

Matt Damon's latest flick:
"The Adjustment Bureau"



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What is Appropriate in a Free Society?"

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THE HOUGHTON STAR

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"The End of an Era": Schultz retires mid-semester after four decades of teaching and research in biblical studies department

BY MONICA SANDRECZKI

After 42 years of teaching, Dr. Carl Schultz, biblical studies, announced an immediate retirement Feb. 21 to care for his wife "whose health had significantly declined over the years," said Ron Mahurin, Academic Dean. After discussing it with their three children, Schultz and his wife will move to the Boston area to be closer to family.

Given his family and personal situation, it will be best for them at this point, said Kevin Friebe. Friebe was asked to return temporarily in order to teach Schultz's two classes for the remainder of the semester—Biblical Literature and Pentateuch—and has experience, because he was an Old Testament professor in the biblical studies department until 2010.

"The issues are strictly about Dr. Schultz's need to make a decision to care for an ailing spouse," said

Mahurin. "He is a faculty member in very good standing at the institution, so there's nothing more to the story than that."

According to Mahurin, Schultz e-mailed him Monday, Feb. 21, indicating his intentions to retire immediately, with his last day being Friday, Feb. 25, so "that's how quickly this all emerged." Mahurin began working with Terence Paige, chair of the biblical studies department, and Chris Stewart, Area Associate Dean for biblical studies, theology, and philosophy, Wednesday, Feb. 23, to "put together a plan that would allow Dr. Friebe to finish out the two courses for Dr. Schultz."

"First and foremost, as a faculty member for 42 years, Dr. Schultz has had a critical influence on generations of Houghton College students," said Mahurin.

Schultz's Houghton story began in 1965 when he first came to teach. He served as chair of the Religion and

Philosophy division from 1976-1997 and continued to teach until this year. During that time, he also pastored two area United Methodist Churches, received a Templeton grant, when he was in his 70s, to participate in the "Oxford Seminars on Science and Christianity," and earned a PhD from Brandice University, where he was taught by Jewish scholars, which he is very proud of, said Paige.

Schultz also led at least 17 tours of Israel. "He is proud of that too," said Paige. "No matter what the political climate was, he was fearless."

As division chair, he was willing to "go to bat with administration... and do a lot of things to try to make life nice for faculty," said Paige.

"For a time, this was one of the strongest [departments] in the College due to Carl's work as leader," said Carlton Fisher, professor of philosophy. "He hired the majority of us."

Few faculty members at Houghton

have continued to be as active as Schultz so late in their career, said Paige.

Since Friebe was let go last year and Schultz just retired, there is concern that there will be a gap in the biblical studies department, as the number of faculty has been cut in half, from four to two, and because both Friebe and Schultz were the only Old Testament professors.

According to Mahurin, there are no short term plans to hire an Old Testament professor for Fall 2011.

"Our commitment to biblical studies and theology is very strong, but what adjustments we need to make in terms of courses and staffing are discussions we'll make in the next several weeks and months," said Mahurin.

"There isn't anybody in the last four decades of the school that played a more significant role on the faculty than Carl Schultz; it's the end of an era," said Fisher. "I owe him." ★

Students Discuss Denominational Differences

BY EMILY RINEHART

Despite its Wesleyan roots, Houghton's doctrinal statement and admissions policies do not restrict admissions to Wesleyan students alone. Houghton attracts students from a myriad of beliefs and backgrounds, each person with personal ideas of faith. Though many students are Wesleyan, Methodist, Baptist, or non-denominational, there are also Catholics, Mennonites and Pentecostals among the denominational variety, which some say carry certain stigmas.

When at home in Syracuse, sophomore Laura Ballard attends Light of the World Christian Church, affiliated worldwide with Church of the Nations. While at Houghton, Ballard attends New Hope Assembly of God in Fillmore. She described her church as charismatic and said her church does the best they can to follow the Scriptures.

"We believe in healing, speaking in tongues, the gifts of the Spirit, prophecy, etc.," said Ballard. "I have seen God work in very tangible ways."

Though Ballard visited a Wesleyan church upon coming to Houghton, she felt there was too much structure and not enough discomfort. Ballard said she considered church a place that should "be real and raw, like a family." Ballard expressed a hope that more Houghton students would have the opportunity

for similar experiences.

Junior Christopher Clark was born to parents who are both Houghton alumni and officers in the Salvation Army. Clark personally decided to become a Salvationist because he said he sees the Salvation Army as a place where he is not simply "preached at." The emphasis on outreach and daily practice was a large part of Clark's decision to, in Salvationist terms, sign the "Articles of War" and become a "soldier."

Clark attends the Salvation Army church in Wellsville and is an active member of Houghton's Salvation Army Student Fellowship (SASF). Most members of SASF are not Salvationists, but enjoy the opportunities for fellowship and service.

Clark also reported that Houghton and the Salvation Army have a relationship which allows a student who wishes to attend Salvation Army training school after graduation to attempt to complete certain Houghton requirements in three years, then spend two years at training school. Upon successful completion a student would receive both their Houghton degree and commissioning with the Salvation Army.

Still, Clark noted some confusion to members of the student body. Salvationists do not practice communion or baptism, which sometimes provokes strong responses.

Clark went on to explain that, from its inception, the Salvation Army worked with recovering alcoholics and communion was not considered proper without real wine. Out of respect, Salvationists decided to forego communion and they continue today. Clark also discussed baptism as an unexpected problem. He gave the example of his family's mission work in Estonia, where baptism was considered a way to keep evil spirits at bay.

Clark brought up the topic of communion in chapel and Koinonia, stating that while he does not mind being around others taking communion, he frequently receives open stares when he refrains.

Angela Iannacone, senior, was raised and confirmed in the Catholic Church.

"Catholicism is not meant to dynamically attract you with big flashy lights," she said. Iannacone said she appreciates the unity of the Catholic Church; that as a Catholic from New Jersey she can attend a Catholic Church in New York and "still know what's going on." Iannacone called the Catholic Church a place of "humility and silence," with the beauty of the liturgy.

Iannacone attends Mt. Iranaeus, a Franciscan retreat center in West Clarksville. Mass attendees are welcome to take part in communion

whether or not they are Catholic, something Iannacone applauds. She calls denominational discrimination "absolute foolishness" and added that she enjoys seeing the growing number of non-Catholic students attending mass at Mt. Iranaeus, saying it "show[s] that people are beginning to understand."

Still, Iannacone is particularly concerned that the majority of Houghton students believe what she termed "Catholic myths." She's often heard the statement that Catholics pray to the saints, rather than praying to God and clarified that Catholics ask the saints to pray for them. Iannacone said that saints are those who have "led lives we can look up to" and give us "reachable goals."

Iannacone mentioned the difference in Protestant and Catholic vocabulary and called the "disconnect a little intimidating."

Junior Mark Lauer also attends Mt. Iranaeus. Like Iannacone, Lauer considers the contexts and the definitions of some religious buzzwords — i.e. "born again" — to be notably different between, for example, Catholics, Lutherans, and the typical Protestant. Lauer was baptized and raised in the Lutheran church but said he attends Mt. Iranaeus

Denominations cont'd on page 2

Engaging the World

World Welcomes New Nation and New Struggle

BY SARAH WANGAI

History books are set to change as the world welcomes the 193rd nation, the Republic of South Sudan. The independence of South Sudan is set to be declared on July 9 after the results of the referendum revealed that 99% of the nation desired secession from North Sudan. Thousands of Sudanese nationals all over the world welcomed the results, celebrating the birth of a new nation. However, the referendum is nothing but the beginning of a new struggle that requires even more resilience and patience.

Just last week, more than a hundred people died in clashes over the contested region in Sudan known as Abyei, a town claimed by both the north and the south which holds most of Sudan's crude oil. Fighting broke out after the rebel militia aligned with Arab nomads and attacked villages and police posts leaving about seventy people dead in two days. With more than 200 ethnic groups and the sensitivity concerning oil resources, the birth of the 193rd nation will take more than just a simple declaration of independence.

After independence is declared, South Sudan will have to overcome the challenges of building a new state. This undertaking will require generating adequate revenue, basic social services, and integration of returning Southerners currently living in the North and elsewhere. The response

to these challenges will determine whether Southern Sudan will become a stable society or whether it will become another face of instability in Africa. So, what is the solution? Let me be the bearer of bad news: there is no cookie-cutter solution. Making South Sudan work requires long-term transformation and a unique government, but most of all, the impetus has to come from its citizens.

Dare I say, that the many organizations, and many first world countries that are willing to help, cannot make South Sudan into the perfect country they desire. Of course, help is wanted, guidance is needed, and partnerships are imperative, but it is necessary that the South Sudanese rise up to make their country into the new face of Africa. Over the centuries, Africa has gone through the motions, heeding advice and following the lead of many first world nations. Let me ask the hard questions and state the inevitable.

Let me start by emphatically saying that South Sudan is rich in natural resources and its wealth is one of the root causes of several decades of civil war. South Sudan produces 85% of Sudan's oil output and is more than capable of using the potential they have in resources to make poverty the exception. Are the different organizations and governmental figures camped in Juba (the capital of South Sudan) ready to

take on collaboration? Many goals have been set for South Sudan by outside governments and involved organizations; however, whose goals are they if the people themselves who are supposed to fulfill them do not even know them? As South Sudan begins its journey, having to rise from the ashes, organizations and first world countries need to understand that what is needed most from them is partnership. South Sudanese leaders and youth need to take the reigns in building government, and focusing on the delivery of social services and infrastructural development.

Let me be honest in saying that what would bring joy across Africa, is if the people of South Sudan stand up to be influences of change within their country. Mistakes cannot be made of repeating what has always been done. This is a new era and if we want South Sudan to be more than an impoverished country with the worst health indicators in the world, this situation has to be looked at with new eyes. What is needed is not dependency or disparity. Rather, what is indispensable is creativity, collaboration and conviction to believe that South Sudan is capable of being the new face of Africa. There is hope that this nation can be more than what is expected. Let us welcome the birth of this new nation with faith, diligence and innovative ideas.

Denominations cont'd from page 1

while at school because there are few Lutheran churches nearby. The similarities between Lutheran and Catholic liturgy, and the welcoming atmosphere of the retreat center, make Lauer feel at home.

While at Houghton, Lauer said he misses a closer observance of the church year, something Lauer appreciates as part of daily life. Lauer discussed the beauty of the intentional liturgy. For example, the word "Hallelujah" is omitted during Holy Week; when Easter comes "Hallelujah" is used with joy. Lauer recalled singing songs with the word "Hallelujah" at a chapel during last year's Holy Week, and was struck by the fact that the majority of the Houghton campus would not take notice in the same way.

Sally Murphy, senior, is a Houghton native. She attended Houghton Wesleyan until 9th grade, when she began attending Sojourners Mennonite Fellowship. She was baptized in 2009 and said that though the pastor oversees baptisms, each person chooses who will perform the actual baptism.

"Those are the kinds of things I find beautiful," added Murphy.

Murphy described the Mennonite church as surprisingly liberal compared with its stereotypes and mused that she's often given the impression that many people think of Mennonites as "weird, backward Protestants." Where and when a church worships, and who pastors are decisions usually up to the individual congregation. Issues like choosing pacifism and deciding how to carry out baptism are community decisions.

Sojourners focuses on practice and action. An emphasis on understanding the beauty of art and how it aids worship is something Murphy finds exciting. Values of the Sojourners Mennonite Fellowship include intentionally sharing with and teaching each other.

"We learn from each other because we are all continuously learning...and you don't have to not watch TV to be a Mennonite," Murphy said.

Other students struggle with the idea of claiming any one denomination as their own. Junior Brittany McGillick calls herself "free-floating," saying that the continual divisions between denominations are part of the reason she hasn't chosen one.

Gordon Brown, junior, purposefully avoids any labels of faith, saying that he believes the teachings of Jesus Christ — to love justice, seek mercy, walk humbly, etc. — are the "only binding rules" mankind has.

"The presence of Christianity is an unintended consequence," he added. Brown said he sees modern Christianity as something that holds Jesus in the center but is caught up in a cultural exterior. He stated, as did many other students, that faith should be about action.

"Faith extends beyond the boundaries of a church," said Brown. "It's not where you go or what you write down as a creed." ★

The World OUT There

BY CHRIS HARTLINE

Bounty Placed on Abdul-Jalil

As fighting in Libya continues between rebel forces and the forces of Moammar Gadhafi, a bounty has been placed on the head of what the regime characterizes as "an agent spy." This man, Mustafa Abdul-Jalil, was, until a few weeks ago, the nation's Justice Minister, a high-ranking official in Gadhafi's government. The bounty, valued at almost half of a million USD, is the latest sign of Gadhafi's desperation. While this brutal dictator holds on to vague misconceptions of his people's love, rebel forces grow stronger as they organize in the Eastern city of Benghazi. Gadhafi, in turn, has ordered airstrikes on his own people as he is holed up in his palace in the capital of Tripoli. The United States has yet to take any steps to support the opposition forces.

Yunus Forced Out of Bank He Created

Muhammad Yunus, the acclaimed economist, inventor of microfinance, winner of the 2006 Nobel Peace Prize, and founder of the Grameen Bank in Bangladesh has been forced out of that institution by the Bangladeshi government. Yunus, who pioneered and perfected the use of small loans in third-world countries as a means of development, was a well-known figure in the fields of economics, international development, and philanthropy. The government of Bangladesh has used two technicalities—first that his appointment was not approved by the central bank and second that he is past the mandated retirement age—both of which will force him out of the bank which he created 30 years ago. Yunus and his team of lawyers have vowed to fight the Court's decision.

House to Explore Radicalization of Some Muslims

The U.S. House of Representatives has announced plans to hold hearings to explore the radicalization of members of the Muslim community. New York Representative Peter King, the powerful chairman of the House Committee on Homeland Security, stated that the "hearings are necessary to explore, among other things, the extent to which al Qaeda is trying to influence and indoctrinate U.S. Muslims. Islamic leaders, and others, have strongly criticized King and the House of Representatives leading some to describe King as a 'modern day Joe McCarthy.'" Vocal leaders, such as Nihad Awad, the executive director of the Council on American-Muslim relations, have emphasized the fact that "except for a tiny minority, extremists have found not fertile ground in America."



photos courtesy of gulfnews.com, thesmartalaskan.files.wordpress.com, and msnbc.msn.com

SGA Executive Cabinet Election Platforms

President

Garrett Fitzsimmons '12

My foremost desire in this temporal life is to become a greater servant of God, my majesty, master, father, and friend. God gave me the desire to serve others through leadership, and I am determined to glorify Him as much as I am able with every good gift He has bestowed unto me.

I asked friends who encouraged me to run why they thought I would make a good president. Many responses recounted the effort and leadership I exemplified in the "faith-based" issue. I chaired the committee which wrote the resolution to the administration illustrating student aversion to the change in the language identifying our college. I personally worked with Dr. Stevenson on creating the survey concerning the matter, then fought chains of red tape to get it to the students. I sincerely have a passion for representing student concerns. During election season candidates seldom base platforms without student concerns, but if you talk to people who know me, you will find that I am passionate about them year-round. Last March, there was a motion pushed by the cabinet to spend money renovating the SGA office. The student response I received was unified against it. I adamantly fought it. However, I was the sole dissenter when the vote came to the Senate floor. I am not afraid to represent you; even if I stand alone.

In considering a president for SGA, experience running cabinet meetings, chairing committees, and interacting with the administration is vital. I am a junior who has served as the president of the Class of 2012 for two years, president of the Leadership Council for the townhouses and flats, chair of the Student Conduct Committee, and a member of COSO, Constitution Council and etc. I have had plenty of leadership opportunities and interactions with the administration. I believe that the SGA needs to have a working relationship with the administration. However, we cannot compromise our commitment to student interests, our primary, if not sole, purpose. Although a strong relationship with the administration is important, I will not sacrifice student interests in order to preserve that relationship because it defeats our purpose. I want to make the SGA a stronger, more independent body which genuinely represents your interests.

Soli Deo Gloria,
Garrett Fitzsimmons

Joshua Mertzlufft '13

My philosophy of leadership for the office of the Student Body President is that the position provides not only an opportunity to lead, drawing upon my abilities in the areas of collaboration and efficiency, but more importantly an opportunity to serve both the Lord and the Houghton community.

The vision I have for the Houghton

student body is simple: *Let's make something great.* Before becoming too concerned with how many opportunities to reach out we can start up, I think it's important to do some *reaching in.* Yes it's important for the President to focus on projects involving the student body, but even more so on working towards bringing the community together under the single banner of Houghton.

One of my priorities is to continue building the SGA into the most effective communication bridge it can be. Maintaining and further enhancing the relationship between the students and Administration will surely contribute to a more collaborative atmosphere in this place. Both Classes and Clubs are all key parts of the Houghton experience so a focus on them will be emphasized. Issues of Faith and Justice will also continue to be significant in the upcoming years. Creating a group of students to organize this effort will be one of the first things to be done.

I have been honored to have been a part of the SGA the last two years, having held the office of President of the Class of 2013 my freshman year and currently that of the Student Body Vice President. Over these past two years, I have had the privilege to serve with two cabinets, serve as a member and then an officer of the Senate, develop relationships with many people at Houghton, and write the six-page draft of the new Student Body Constitution. All that to say this: I see potential this organization has and wish to see it further realized. To sum it all up, I think that it is important to work towards bringing the school together as not just the body of students but as a fully functional body of Christ.

Chaplain

Bethany Cheney '13

2 Corinthians is my favorite book in the Bible tonight. There are words in this book that speak comfort, hope, growth, and purpose in Christ. It is now the part of the semester where most of us tend to find ourselves forgetting that meals can be shared with friends instead of the heaps of homework we are diligently learning to climb. So, when the idea came into my mind that perhaps God would like me to offer up my time, energy, and service as chaplain, I may have said "Marco! What's that? Polo can't hear me through my studies." Then God might have reminded me (repeatedly) of, well, 2 Corinthians. Specifically, verse 5, which says "not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God." Right. This is not my time, my energy has nothing to do with my capacities, and rendering my services is a joke in light of God's grace and glory. What can I offer you as chaplain? Nothing. What can I hope for in being willing to serve as chaplain? The opportunity to serve God by His using me for organizing, leading, praying, listening, growing, and

loving all of you (and the incoming students). This could involve projects about building up our staff and faculty through specific prayer time and services. I am hopeful for a new perspective in seeing the furthering of dialogue between students and each of us with God. Perhaps this could grow through such projects as placing verses or short devotional thoughts in the table top advertisers in the cafeteria. Whatever opportunities might come, I am prayerfully hopeful, because our God is a good God. Paul ends the letter well in 2 Corinthians 13:14: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

Jonathon Duttweiler '13

My name is Jonathon Duttweiler and I will be running for the Executive chaplain position. I feel that I am qualified to this

position since I have been a part of the SGA for two years serving as a class chaplain. I also have experience as being a president of two clubs. One of which I the lead member of its starting which includes writing its constitution. I also have a vested interest in this school since I am a 3rd generation student, with an older sister that graduated from this school. There are many goals that I hope to accomplish in this position. The first would be for a better dialogue to occur between the class chaplains. Also one of the things that I would like to see would be prayer walks over the location of any large events on campus. Another goal that I would hope to reach would be to have the classes have their own worship services.

Visit houghtonstar.com to see all of the Executive Cabinet election platforms. ★

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Meets IS Community Requirement
Look for POLS 205 in Fall Course Listings

"The Adjustment Bureau" Needs Some Readjusting...



Photo courtesy of www.onlinemovieshut.com

BY MONICA SANDRECZKI

Name: The Adjustment Bureau
Starring: Matt Damon; that girl from "The Devil Wears Prada"
Theme: Let me make a list...
Audience: "Bourne" fans; teenage girls and their defenseless boyfriends

From "School Ties" to "Invictus," everyone loves a good Matt Damon movie, right? Not this time. Despite Damon's impeccable acting, as per usual, "The Adjustment Bureau" could not be saved from its utterly silly premise and story line and could be properly described as a discolored blend of "Eagle Eye" and "Monsters Inc."

The story takes form on election night for the New York senate seat as candidate David Norris (Damon) prepares his concession speech in the bathroom, whereupon he has an electrifying and not-so-chance encounter with a twenty-something ballet dancer named Elise (played by Emily Blunt who has appeared in movies like "Dan in Real Life" and "The Jane Austen Book Club"). The encounter was a set-up, unbeknownst to everyone, except that is, the Adjustment Bureau, an agency that alters situations and people's reasoning ever so slightly in order to have them stick to "the plan," which has been cosmically determined by an unknown person. "The Chairman," Elise was put in Norris' path to give him just enough

spontaneity to perk up his speech so that he would gain popularity for the next election. He was never meant to see her again, but Norris' hormones had different plans.

The rest of the movie is a battle between Norris and the Bureau in and out of the doors of businesses in NYC to be able to be with Elise, even though it wasn't "meant to be." If they end up together, he will be too fulfilled in their relationship to run for the White House as the Bureau had intended, and she won't become a world-famous choreographer. What will Norris choose, and does he have the power to do so even though The Chairman planned otherwise? Of course, Norris selfishly decides to be with "the only woman [he's] ever loved," and, luckily, since he and Elise both decided to put everything on the line to be together, The Chairman, this omnipotent and unseen omniscient being, was so inspired by their dedication that he decides to change "the plan" and let them be together—a change of mind that takes all of the last minute and a half of the movie.

As the credits roll up the screen, your mind is immediately boggled with questions, and pretty pitiful ones at that: What's the genre? What the heck was the theme? Was there even a villain? Why did I just sit through that?

To start, the movie is self-described as a thriller: too bad it's not suspenseful. Maybe it's more of an action movie? No — too much romance to be an action

movie. And there's too much action to be a chick flick... so, as far as the genre is concerned, the verdict is: undecided.

The theme of "The Adjustment Bureau" was all over the place. The endless romance between Elise and Norris combined with certain interactions from the Bureau, discussions of reason as the ultimate cause of the Depression and WWII, let-live themes of Romanticism vs. Realism with "love conquers all" oozing from the screen. Gag me.

The official website, on the other hand, is convinced that the movie lives up to its tag line "fate or free will," which was by no means clear in the film. At the beginning, the Bureau seemed like a more societal controlling mechanism — real 1984-esque. But as the film progresses with more and more references to "The Chairman", it was evident that "The Chairman" was a more overarching, spiritual figure. It remains unclear, however, if "The Chairman" is a human, God, Fate, or something else entirely. Honestly, the philosophical ideas in this story are so shallowly explored, even the most mixed up philosophy major need not worry about being shaken. You could watch ten different five minute clips of the movie and extract a different theme.

Between the teenagery romance, the wish-I-was-a-philosopher themes, and the mystery as to who the intended audience is, it is \$7.25 wasted at a 2:00 matinee. ★

Student Juried Art Exhibition

BY MEGAN SPECKSGOOR

The 22nd Annual Student Juried Art Exhibition opens tomorrow night, March 12, bringing with it an opportunity for campus residents and community members to view the creative fruits produced by the year-long artistic labors of Houghton students. The show is structured as a multimedia display ranging from videos to sculptures, paintings, ceramics, graphic designs, drawings, and prints.

Juror Jim Via, professional photographer from Rochester, will select a distinguished elite for individual awards out of the estimated few hundred submissions. The juror, said art professor Ryan Thompson, is usually elected on the basis of regional convenience and their "relationship with the [Houghton] art department." Via will bestow the Ortlip Award (Best in Show), the Paul Maxwell Memorial Award (First Place, the SGA prize honoring the Houghton student whose life was taken by a car crash in September of 1991), the Alumni Award (Second Place), the Moss Award (Third Place), the Roselyn and Robert Danner Award (Honorable Mention), and the Java 101 Award (Honorable Mention). In addition, the Presidential Purchase Award will be offered to a single artist by President Shirley Mullen, who will choose one piece of artwork to purchase from this student.

To determine which pieces are allowed into the show, Professor Thompson said that the art department makes "light cuts," but that a near overwhelming collection will still be displayed "salon style" in order to make the most of allotted space. Along with art majors and minors, Thompson commented that he is also aware of the pleasantly surprising amount of students specializing in other fields of academic study who submit artwork as well. According to him, some of these pre-med by day/skilled craftsmen by night, closet Van Goghs have even received awards for

their pieces in previous years. Thompson is anticipating a successful, well-attended opening as he noted, "the reception turnout [for this exhibit] is usually one of our most crowded shows."

Senior art major and gallery assistant Megan Little has worked in the Ortlip Gallery for three years now and showcased several of her pieces in this annual exhibit four consecutive times. She outlined that each candidate, limited to students, is allowed to submit up to five pieces of original work, the collective sum of which the art department or the juror may eliminate around sixty pieces depending on how plausible the number is to present in one room. Little spoke on behalf of the department, saying, "We'd like to encourage students who don't do art" on an average scholarly basis to enter any leisure work. "They need to know that it's not extremely intimidating, but really low key; there's no fee, it's not hard to submit, and there's not much risk [involved]," said Little, who also commented that she desires ideally for the show to contain "more than classroom work."

Little, who won both the Presidential Purchase Award and an Honorable Mention last year for one of her silk screen prints, elaborated on the unique and beneficial opportunity the show poses for those involved. "My friends can come see what I've been working on," she said, and the experience is helpful in résumé building. Overall she calls participating in this endeavor "positive" and "reinforcing" and claims that while the show may not be "highly competitive," it "is an accomplishment" to be recognized for one's noteworthy work.

The opening reception tomorrow will be held from 7:00-9:00 p.m. in the Ortlip Gallery with awards announced at 7:30. The display will be available to view until Wednesday, April 13. ★

HELP DAY²⁰¹¹

Houghton Evaluation & Life Planning

Wednesday, March 16, 2011

ALL DAY - Advisors are meeting with students throughout the day.

7:00-10:00 AM - Open breakfast

10:00-10:45 AM - Session #1

Alternative chapels (scanning occurs)
 -Ted Murphy: *What difference does it make being a Christian and an artist?* (ChC 125)

-Susan Bruxvoort Lipscomb: *What difference does it make being a Christian and a literature professor?* (Lib 323)
11:00 AM - 5:00 PM - SENIOR SALUTE (C.C. Lounge)

11:00-11:45 AM - Session #2
 -Brian Reitnour: *Writing an Effective Resume* (ChC 125)

-Marcus Dean: *The Best Way to Experience the World: Off Campus Programs for you!* (Lib 323)

-Scott Spear: *What you need to know about renter, auto, and life insurance* (ChC 325)

-Marge Avery: *Records Office pot-pourri: New daily schedule, self-designed minors, doing senior honors projects, and more!* (Lib 303)

11:45-1:15 PM - Lunch
1:00-1:45 PM - Session #3

-Daniel Noyes & Brian Reitnour: *Job Hunting 101* (ChC 125)

-Chuck Massey: *Opportunities in Buf-*

falo: the City Semester, Wesley Service Corps., and more! (Lib 323)

-Scott Spear: *What you need to know about renter, auto, and life insurance* (ChC 325)

-Richard Halberg: *Money tips: Planning, controlling, saving, and enjoying it!* (Lib 303)

2:00-2:45 PM - Session #4

-Daniel Noyes: *Prep for grad school and other cool future things* (ChC 125)

-Chuck Massey: *Opportunities in Buf-falo: the City Semester, Wesley Service Corps., and more!* (Lib 323)

-Ken Bates: *Got debt? Managing college debt, budgeting, and other personal finance issues* (Lib 303)

-Marge Avery: *Records Office pot-pourri: New daily schedule, self-designed minors, doing senior honors projects, and more!* (ChC 325)

3:00-3:45 PM - Session #5

-Daniel Noyes: *Field Experiences in college: What internships you can do and why you should!* (Lib 323)

-David Huth: *Social media and other thrills, chills, and ills* (ChC 127)

-Laurie Dashnau: *Where are the boundaries?: Plagiarism and academic integrity* (ChC 125)

5:00 PM - Prize Drawings in the Campus Center!

5 Down, 2 To Go: Avery Runs Antarctica Track at Nat'l's

BY ADAM KNEELAND

Nomatterhowinterestingorproductive your February break was, there's someone who can top it. Glen Avery, **Director of Instructional Technology in the Houghton library, spent the last two weeks running a marathon in Antarctica.**

"This was actually number forty-two," Avery said. "I've been running marathons since 2002. [Before that] I had not run for 20-some odd years – actually, since college."

He went with **Marathon Tours and Travels**, a "full-service travel agency" that specializes "in offering travel services to runners and their friends to the world's best running events on all seven continents," according to their website.

Avery described the conditions as "windy and wet." It's Antarctica's summer, so temperatures ranged from the 10s to the high 30s. Avery described the weather during the race:

"The wind chill could take it down to 10 degrees Fahrenheit or lower. I started out with a single layer legging, and by the end of the first loop my legs were so cold." The cold, though, wasn't all bad because, as Avery explained, "it keeps muscles numb. You don't really feel anything."

The course wasn't set until the day before the race, due to the unpredictable terrain.

"We were supposed to go three quarters of a mile up a glacier," Avery said. But the glacier turned out to be too weak.

"We ran through no snow at all. It was all gravel, mud. We basically ran on the roads between the research stations." Avery said that the course was very hilly and there were many cold streams that the runners had to cross.

There were unique requirements for the runners. Because of Antarctica's special status as a sort of international nature and scientific preserve, the participants were required to have no impact on the environment whatsoever.

"The rule was the penguins have no



Photo courtesy of Glen Avery

Avery at the southern tip of South America prior to Antarctica; the sign reads "End of the World."

rules," Avery described. "We saw tons of penguins. They're very friendly. They'll come up to you and grab on your pants. During the race... there was a group of penguins that waddled out just before the finish line." Runners had to wait for the penguins before they could finish the race. Skuas, large predatory sea birds, dive bombed some of the runners. During the race, Avery said, "they came parallel with me. They were scoping me out."

The terrain was challenging, too. Avery recounts an incident where, concentrating on how best to cross a stream up ahead, he stepped into a deep mud puddle.

"I planted my left foot and sunk down a foot into mud," he said. He had to change shoes at the next loop in the course.

Other challenges came before the race even started. Getting to the race site on King George Island by boat caused sea sickness, especially crossing the choppy Drake Passage.

"I didn't eat. Three days before the marathon I didn't eat at all," Avery said that he managed to eat something in the two days leading up to the marathon. But even so, he said, "I was not totally fueled.

The marathon was tough for me because of that."

Although his time of 6 hours, 20 minutes, and 18 seconds was not exactly a personal best, Avery said that it was "a grand experience."

Avery had been trying to schedule a marathon in Antarctica for several years.

"I developed a goal of doing all seven continents," he stated. His first was in Athens, Greece. Antarctica was his fifth continent.

Avery only returned to Houghton at the beginning of the week, after seventeen hours of travel from Ushuaia, the southernmost city in the world, to Buenos Aires, and then Atlanta, and finally Buffalo.

For his next international marathon, Avery is considering one on Easter Island and one that encompasses part of the Great Wall of China. He still needs to run in Asia and South America to fulfill his goal of running on all seven continents.

"You can't really call it a hobby," he said. "It isn't really a hobby, because it defines me." ★

BY BRIAN PRESHER

While Houghton students were scattered all over the country for February break, members of the indoor track team participated in the 2011 NAAIA Indoor Track and Field Championships in Geneva, Ohio.

Junior Danielle Brenon, a top qualifier, set to participate in the 3K, was unfortunately unable to finish the event because of a nagging hamstring injury, which had occurred a week prior to their trip. While she was unable to run leading up to the event she continued to prepare and was hopeful that she would be able to compete.

Brenon said of the championships, "Just being able to go and support the team was great. Being able to get on the starting line was a great feeling. It didn't really work out, but the girls did great and everyone was so encouraging."

Also participating at nationals was senior Heather Sayre, junior Courtney Coiro and freshmen Leah Williams and Sarah Munkittrick, who made up distance medley relay. Sayre ran the 1600 meters, Williams 1200 meters, Coiro 800, and Munkittrick 400 meters. The relay team did not qualify for the finals, but they were stuck in one of the faster heats of the day.

Williams said, "It was a great experience and it was definitely a wakeup call to how much work you need to put in if you want to compete at that level."

Sayre also competed individually in the 5k and while she did not qualify for the finals, her 18:38 placed her at 30th in the event.

The only field event participant that was able to qualify for nationals was junior Alexa Thayer in the high jump, but she was unable to clear the 1.62 opening height for the event.

Overall there was a sentiment amongst the team that they had under achieved, but those who will have an opportunity to compete next year hope this experience will drive them further. ★

Cross-Continental Review: God Willin' & The Thames Don't Rise

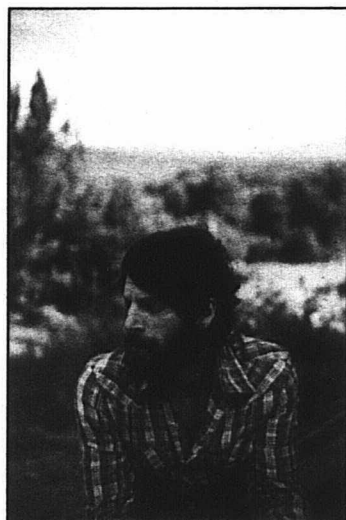


Photo courtesy of tenthavenuemusic.blogspot.com

BY BEN MURPHY

The excitement that had accumulated through weeks of waiting to see Ray

LaMontagne after the release of his newest album "God Willin' & The Creek Don't Rise" seemed to evaporate as I walked into London's cavernous Royal Festival Hall. All my visions of a small room of swaying hipsters nodding their heads to a single acoustic guitar were lost amid stadium seats and a persistent drone of country music. But as I took my seat, I tried to stay optimistic. Surely Ray's heart-wrenching howl would raise this docile audience to its feet and drive away any semblance of a Ford truck commercial. Surely I hadn't accidentally walked into a country music concert....

The opening act wasn't reassuring. All the way from the heart of Alabama, the Secret Sisters used – and reused – simplistic harmonies and bare-bones guitar to play a couple country melodies. Their voices were soothing, their lyrics comforting, and their interaction amiable, but the immediate charm of their imported Southern hospitality soon bored me. While I anxiously waited through the set change, I tried to reassure

myself that Ray would illicit the "let it all hang out" gig his recordings had lead me to expect. I was again disappointed.

Standing reserved at the end of the semicircle formed by the Pariah Dogs, the reticent "frontman" only acknowledged the audience after several yells of, "Say hi Ray!" I wasn't expecting a bubbly pop star, but some sort of personable exchange wouldn't have killed him. And although Ray explicitly expressed his contempt for "new country" by saying that it makes him feel "icky," he and his Pariah Dogs leaned heavily on what Ray called, "the country classics." Sadly, like the Secret Sisters, this re-interpreted Ray failed to galvanize the deadened room with any of the passionate, unclassifiable folk subset that had propelled his career.

Two songs opposed this monotony. With an explosive fervency, the Pariah Dogs traded their tired steel guitar for electrics and Ray ripped his soul out with a harmonica and distortion mic. The change was unbelievable. During "Repo Man" and "Henry Nearly Killed

Me," the limp LaMontagne vanished in the wake of a Joe Cocker-esque folk god that seemed to hang on the edge of sanity. He leapt, he danced, he screamed, he sang, and perhaps most importantly, he had fun. For the first time he looked like he wanted to be on stage. Here was the Ray I had expected. Here was the tormented, unmatchable growl of folk angst.

But this fire was snuffed out as quickly as it started. Stale, countrified versions of "You Are The Best Thing" and "You Can Bring Me Flowers" returned me to my nightmare. Even the encore of his famous "Trouble" seemed forced. I think I give sufficient wiggle-room for musical reinvention, but this mellowed, steel guitar-saturated, sterilized Ray was more than I could take. This uninspiring hour and a half of awkward, anxious sitting left me craving the show that I thought I had already bought a ticket for. I guess I'll have to hope that Ray was as disappointed as I was. ★

In the World but Not Of It: Searching for Faith in Culture



BY DEREK SCHWABE

Picture this: You're in a city (I know this is already hard to imagine). It's night on a dark side street, lined with old, looming brick buildings. On the side of one of them is a small black door through which you can hear the lively chatter of a crowd over the deep, rhythmic drone of a booming subwoofer. You go inside; it's a simple converted warehouse, dimly lit, and full of swankily dressed young people hovering around a bar. The sea of heads continues deep into the back of the room where a full rock band performs behind a group of modish dancers. There are strobe lights, fog machines, a disco ball. Are you at a club? A concert?

Nope—you're at church. The word picture given above describes my typical Sabbath day routine as experienced here in Seville, Spain. One might categorize this "club church" as the American,

Chris Tomlinized, Power-Point projector church, only taken up a few notches on the secularity scale. But why the disco-scene? Any cosmopolitan Intercultural major would affirmably label this phenomenon as a product of culture. And I think they'd be right. "Clubbing," as it's called, is wildly popular among the young Spanish crowd, so it makes sense for a church to adjust itself to this cultural climate. But is it really just adjusting? Or is it adapting, or worse—evolving?

In Spain, everyone and their aunt Carmen is Catholic—and not American Catholic, Spanish Catholic. Step into a Spanish parish and you'll sense the metaphorical pulse of the traditional culture almost as plainly as the booming subwoofer in "club church." It becomes even clearer as we compare churches of mixed settings all across the world—culture changes things. But what about theology? What about doctrine? Don't they take the primary place among the formative forces of Christian practices in our time? I'd really like to think so.

The more of this world I see, the more I

am baffled by the jumble of contemporary Christian groups that manage to justify their incongruent practices by the same book—many even by the same doctrines. Look back into history and things get more confusing. Practices that today we consider staples of the Christian life were once deemed unthinkable by our devout and honored predecessors.

In nearly all modern day churches, we strive to be as open and accessible as possible, emphasizing phrases like "come as you are" and "there is no condemnation." After all, the prodigal son needs to come home, right? Well... not according to the early Puritans, or the Pilgrims as they are better known today. In reality, these staunch 17th century congregations were anything but open. As far as they were concerned, if you were not one of their unique sect—you stood (quite publicly) condemned to the fires. Can we agree that something big has changed between then and now?

Let's take a lighter, more recent example—dancing. Today, in 2011 we believe that it is quite possible (and

enjoyable) to dance without sinning. Yet three years ago, right here in Houghton, this wasn't the case. What happened? Culture strikes again.

To be honest, I've had a pretty hard time of clearing away the cultural overgrowth from the pure, unchangeable Christian truth that's apparently still back there somewhere. What does it really mean to be "in the world, but not of it" when I can't even tell what's of the world, and what isn't?

During the Middle Ages, the Reformation, and the Enlightenment, the Gospel message was upheld as a profound, complex theology that demanded the highest level of academic study. Today in many a church it has been trimmed down to a 21st century, one stop-shop, pray the prayer and you're saved, instant gratification gospel. This is not a mere adjustment of Sunday morning style—this is a radical alteration.

I want to believe the simple answers that we have all heard—and perhaps accepted. I want to believe that the same Christian message really can permeate all cultural mediums unscathed and unaltered. But in the words of one author, the medium is the message. If Jesus Christ is the same yesterday, today and forever, why do the rules keep changing?

Derek is a junior International Relations major

I've had a hard time of separating the temporal whims of society from the supposedly timeless message of Christ

The Penultimate Word

How Christians Are Taking the Respect Out of Modesty



BY ELISA SHEARER

Before ensemble tours, youth group trips, and most other excursions with a Christian group, there is almost always some statement about appropriate dress. To the group in general, there is usually a word about torn and stained clothing, what type of shoes is acceptable, visible underwear (for men and women), and other general rules that have to do with cleanliness and classiness and respect. Then there is almost always a special word to women about modesty.

I think that modesty has a lot to do with classiness—regardless of whether one is in mixed company or not, exposing a culturally unacceptable amount of skin (or wearing too-tight clothing) goes along with bare feet and ruined clothing as something that looks unprofessional. But in contemporary Western Christian society, modesty is almost always treated as a separate issue from the maintenance of a generally refined appearance.

What I have most often heard as reasons to be modest are: that we need to save ourselves for our future husbands, and that we must avoid causing the men around us to "stumble." This line of reasoning—that women's main reasons for modesty are 1)

their hypothetical future spouses and 2) the prevention of proximate erections—is a terrible one.

First, it leaves obvious logical holes—if one plans to be celibate, then it would seem that one has no need to protect one's body. If a woman is going to a business meeting consisting entirely of people who wouldn't find her sexually attractive, it would follow that she doesn't require a shirt.

Secondly, and perhaps more seriously, the value placed on women's bodies in such calls to "save" ourselves seems to be similar to that placed on a piece of particularly delicious cake. The idea that the only reason to save ourselves is so that our future husbands can enjoy us properly makes a woman's body akin to a wrapped gift with a sticker that says Do Not Open Before Wedding.

The idea of virginity as something to be "saved" removes the value of a woman from her own present character and places it onto the track record of her past. Modesty, which should be a continuously renewed decision to act respectfully towards one's self and others, becomes more like the maintenance of a clean criminal record. Sex, instead of something to understand and respect, becomes a crime—a smudge on the record, something to be feared and ignored and avoided.

But modesty is not keeping yourself wrapped like some sort of package; you are not a piece of food that, once spoiled, is irretrievably ruined.

So yes, consider the damage current actions might cause on any other relationships you will have. Do not seek the unfulfilling attention you get when you act or dress promiscuously. Consider what appropriate behavior towards the people

around you should be. These are good things, I think.

But the way modesty is talked about in the contemporary Western Christian context often irks me; it's the gross simplification of a good and complex value. It is good to respect those around us, and it is good to value our relationships; but our sexuality (regardless of our gender) is not a trophy to be protected or a present to be torn open.

The clothes you wear are important, but modesty exists in the nature of the

relationship between yourself and those around you, not in some shamed hiding of your body from those potentially attracted to it. It is not your hemlines or your intact virginity or your hidden skin that is the essence of modesty, but your decision to maintain respect for yourself and for others.

Elisa is a junior Psychology and English major

Check out the new poll at www.houghtonstar.com

YOUR PREDICTIONS:

WHAT FILM SHOULD WIN THE ACADEMY AWARD FOR BEST PICTURE?

Inception The King's Speech Black Swan

The Social Network True Grit

Out of 35 votes

From the Editor's Desk

Free Speech and Common Courtesy: What is Appropriate in a Free Society?



PHOTO BY DANIEL PEIXOTO

BY CHRIS HARTLINE

Last semester, I wrote an article about the case of the Westboro Baptist Church picketing the funeral of Lance Cpl. Matthew Snyder, carrying signs that read: "Thank God for Dead Soldiers," "Fags Doom Nations," and "You're going to Hell," among others. Last Tuesday, the Supreme Court handed down its decision in the case of *Snyder v. Phelps* ruling in favor of the Church mainly on the grounds that their speech is of a public nature and involves issues of society and politics—areas that the Court has always protected above others. However, I believe the Court's decision is wrong, and the effects of such a decision will be detrimental to the life of Albert Snyder (Lance Cpl. Snyder's father) and our society as a whole.

Freedom of speech is foundational to the type of liberal Democracy envisioned by the founders; it is outlined in the First Amendment to the Constitution in equal stature with the freedom of religion, freedom of the press, and the right to peaceably assemble and petition the government for a redress of grievances. But the Supreme Court has acknowledged certain exceptions to this freedom; for example, Justice Oliver Wendell

Holmes stated in *Schenck v. United States* "the most stringent protection of free speech would not protect a man in falsely shouting fire in a theatre and causing a panic." They have also outlined exceptions involving obscenity and pornography, libel, and "fighting words" which the Court defined as "those which by their very utterance inflict injury or tend to incite an immediate breach of the peace." The Court has also delineated a difference between speech aimed at public figures and speech aimed at private citizens.

The "fighting words" exception is the one most pertinent to the case at hand. In the Court's opinion in *Snyder v. Phelps*, Chief Justice Roberts argued that due to the nature of the Westboro Baptist Church's speech—public social and political criticism—it was protected against civil action. He went on to say that "the 'context' of the speech—its connection with Matthew Snyder's funeral—cannot by itself transform the nature of Westboro's speech." There are two reasons why I think this is misguided.

First, while some of the signs used by Westboro address social and political issues, others are directed towards individuals such as ones that read "You're going to hell" and "God killed your sons." In the context of a funeral, these signs do not address social or political issues; they are directed at the family of the soldier who gave what Lincoln called "the last full measure of devo-

tion," fighting for the freedoms which Westboro desecrates. In my opinion, Westboro's efforts to target this family in their time of grief negate any protection achieved by their social and political speech.

Second, as I stated above, the Court has differentiated between speech aimed at public officials and speech aimed at private citizens. In *Gertz v. Robert*

Welch, Inc. Justice Powell stated that "private individuals are not only more vulnerable to injury than public officials and public figures; they are also more deserving of recovery." It is impossible to claim that Albert Snyder was a public figure; as Justice Alito commented in dissent, "Mr. Snyder wanted what is surely the right

of any parent who experiences such an incalculable loss: to bury his son in peace." This is an experience that no father should have to endure, and one that no brood of cackling harpies with signs should be allowed to disrupt.

Albert Snyder sued the Westboro Baptist Church for defamation, invasion of privacy, and intentional infliction of emotional distress. I believe the reasons stated above satisfy the definition of intentional infliction of emotional distress due to their nature as "fighting words." While defamation may be a stretch, I believe the funeral protest was also an invasion of privacy. As columnist Jonah Goldberg points out in the *National Review*, while the founders did not specify a right to a peaceful funeral,

it was because "it never dawned on them they'd have to." A funeral is a sacred ceremony and common sense tells us that a right to privacy extends to such an event. What kind of society do we live in when we protect the right to privacy of people engaged in criminal acts in their home but repudiate the claim to privacy by a father attempting to bury his son in peace?

Albert Snyder told *TIME Magazine* "to me, what they did was just as bad, if not worse, than if they had taken a gun and shot me. At least the wound would have healed." The Supreme Court's decision, handed down a day before the fifth anniversary of Matthew Snyder's death, only poured salt on the wound. Not only did the Court rule in favor of the Westboro Baptist Church, they upheld the ruling that Albert Snyder must pay Westboro's court fees—a total which could reach \$150,000. Furthermore, Westboro now has the support of the Supreme Court to continue in their satanic vitriol unimpeded by legal restraints. As Albert Snyder commented after the decision, "Westboro can pretty much do and say and act however they want. And there's [nothing] anybody can do."

In my opinion, this is a sad day for American jurisprudence and American culture, because both the law and common sense support the contention that the Westboro Baptist Church was in the wrong. But now, as Albert Snyder pointed out, there's nothing anybody can do.

Chris is a junior History and Political Science major

Letters

to the
Editor

Send to

houghtonstar@gmail.com

Dear Editor,

Houghton's application to the Empire 8 conference and the question of Sunday play has reintroduced an issue I've wrestled with often in the past 3 years. How can I keep the Sabbath amidst a busy life at college? This has been difficult even with most of the campus shut down during daylight hours on Sundays.

I have to come clean: I regularly violate a strict observance of the Sabbath by doing homework on most Sundays and that because of being an athlete. Though I try to honor the principle of resting from regular work, it isn't completely possible when I spend my whole Saturday at a cross country or track

meet. But personal observance is very different from college policy.

We do need to think through what it means to observe the Sabbath—each of us personally and the campus as a whole. What is the point of the Sabbath? Is it rest? communal worship? an individual attitude of devotion? The particular actions that fall into keeping the Sabbath or breaking it depend on our answer.

Athletes at Houghton, at least on the teams I've been on, do view training and competition as worship and opportunity for ministry. In a full theology of vocation, hopefully everything we do is an act of worship. This doesn't automatically mean any work we label "worship" is appropriate to do on God's Sabbath. And I don't think competing on Sundays would give Houghton teams any more of an opportunity for coherent witness.

It seems to me that Houghton's policy on the Sabbath is another part of asking what it means to be a Christian college. For people looking at Houghton from the outside, our policy on the fourth commandment and the way we live it is one clear part of our answer to

that question. We can be "Christian" in the nice feelings we have for each other and the way we engage in dialogue about important issues, but historically the word and identity of a "Christian" involves more than these things.

The question of Sunday play is complicated, so I'm not advocating a gut-reaction "no!" But these are some of many facets that need to be addressed.

-Courtney Conroy, Class of 2012

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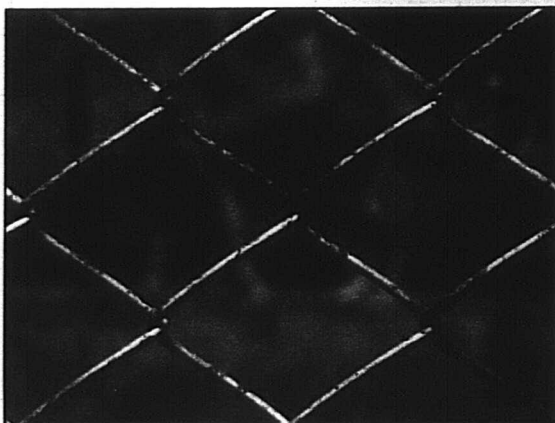


Field of my Dreams, photograph



BIRDMAN, digital manipulation

A note from the artist:
Beauty, attitude, elegance,
humor, power - ideas like
this are everywhere. They
are before our eyes in the
actions and gestures and
raw presence of all things. I
strive to recognize, capture,
and emphasize these ideas -
not so that my work is glori-
fied, but so the exquisiteness
of the world becomes more
apparent.



nowhere to run, photograph



shine, photograph

ARTIST of the WEEK

sheri tuttle

sudoku CHALLENGE

		4		1			3	8
		1						4
5					3			9
	2		6					
				2		4		3
						8	9	
	6		5	9				
				3			2	
	7	3		6		5		

Last week's Sudoku winner was Ross
Chapman! Please come by the STAR office
to claim your PRIZE!

Sudoku solution for 2/25:

8	9	2	6	3	7	4	1	5
1	4	6	8	5	9	3	7	2
7	3	5	4	1	2	6	9	8
2	8	1	7	6	3	5	4	9
4	6	3	9	2	5	7	8	1
5	7	9	1	4	8	2	6	3
6	5	4	2	8	1	9	3	7
9	2	8	3	7	6	1	5	4
3	1	7	5	9	4	8	2	6

Bring your
finished
sudoku puzzle
to the STAR
office clearly
marked with
FULL NAME.