not reflective of their home church communities, and thus out of sync with a significant chunk of Houghton's constituency. Oppenheimer's article makes it pretty clear that Houghton's recognition that "concern about the morality of social dancing has been declining among evangelical Christians of many denominations" is a colossal understatement.

More and more parents who were themselves forbidden to dance are now encouraging their children to participate in what they regard, "against the muck of popular culture, [as] a wholesome pastime."

Not only has social dancing becoming increasingly acceptable among millions of Protestant evangelicals in this country (not to mention among Roman Catholic and Orthodox believers), many conservative Christians are beginning to see dancing as a way to teach the virtues. As Oppenheimer explains, in preparation for dances on JBU's campus, "students are schooled in chivalry, taught always to walk a lady to and from the floor, applaud the band and ask the girl standing by herself for a dance." Moreover, in a recent press release, the CCCU boasts that dance performance is growing as a field of academic study at CCCU institutions. This year at Houghton a number of students have received P.E. activity credit for ballet instruction, and next fall jazz dance will be added as an option.

Clearly, lifestyle covenants are an essential ingredient within communities like ours seriously committed to the moral, spiritual, and intellectual formation of its members. But as Prof. Lipscomb observes, if they are to succeed we have to remind ourselves constantly of the abiding goods they serve and which justify whatever sacrificial disciplines they contain. And as Duane Litfin reminds us, we must also regularly ask ourselves whether or not those same disciplines are appropriate to the needs of our community and in tune with (without merely accommodating) the surrounding culture.

We must also avoid the mis-

take of thinking that it is in the list of "prudent expectations" adopted "for the common good" neither as "Christian absolutes" nor as "measures of spiritual commitment" (where Houghton's lifestyle covenant locates its exhortations to "discretion and restraint in our choice of television programs, music, movies, theater, printed matter, card games," along with "video and computer games, the internet, and organizations with which to associate") that our true and proper distinctives as a community are to be found. The first three sections of Houghton's statement of responsibilities strike me as pretty robust and radically counter-cultural—sufficient by themselves to set us apart in constructive ways, speak prophetically to our culture, and equip us with sufficient principles to regulate our common life and to which we can hold one another accountable.

"There is a time for everything: a time to be born and a time to die, . . . a time to weep and a time to laugh, a time to mourn and a time to dance . . ." As far as the latter is concerned, the time is now. ★

-DANCE continued from pg 2

nances (Ok, fine. The Electric Slide is better characterized as moderately painful.) is a small price to pay for the social benefits that dancing may provide. Dances would be a great place to meet friends! However, if your friends don't dance then they're no friends of mine. C'mon, Men Without Hats. Remember? Never mind. Hopefully, by this time next year we'll have less dancing in Chapel and more dancing elsewhere on campus. I'm just kidding. Kind of. ★

THE HOUGHTON ENQUIRER

Off the runway and onto 1 Willard Ave.

The warm weather of late is not making any enemies with Houghton College students. After a multiple week bout of plunging temperatures, thermometers inching above thirty degrees are a Godsend. The arrival of spring marks the long awaited opportunity for flip flops, shorts, tank tops, and even skorts. Cancel that, no skorts. With a fashion shift impatiently waiting for its debut, lets take a look back on Houghton winter fashion.

When snow falls in feet rather than inches and coastline hurricanes have nothing on Western New York wind, practicality is the law of the land. That's right, there's no more denying that boots are "in" here. The Ugg boot frenzy that swept the nation not so long ago settled in Houghton and doesn't seem to be leaving anytime soon. They are warm and easy. Fine. We must, however, lay down some rules. If you have to kill more than one animal per pair, you're

pushing it. Easy on the fur people, or the next headline will read, "Animal Rights Advocacy Group Shuts Down College in Western New York."

Speaking of fur, does a fur lined hood serve as some sort of flotation device or did I miss some memo on creative ways to objectify animals? Way to spice up a simple jacket, Houghton. The best part of faux fur is that it transcends sexual boundaries and our campus boasts men in fur lined vests and jackets. It's unfortunate that the rest of the world looks at us with the same stares as Michael J. Fox got for his life jacket in "Back to the Future," but stay strong and know that while they chose south, we went north and we're warm.

Not even practicality can save Equestrians on this campus, or can it? We are reminded each and every day of the existence of an Equestrian program with the presence of skin tight pants and tall, black, leather boots.

What we didn't know, however, is that black leather attracts heat. They walk around with Luke Skywalker solar panels strapped to their feet. Well played, Equestrians. Well played. The skin tight pants on the other hand, I've got nothing for you.

Houghton prides itself in strong roots but it must be said, the kilts have got to go. Practicality strikes again. It's winter people, skirts are out. I'll leave the creepiness of men in kilts aside and stick to the fact that winter means covered legs. I envy your tough skin and ability to withstand frostbite with class, but let's get real.

Spring is around the corner and it's time to say goodbye to layers and gloves. Bring on the sun ★

-NFL continued from pg 7

Although many holes remain on both sides of the football, do not lose hope in the Buffalo Bills.

Other sports tid-bits:

-Washington St. has flown under the radar all year in men's college basketball; remember the names Derrick Low and Kyle Weaver as the Cougars eye a three seed in the upcoming NCAA Tournament.

-Drew Stafford epitomizes the attitude of the Buffalo Sabres; his work ethic and selflessness has kept the team at the top of the Eastern Conference despite injuries to key players like Maxim Afinogenov, Chris Drury, and Jochen Hecht. The addition of Dainius Zubrus at the trading deadline was sorely needed as well. One pressing question remains: can Ryan Miller stay healthy now that Martin Biron has moved on to Philadelphia?

-In the next issue of the STAR, expect more Houghton sports articles. Some potential topics may include: the importance of character in the Houghton athletic program, recognition of Houghton's senior athletes, or an in-depth look at the Houghton indoor track team. ★

**This is satire... sarcasm... not true... it's ok to laugh!*

Find this funny? Want to write it?

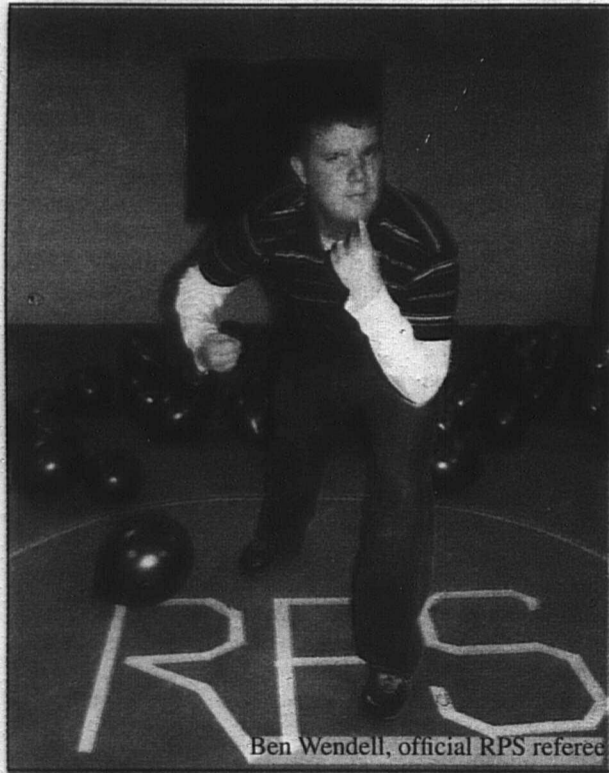
If you are interested in writing these satire pieces,

please contact the Editor via STAR@houghton.edu

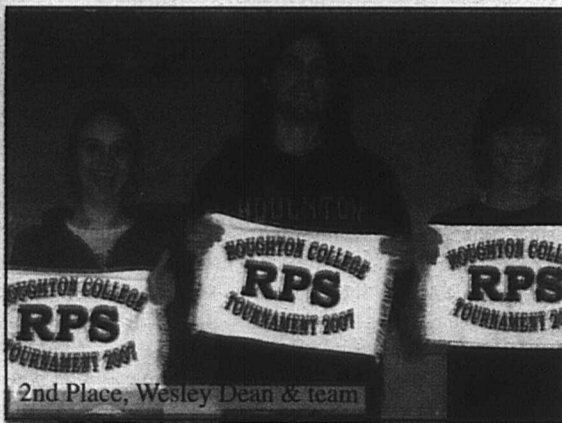
ROCK. PAPER. SCISSORS. SHOOT!

Rebecca Showvaker, design editor

On March 10, 2007 at 8 PM, 17 teams came out to compete for prizes in the Campus Store and CAB sponsored 2007 Rock, Paper, Scissors Tournament. The top three teams were awarded prizes including limited edition "Houghton College RPS Tournament 2007" sweat towels, gift certificates to Applebee's, Pizza and Wings at Big Al's, and a dinner-plate-size cinnamon bun from Earl's Restaurant. Bystanders were not forgotten, receiving a variety of raffled prizes from the Campus Store, CAB and Earl's Restaurant.



Ben Wendell, official RPS referee



2nd Place, Wesley Dean & team



1st Place, Seth Prndak & Team



3rd Place, Josh Turner & team

Editor-In-Chief

Lindsay Yandon

Managing Editors

Emily Buckingham

Design Editor

Rebecca Showvaker

Business Manager

Mary Royer

Staff Writers

Eric Stevenson

Kathryn Henderson

Inti Martinez

Columnists

Marc Smithers

James Dutton

Editorialists

Chris Stewart

Jason Fisher

Sports Writer

Benjamin Tsujimoto

Photography

Rebecca Hernandez

Christy MacBeth

Jessica Camp

Faculty Advisor

Dave Perkins