



THE IMPORTANCE OF BEING EARNEST |
CULTURE, P. 4

the houghton STAR

Houghton College's Student Newspaper Since 1909

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Writers "Paying Attention" and Resting in Questions Houghton Faculty and Staff Retreat for Bi-Annual Writers' Conference



Hannah Mills Woolsey and Dr. Carolyn Weber, author of the memoir *Surprised by Oxford*, were featured speakers at the bi-annual writing retreat.

ELIZABETH SPAULDING

This past weekend, ten students along with several members of the faculty in Houghton's English and Writing Department, attended Houghton's bi-annual writing retreat at Odosagih Bible Conference and Retreat Center in Machias, NY. Professor Woolsey and Dean Mills-Woolsey, Professor Zoller and Mrs. Zoller, Professor and Mrs. Wardwell, as well as Professor Huth, Professor Lipscomb, and Professor Dashnau

were faculty members in attendance.

Students had the pleasure of hearing from Dr. Carolyn Weber, author of the memoir *Surprised by Oxford*, and a featured chapel speaker last school year, as well as Hannah Mills-Woolsey. Devotions were given by former Houghton professor and widely published poet and author, Jack Leax. In addition to each of the two speakers giving an hour long lecture on Saturday, both writers also spent time conducting workshops with students and interested faculty. An open-mic ses-

sion was held on Saturday evening right before the group's departure, with reading of one's personal work or favorites written by others, highly encouraged. Professors as well as students read aloud, and by the end of the hour, nearly every student had walked up to the podium and shared some of their favorite work.

The weekend started off with a casual congregation in the lodge of the center with brief introductions and readings from both Dr. Weber and Woolsey. Each got a chance to read a portion of her own work; Dr. Weber's being memoir about her search for [and discover of] God while attending Oxford University as a young woman, and Woolsey's being one of fiction, based off the tall tales she grew up listening to as a child in the hills of Tennessee. The juxtaposition of the two writer's genres, styles, and experiences was an interesting one, the diversity of which certainly offered something of worth to every writer at the retreat.

The theme of the weekend as set up by Dr. Weber was one of "paying attention". "Paying attention to what's happening," she said, "is one of the key ingredient to being an artist." Dr. Weber also encouraged writers to continue to ask questions, in fact to embrace the

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Annual Drive Raises Money for Turkeys

ALLYSON MURPHY
&
EVLYN ROPER

As Houghton College students prepare to celebrate Thanksgiving over a break that will include an extravagant feast, complete with a turkey and all its trimmings, there are families just outside the campus that will not have such a celebration this "Turkey Day."

With this reality in mind, sisters Amy and Amanda Coon decided to continue the ongoing tradition of the Turkey Drive this year. The Drive raises money for Thanksgiving turkeys for Allegheny county residents, through donations made by the Houghton community. Once the money has been collected, it is used to purchase turkey vouchers. These vouchers are then given to Allegheny food pantries, and later distributed to local families just in time for Thanksgiving. The entire process is anonymous and simple, allowing both the recipients and the givers to feel more comfortable. By giving pocket change, students are able to help an entire community.

Each turkey voucher is around \$10; by meeting CAB's goal of \$2000, Houghton students and faculty would be able to donate around 200 turkeys to the local community. At this point, the Drive has collected over \$900, making the \$2000 goal very attainable. Even if every Houghton student donated a single dollar, this goal would be surpassed. By donating, students not only help those in our community, but they also take part in choosing what costume Dean Britain, and possibly Michael Jordan (at the \$2500 mark) will wear in chapel on November 19. The options are Darth Vader, a Giant M&M, Larry Boy, or the ever popular, Gangnam Style (and rumor has it, Dean Britain might even dance). If none of these options are preferable, students can also attend the Turkey Drive Classic.

The Classic is a two-day basketball tournament hosted by the College's men's and women's basketball teams. Students who attend will watch great basketball, and will have the opportunity to purchase a variety of turkey-related bake sale items, baked by the teams. All of the proceeds from the Classic go

Faculty Lecture Series: Professor Aaron Sullivan on Natural Selection

ESTHER LEE

"I want to be clear about what natural selection is," said Dr. Aaron Sullivan, professor of Biology and the third speaker for the 2012-2013 Houghton Faculty Lecture Series. As part of the learning community in Houghton, he wanted to help create a safe place to discuss critical topics for thinking Christians today such as evolutionary biology and its implications.

"There is a fear that people from outside settings like this are less interested in talking about [evolution and natural selection]. I haven't encountered direct hostility," Sullivan said. "but it certainly has potential to be a contentious idea."

But what makes this a hot topic of consideration for educated Christians? What about evolutionary biology –

what evolution implies for humans – makes us unnaturally shy about sharing our opinions, or strangely uneasy about the possibility of monkeys being in our distant (or near) past, or feel judged for whatever option we decide on? What lends it the possibility of being a "contentious" idea that can drive people apart or away?

Certainly the level of unease or uncertainty on where one stands depends heavily on a person's background: the family conversations, the schooling, and the church's take on addressing science in general, if at all. Family discussions shape how we react to those conversations away from home. The atmosphere during the growing-up years in talking about



HOUGHTON COLLEGE

Professor Aaron Sullivan, biology

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IN THE NEWS / Seeking Consistency in Greek Austerity



LUKE LAUER

STEPHEN HILL

On Monday November 12, Greek's creditors permitted it two more years in which to implement budget cuts, and they will vote sometime in the next two weeks on whether or not to add another 33 billion euros to the bailout package. This follows closely on the heels of the Greek parliament approving the cuts to their budget, which amount to 9.4 billion euros. These measures, implemented as prerequisites for a bailout package from the European Union, have

met with wide protest.

The Greek government voted earlier on Thursday, the 8th of November, over whether or not to pass the measures, and those in favour triumphed by only a narrow margin. Theoretically, these cuts benefit Greece in the long term, but they nearly guarantee greater hardship over the next two years in a country which already has 25.8% unemployment rates.

If the budget had not been approved by the Greek parliament, it would have run completely out of money by today's date. By approving the new budget, Greece holds off bankruptcy further.

With the new austerity measures, retirement age is being pushed back to the age of 67; lump-sum payments for retiree pensions are being reduced by 83%; they will directly cause the loss of 27,000 jobs between now and the end of 2013; and public wages will see a cut of 1.2 billion euros. Because of the implications of the measures, over 100,000 Greeks protested against them in Athens while parliament was in session.

The goal of these cuts is to reduce the Greek deficit from its current 9.3% to 3% over the course of

the next two years. However, the European Commission, the International Monetary Fund, and the European Central Bank (collectively known as the Troika), are not convinced that Greece can accomplish this reduction. If Greece stays on track with its current budget, however, they are projected to reduce their deficit from 190% of their gross domestic product to a mere 120% of their GDP by 2020, by which time Greece's economy is expected to be at least mostly stable.

The great challenge is to keep the Greek government consistent. Earlier this year they veered off track from their reforms, and the austerity loans were put on hold after only two disbursements. If the Greek government can keep itself focused on reform, life in Greece should slowly start to improve over the next few years.

This year, unpaid taxes in Greece have reached 10.17 billion euros. Many of Greece's wealthy citizens have evaded taxes, according to a list released by Christine Lagarde two years ago. The Greek government has met with sharp criticism over its lack of firm response. Tax evasion continue to be rife, and instead of punishing the evaders, the government is

implementing budget cuts which hurt the working class. Thus says the working class, at least.

Greece's current government is called the New Democracy Party, and is led by Prime Minister Antonis Samaras. Samaras has been struggling to regain respect for Greece amongst its international creditors, and to shore up good opinion within Greece. However, his actions have been seen as contradictory to his campaign promises, and the rival party, Syriza, have been quick to point that out. Though Samaras has vowed to implement no further austerity measures, Syriza claims that he is defending the interests of the Greek people far too late. Syriza's platform is one of repudiation of the bailout whilst still remaining in the Eurozone. This has propelled it from obscurity to popularity in the past few months. If Syriza was to gain power in a new election, the Greek bailout would once more be sidetracked, and the fiscal fiasco would once more have no clearly-defined end.

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process of questioning and to "love the questions themselves...[because we have] a God that can withstand our questions." Rather than as writers, spending all of our time seeking for answers that seem frustratingly not forthcoming, Dr. Weber spoke instead about resting in our questions and allowing them to percolate within us, because the answers will come to us eventually.

She referenced Kevin Dyer's "Three Habits of the Heart that Nurture a Reflective Life," which were first reading the moment, then reflecting on the moment and finally responding to the moment. This was all punctuated by a reading from chapter three of Madeleine L'Engle's novel, *Walking on Water* in which L'Engle says, "In art we are able to walk on water, speak to angles, move unfettered among the stars and return to that open creativity of childhood... An artist at work is in a condition of complete and total faith."

As a workshop exercise to follow her talk emphasizing a reliance on faith, attention to detail, and relishing living in the questions of life, Dr. Weber introduced the Ignatius Exercise called "Daily Examen," to the group. The exercise, one that she noted was performed as often as twice daily by some of the professors she taught with at certain colleges, included five steps to be completed. One must become aware of God's presence, review the day with gratitude, pay attention to one's emotions, choose one feature of the day and pray from it, and finally, look forward to tomorrow. After finishing these meditative steps, Dr. Weber asked attendees to write down their response to each step and try to see how all of the steps

connected in some way.

After the exercise, Dr. Weber brought the group back together again for discussion time and gave people a chance to reflect aloud on what they thought of the workshop. Many noted that they were initially confused by the final step of looking toward tomorrow, and Dr. Weber explained that it could be as simple for some people as looking for a reason to get out of bed the next day, whereas for others it might be reflecting on a way they had acted during that day and deciding to act differently the next.

Students also noted that they found that had much more to be grateful for than they realized after completing the Examen and Professor Huth noted a study she had read which spoke to how the mind can be trained to think either in negative or positive patterns, and so by doing something as simple as thinking of things one is grateful for every day, the mind can be trained to follow a less negative pattern and tend toward the more positive when reviewing their day, or even life.

Hannah Mills-Woolsey's talk was more discussion based than lecture based, as Mills-Woolsey was especially interested in hearing what her listeners were writing or working on currently. Not only did she speak to the creative process of writing a novel and trying to get in tune with characters and portray certain characteristics and searches, but she also spoke about the trying process of publishing and her attempts at getting published and advice regarding the subject. Mills-Woolsey remarked that there is "a danger in being too accepting of 'Christian' writing and rejecting secular writing automatically. Although many may not want to be explicitly Christian writers or

do explicitly Christian writing, Mills-Woolsey explained that our writing cannot be separated from our spirituality which cannot be separated from our lives. Although the work she does is not "explicitly Christian", she finds it to be very compatible with Christianity because of the themes she explores such as love, redemption and second chances.

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straight to the Drive, along with the donations received from the canisters around campus. Esther Webb, a player on the women's team, said the team is looking forward to the tournament.

"We're super excited to be able to bake cookies for the Turkey Drive. It's fun to be able to help the county as a team. We love being able to use our talents for God, whether it's through baking or playing."

If students are interested in helping the drive, and watching the basketball team's season openers, they should check out the Classic, this upcoming Friday at 6pm and 8pm, and Saturday at 2pm and 4pm.

With donation canisters all around campus, and the Classic just around the corner, students can help the local community, without leaving the campus. But why donate to the Drive?

Amy Coon, one of the co-coordinators of the drive, gave her reasons, "It is a student lead, grass roots fundraiser that impacts our local community in a humble way. If each person gives \$1, we can feed 200 families. The spare change in those canisters has a huge impact on Allegheny

County. Plus, this is a pivotal year It's Dean Britain's last year, and my only chance to see him dress up."

And Amy is not alone. Since the goal was not reached last year, both the sophomore and the freshman class, along with many members of the junior class, were not able to see the costume tradition. According to upperclassman that did witness the event, however, it is reason alone to donate, as well as a great start to the break.

Already, students have donated to the cause. Students frequenting Java may notice that the tip jar has been replaced with the canisters. This was not something forced upon employees by management; each barista has the choice to put one or the other out during his or her shift. Yet those canisters seem to remain up in nearly every shift. This is just one example of how students have given up one thing in order to help the Drive.

And while the donations are currently over \$1200, the \$2000 mark is within reach. By donating to one of the canisters, or attending the Classic this weekend, students can make a small effort that will make a big impact on Allegheny County, all with just a little pocket change. ★

Part 1 of 2:

Trying to Understand Human Trafficking in the United States



ALICE BROWNING

Within the last 15 years human trafficking has become a well-known term. An influx of information on labor and sex slavery, both in America and abroad, has caused laws to arise against it, non-governmental organizations to form to fight it, and books, movies, and press to be produced to spread awareness. Many people are dedicating their lives to ending it. There are various estimates as to how many people are being trafficked, but the more I understand how human trafficking works, the more I believe any estimate is extremely rough at best. We do not know how many people are being trafficked.

At the same time, who is a trafficking victim? There is a no universal legal term, even though this is an international, as well as national, problem. There is a range of definitions from country to country. So without knowing exactly who is a trafficked person, it becomes impossible to know how many victims there are. Without this information, how can we know whether it is really being diminished?

The Trafficking Victims Protection Act (TVPA) is an example of the measures being taken against human trafficking. The TVPA was enacted by Congress with strong bipartisan support in 2000 and reauthorized in

2003, 2005 and 2008. It expired at the end of 2011 and has yet to be reauthorized. It was one of the world's first pieces of legislation identifying and prosecuting against human trafficking. The Trafficking in Persons Report (TIP) was also started in 2000. It is a tool the US has used to influence other countries to diminish human trafficking by providing trade incentives. All countries are placed on tier one, two, or three with one signifying governments that comply with TVPA's standards and tier three highlighting governments making no changes to diminish human trafficking. The US did not participate in the TIP report until 2010 although trafficking is no secret in the US. They have received top tier placement in the past two years they participated. The TIP report is useful because it directly influences governments to address this problem whereas NGOs do not have this persuasive power. The TIP report is flawed in that it is a government report and all government are bound by diplomatic obligations.

In his remarks on Tuesday, September 25, the President Obama addressed the Clinton Global Initiative (CGI) on the problem of human trafficking, "Modern Slavery," in the U.S. and abroad. The president talked at length about the various aspects of slavery. He recognized anti-human trafficking efforts by the faith-based community as well as by non-profit organizations (NGOs), and he clearly stated his purpose of influencing the United States Government and the American people to unite on this issue as crime against humanity. In so many ways, the President is a spokesperson for the government; he has the power to focus public attention on an issue. I am so grateful that this issue is receiving national attention promoting citizens and government to action.

Anti-human trafficking efforts are underway at both the neighborhood level, as well as the national and international levels, but are not enough and will not create a sus-

tainable difference, unless average people care enough to know and do something more about this issue. Currently, there are no federal programs in place for the aftercare of domestic victims. State government may provide certain services for domestic trafficked victims and they may not. Government, churches, charities, and NGOs have focused on the problem of human trafficking abroad or of foreign nationals being brought to America, but what about the people right here, being abused without anyone to find them, speak for them, or to help them heal? There are so many opportunities to address this issue both at a governmental level and on an individual level.

The spring of 2011, I spent studying in Thailand with Go-Ed through Houghton College, in a program focused on the exploitation and exclusion of certain people groups in Northern Thailand and other countries in the Greater Mekong Sub-Regions (GMS). Within Thailand and other parts of South East Asia prostitution is illegal, but widely accepted and hardly ever prosecuted. This growing demand for prostitutes has led to trafficking many women and children for sex. By living with hill tribes who did not have Thai citizenship and no other place in the world to call home, I began to internalize how vulnerable these people were to being trafficked. Trafficking is a rampant problem in Thailand although they have pristine laws against it.

I took a couple of weeks out of my summer to spend in the DC networking with various anti-human trafficking professionals. I was able to interview various anti-human trafficking professionals, including representatives from World Hope, World Vision, Polaris Project, International Justice Mission, and the previous director of the Office to Monitor and Combat Trafficking in Persons at the U.S. Department of State, a former CNN anchor-turned-present-anti-human trafficking advocate, a former FBI agent who helped to bring the

problem of human trafficking to national attention, and a trauma specialist familiar with trafficked victims in nine different countries.

Sadly, I even listened to a young woman tell her story of how as a teenager she had been trafficked in the DC area. It was an incredible experience for me as an undergraduate student to meet with people who have done so much to bring the issue of human trafficking to light and who have diligently used their intelligence to fight it.

I deeply value the hours that these people gave to me, and will use the information they shared to further our cause. Each human being is created in the image of God and should be treated with dignity and compassion, never exploited for personal gain or gratification. There are steps that everyone can take to the eradication of this trade. Know the processes of the manufacturing behind your purchases. Check out www.slavefootprint.org to get an estimate of how much slave labor is used to support the American lifestyle. Speak out against legal commodities that increase the demand for illegal ones.

I believe that all people have to learn to work together on this issue. Churches, schools, NGOs, governments must band together to share information in order to diminish this trade. The international crime networks are already in place. They have excellent communication, and they are making huge profits. We will never have an effective impact on human trafficking until we strive to network in our own communities, as well as transnationally.

The connections I made this year and this past summer, some I would certainly call friends, have continued to educate me about human trafficking. I had the opportunity to attend an invitation-only conference for businessmen and diplomats concerning the fight against human trafficking. Even for me, the information was shocking. I am hoping to share more in our next issue of the *Star*. ★

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the grey areas of Christian living, not only on attitudes towards evolution and science, colors how we talk about them now.

Perhaps the root of the seemingly disturbing connotations of the word "evolution" and the hesitancy in talking about misconceptions and truth in evolutionary biology is the underlying distrust of science in Christian circles.

"The distrust of science in general - as we see in the talk surrounding evolution - and the lack of scientific literacy - I think that's a bigger issue than actually talking about it," said Sullivan.

It is not uncommon for Christians to feel that evolution runs contrary to the Bible, and that by choosing to study it and thus draw closer to it, they

are in some critical way betraying the Bible. It is not difficult to distrust something or someone that is unfamiliar and abnormal. At the crux of this issue is the imperative for scientific literacy.

As Sullivan pointed out, if part of the populace is "unable to think and evaluate on policies because of a distrust of science [and] if people refuse to consider and engage them," it can have grave consequences in public policy now and in the future. Current issues such as global climate change, health-care practices, and medicinal research are "science-driven" and need to be engaged for the sake of participating in the global conversation and not particularly to convince or persuade.

During his lecture, Sullivan wanted to shed light on evolution and thus ease the distrust and ambivalence to-

wards science in general. One way of teaching tricky topics, in science and other areas, is to address common misconceptions directly.

"Teaching general biology courses were helpful for seeing [misconceptions]," said Sullivan. "Naturally, I'm curious about better ways to teach science for a bigger purpose than just retaining information."

By addressing some of those prevalent or accepted misinterpretations surrounding the contemporary evolutionary theory, Sullivan hopes to create context for those critical discussions. "I want to present the biology as clearly as I can. That it's not a 'theory in crisis'" he remarked. "Creationists make it sound like it's 'just an idea' and that scientists don't even believe it. But this is not true." At the very least, he hopes to present the bare facts of the science behind evolution-

any mechanisms in biology, and to "hopefully have a conversation about the additional details".

The broader conversations about science, its role and boundaries are what may be more essential to our growth in this academic community than the intimate details that tend to split, not meld in faith. Sullivan emphasized the need to first of all "clear up this area," rather than to change rooted ideas or persuade people on the nitty-gritty details of what to believe. The essential piece is the awareness of what the science is, as presented by an evolutionary biologist, and what some of misunderstandings within the Christian evangelical circles are. The filling-in of details and the deeper search, if the topic strikes our curiosity, is up to us. ★

Encore Performs *The Importance of Being Earnest*



LUKE LAUER

Actors practice for this weekend's performance

LYDIA WILSON

Yesterday evening in the Recital Hall, Encore put on the first performance of its production of Oscar Wilde's *The Importance of Being Earnest*. If you weren't able to make it last night, there are two more performances, tonight at 7:30 in the Recital Hall and another on Saturday at the same time. Tickets are being sold in the campus center during meal times.

This production marks the directorial debut of James Vitale, alongside co-director Andrew Evans, who assistant directed once before on *Doubt: A Parable*.

"Directing has been a truly wonderful experience," said Vitale. "This is a really exciting point for Andrew Evans and I. It is the first time I have directed and it is the first time most of the cast members have had the opportunity to be in a lead role."

The cast includes a range of both experienced and relatively inexperienced actors. More experienced actors such as Houghton voice instructor Amanda Cox, who plays the role of Miss Prism, and Professor Mark Hijleh, who plays the role of Dr. Chasuble, have each performed in numerous others productions throughout their careers, including *The Magic Flute*, *Crimes of the Heart*, *Fiddler on the Roof*, and *Romeo and Juliet*.

For freshman Esther Efthimiou, however, this is her first role in a college performance, playing Gwendolen Fairfax. And sophomore Jane Stairs finds herself in only her second speaking role as Cecily in *The Importance of Being Earnest*. She described the overall experience working on the play as "Crazy fun, loads of energy, tons of work."

Despite the extreme variety in age and experience between cast members, the energy Stairs refers to is evident. Each member brings a certain level of excitement and caring to the set, and this easily translates itself into a visible onstage chemistry. The roles are played wonderfully, and while watching it becomes apparent that these are actors who have put serious

effort in to making the play what it is. "It is a truly exciting time for us all," said Vitale. "There is nothing more exciting than seeing your actors come into their own on stage. It is a joy to see the work finally pay off here in these last days before the show." The director's notes praise the hard work of the cast members, stating that "day after day they came to rehearsals and worked tirelessly to rise to the expectations of their overly critical directors."

Oscar Wilde, famous 19th century writer and wit, wrote the play shortly before he was imprisoned for social misconduct.

"Although this is the third time *Earnest* has been performed at Houghton, it is the first time Encore has ever attempted a set-piece this large," explained Vitale.

The program adds that there are two existing versions of the play; the four-act version originally penned by Wilde, and the three-act version he later shortened it to before its debut. Encore is presenting the three-act version, which is often considered to be the more compelling and direct of the two versions.

Indeed, Encore's efforts have paid off with a performance that is incredibly compelling, made so by the combination of Wilde's clever turns of phrase, the crew members, the drive and intensity of the cast members, and the dedication of the directors.

"I know the show is going to be wonderful and enjoyable for all involved and for all who come to see it. The cast and crew have put in a lot of hard work and it shows. God has truly blessed us all with this experience," said Vitale.

An evening spent watching the Encore performance of *The Importance of Being Earnest* would be one well spent, and in the words of Efthimiou and Wilde's character Jack Worthing, "Planning on studying this weekend? 'My dear fellow, the sooner you give up that nonsense the better.'"

VEGETARIAN THANKSGIVING

ROBERT WEBER

Fall Squash filled with Craisin
Pistachio Quinoa

Ingredients
1 Acorn Squash
1 Cup Quinoa
1/4 Cup Pistachios-Chopped
1/3 Cup Craisins
Olive Oil
Optional:
2 teaspoon Red Wine Vinegar
1/4 CUP Feta-crumbled
Pinch of Pepper Flakes

Halve Acorn Squash, drizzle halves with Olive Oil, cook at 425 degrees for about 15 minutes. Caramelized edges and soft flesh are ideal.

Quinoa Filling: Toast Quinoa on skillet till golden brown (Optional). Boil in water for 12-15 minutes. Remove from heat and strain. Add elements of choice (Craisins, Pistachios, Red Wine Vinegar...etc.) and mix with a little Olive Oil or Butter.



ROBERT WEBER

Squash with Craisin Pistachio Quinoa

SPORTS RECAP

Women's Soccer

Houghton 7-1 Geneva College
Houghton 2-1 Nyack College
Overall 13-6

Men's XC

25th at NCCAA Championship

Women's XC

11th at NCCAA Championship

All information from
<http://athletics.houghton.edu>

CRAN-APPLE SAUSAGE STUFFING

ANDRE NELSON

5 cups bread crumbs of your choice (a mixture of whole wheat and white is generally good)
1lb ground pork sausage
1 cup chopped onions
1 chopped apple (Golden Delicious preferred)
1 cup dried cranberries
¾ cup turkey stock
1 Tablespoon brown sugar
A pinch of rosemary, thyme and sage (to taste)
2 Tablespoons of butter
15lb Turkey

Pre-heat the oven around 350 degrees. Spread crumbs out on a cookie sheet and place in the oven for approximately 5 minutes or until crumbs are evenly toasted.

Sauté the sausage and onions in the butter until onions are caramelized and sausage is evenly cooked. Add in the rosemary, thyme and sage and let simmer for a few minutes.

Mix the sausage and onions with the crumbs and pour the turkey stock over everything. Add brown sugar, apples and cranberries and mix thoroughly.

Place stuffing in a casserole dish and place in oven (at 350 degrees), for 15-20 minutes.

Preparing a turkey: thawing typically takes 3-4 days for a 12-15lb turkey (roughly 24 hours per-5lb). Thoroughly cover the turkey with butter or oil. Pre-heat the oven to 450 degrees. Pour approx. 1-cup water and 1-cup broth into roasting pan. Place the turkey in the oven and turn down to 350 degrees. The general rule of thumb for roasting a turkey is 13 minutes per pound (roughly 3.5 hours for a 15lb turkey). Every 45 minutes you will want to take the turkey out of the oven and baste thoroughly. The meat should have an internal temperature of no less than 165 degrees when cooked.

When finished, carve the turkey and place the stuffing on the side.

Happy Thanksgiving!

Wigden Takes to Java Stage for First Time with Veteran Jeong



Jeong and Wigden practice together for their performance

LUKE LAUER

STACIA GEHMAN

No stranger to the stage, senior Kate Jeong is taking to the spotlight again in the upcoming CAB coffeehouse.

Performing alongside Jeong will be senior and first-time Java performer Morgan Wigden. “Morgan is my roommate, she’d never done it before, so it was like, let’s do a roommate coffeehouse,” Jeong remembered.

The two roommates are looking to “make the best of it” during their last year together at Houghton. Jeong explained, “I have the experience and [Morgan] wanted to do it with me.”

Jeong, a double major in music and communication media arts, has performed nearly every semester since her sophomore year. She has also contributed her musical abilities to the Houghton community through Global Christian Fellowship, Koinonia, the chapel worship team, the SPOT band, and participation in the college and gospel choirs.

“I love performing, I love singing,” Jeong said. “I think it was my dad [who first inspired my love of music]. He’s a talented musician, and my sister, she’s very talented as well... My sister and I used to write songs as seven-year-olds.”

The upcoming coffeehouse offers an opportunity for Jeong to showcase some of her diversity as a musician, as she will be singing and playing both the guitar and piano. The coffeehouse will even feature some of her original pieces. Since her lyric-writing days as a seven-year-old, Jeong has composed about 14 songs of her own.

“I’m not satisfied with all of them” she said. “Not all of them are complete.” Jeong draws her inspiration from her interactions with other people. Though she admitted to a tendency to hide her own feelings, she sometimes finds it easier to be truthful through her lyrics, a process which she said “isn’t always pleasant.” Jeong said, “For now [I write music] mainly for myself and for my satisfaction, which is why I haven’t recorded anything.”

That’s not to say that future recordings aren’t in the works for Jeong. She looks forward to participating in an internship during the spring semester that will give her more opportunities to write her own music. “I want to get involved in something that is involved with soundtracks, trailers and movies,” says Jeong.

Besides some of Jeong’s original compositions, she and Wigden will be performing several songs that should be familiar to the Houghton audience.

“Most of the songs we picked are songs we like on the radio,” Jeong said. Though they changed the arrangements for some of the pieces, Jeong and Wigden wanted to perform familiar songs. They have high hopes for their upcoming performance.

“The previous years I wasn’t big on advertising,” said Jeong, but this year she said they have both “told a lot of people to come, so hopefully a lot of people show up.”

Jeong and Wigden will be performing in Java 101 from 8 to 10 p.m. on Tuesday, November 27.

perform well as usual, but they had also lost some leadership and talent which had played a huge part in making 2011-2012’s season a success. Ultimately, this season was a challenge and a journey for both teams.

Dougherty chose courage as the defining attribute of the season. He espoused his team’s ability to deal with the lost leadership and new conferences this year.

Dougherty also talked about the importance of faith; his teams first had to trust that God had plans for them. Once that happened, the runners were able to fill the gaps left by last year’s graduates.

Finally, he spoke of endurance. “It’s always a long season,” said Dougherty. And with many injuries to work through and many new challenges to face, this season seemed longer than others.

Ultimately, it was the team’s heart and strength that brought them through. Senior Jillian Lewis said, “Every single person on the team pushed past what they thought they

could do.”

As an athlete who has struggled with injuries year after year, Lewis was also pleased with her own perseverance and performance this season. She was the first Highlander at the NCCAA Championship meet, earning 33rd place with a time of 19:21.12 in the 5k race and leading the team to an 11th place finish.

First year Tim McGowan said after the championship race, “We’re happy, but we’re not satisfied; we feel like we have some unfinished business for next year.”

In his first year running at the college level, McGowan has had a successful season. He was Houghton’s top-finisher in the race last weekend, placing 51st out of 281 runners and leading the men’s team to a 25th place finish.

Dougherty has seen his teams face adversity on many levels and come through with their positive attitudes and priorities still intact, and he is optimistic about upcoming seasons. ★

Things to Do

KATHERINE BAKER

If you are feeling like there is nothing to do less than an hour’s drive away, never fear. This weekend, take a short 15 minute drive north on Route 19 and you will soon be at Letchworth Pines. To quote The Pines’ website, it is “The Place to go... When You’re going out!”

One reason to go to Letchworth Pines is the restaurant. The cuisine includes plenty of wings, fries, onion rings, and chicken fingers, along with some fancier entrees such as New York Strip Steak, Southern Fried Chicken, and Crab Legs. A reviewer on Yahoo wrote, “Excellent food. I would recommend The Pines to anyone looking for good food, great specials and friendly service.”

In my opinion, the more exciting reason to go to Letchworth Pines is to go bowling. I went with some friends last weekend, and

it was good fun. We had the lane for two hours and got to play two rounds. I hadn’t been bowling since, well I can’t quite remember since when. Needless to say, my scores were slightly embarrassing and will not be reported in the paper, but that didn’t put a damper on the evening at all.

We went to The Pines for Glow Bowling on a Saturday evening, which entails loud music and black lights. We paid just \$10 a person for a lane and bowling shoes, and you can check on prices and times at www.leitchworthpines.com. I would recommend calling ahead at (585) 468-2166 to make a reservation because it can get pretty busy; also, note that it is important to have at least four people per lane.

In addition to bowling, you can find the usual arcade suspects such as ski ball at The Pines. If you want to go out without going too far, Letchworth Pines is a great choice!



KATHERINE BAKER

Amara Graham bowling at The Pines

Cross Country Championships

KATIE ADAMETZ

The men’s and women’s cross country teams ran in the National Christian College Athletic Association (NCCAA) championships last Saturday, November 10.

At the beginning of the 2012 schedule, neither the men’s nor the women’s team knew exactly what to expect. The shift from the NAIA to the Empire 8

Conference brought on by Houghton’s move to the NCAA Division III combined with a loss of leadership through the graduation of key runners left both Head Cross Country Coach Matthew Dougherty and his athletes with many unknowns concerning the upcoming season.

The men were very young; they lacked key experience and leadership. The women were expected to

Encounters in the Gospel; Paying Special Attention to Its Characters



LUKE LAUER

ED LINNECKE

There are innumerable ways in which the Gospel narratives stand as an essential resource in our spiritual journeys, but one aspect that I find myself continually impressed by is the breadth of human experiences than are spoken to throughout the stories. People do many different things in this world, and with each path comes a unique obstacle to goodness, salvation, love, or wherever it is that our religious lives eventually lead. Jesus met a lot of people, most of whom we know nothing about, but I believe some careful planning (probably divine) went into determining exactly which encounters would be included in the retelling of our savior's life. It seems to me that the special importance of the various people we encounter in the Gospels is found in the fact that their characteristics represent some universal aspect of the human experience with which individuals from all over the globe, and all over the historical spectrum, can relate. A beauty of the Gospels is that we may find our-

selves as characters, represented to some degree in one, or more likely, many of the people Jesus interacted with.

Resultantly, the way in which we ought to read the Gospels is in some respect, person relative. What I mean to say is that because we each have personal spiritual lives and struggles, and that some characters in the gospel will more closely resemble them than others, we ought to pay particularly close attention to those stories that closely parallel our own lives. For example, if I were attempting to find verses speaking to the problems of an impoverished person, Jesus' encounter with the wealthy man possession won't be my first choice.

Therefore, I believe that mid-level to upper mid-level, protestant American culture (where I take it that most Houghton community members and students will fit), should be aware of which of Jesus' encounters they would most likely find themselves. Which of those individuals who Jesus instructs, reprimands, or simply teaches, would we find ourselves most like? If someone in Houghton-type culture were to be erring, which side would they tend to err towards?

The answer, it seems to me, would be the Pharisaic-side of the matter. Now I must qualify that I certainly do not believe that the Houghton community and/or middle class Protestant middle class culture to be Pharisaic in nature--nothing could be further from the truth. But I do believe that

if the lifestyle that fits this culture were to provide a particular stumbling or temptation, it would be the same type of temptation that encountered those who Jesus so often called "hypocrites."

Let me explain, the individuals who Jesus instructs, or reprimands, or simply introduces within a parable, are spiritually unsound in different ways. Some of them are making all of the wrong lifestyle choices, such as promiscuity with the woman at the well, or the various tax collectors, or the wealthy man. In fact, most people we would identify as the traditional "sinner" would most likely fit in this category:

someone who is making the wrong life-style choices. Though life-style may be related, I believe some characters in the gospel are spiritually deficient, most specifically, because of incorrect beliefs and I believe that the Samaritans would fit this category, as they did not

observe the Judaistic law, or customs. But neither of these categories would seem to fit the obstacles faced by the prototypical protestant middle-class person, would it? I mean, the fact is that most of Houghton students and community members lead a pretty well-behaved life, at least within the eyes of mainstream secular culture. Also, within our Christian context, proper beliefs and customs seem to be even less of a problem. After all, most of the members of our community were educated from an early age, probably in Sunday school,

about the Gospels, the prophets, and everything else a good Christian ought to be able to recite. Lastly, religious customs do not seem to be a problem either: these would be things like prayer at the proper times, attending church on Sundays, and the like.

This is why I believe that the Pharisaic types of characters in the gospels would be the most relevant characters for the majority of protestant culture to be particularly aware of. The Pharisees (and other Jewish leaders that appear) did not have problems with their external lifestyle, were not promiscuous, drunkards, or the like. They did not have a problem with religious beliefs; in fact, they had all of the right beliefs. The Pharisaic equivalents of today's Christianized world would be something like our theology and religion professors. And lastly, they certainly did not have a problem with religious customs. They were clean, religious people who most of the public regarded as so, in much the same way that secular culture may regard the typical Houghton community member as a "perfect" person. So why then is it that Jesus seemed to always be getting angry with these people with all of the right answers? Why the anger with someone who in our Protestant Christian context, would have been reciting scripture, refraining from secular sins, and praying regularly? This article is not intended to answer that question, but if their spiritual circumstances most closely match those of mid-level protestant Americans, we ought to pay special attention. ★

Ed is a senior philosophy major

The Pharisaic types of characters in the gospels would be the most relevant characters for the majority of protestant culture to be particularly aware of.

Ex Mea Sententia / What it Means to Be an American in the 21st Century



LUKE LAUER

ANDRE NELSON

What does it mean to be an American?

Just last week, 34 states petitioned to secede from the United States of America, spearheading this movement is Texas, which currently has over a hundred thousand signatures on its petition. Many have been throwing around accusations of a lack of patriotism on behalf of these petitioners in these times of trouble. But are these people un-American? What should patriotism look like in a nation in whose history its citizens have so drastically flip-flopped between both strong support and vehement opposition of the government?

Many are quick to quote the founding fathers the minute they become annoyed with happenings in D.C., but America has changed significantly since 1776.

When the Declaration of Independence was drafted, being Ameri-

can meant being a traitor to the crown of England, since most Americans were fighting for independence from it. During the middle decades of the 19th century, at the dawn of the Civil War, what it meant to be an American differed between the Northern and Southern regions. Is being an American the valuing of big government at the expense of states' rights, or valuing states at the expense of a unified nation?

Being an American in the years after our independence also meant being fairly isolationist; the problems abroad were not ours to solve. While World War I bumped us onto the world stage, we nevertheless remained skeptical of over-sea interventions until post-World War II. In the years following World War II, prior to the Cold War, Eisenhower left office stating, "We must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist." It seems as though being an American was to remain skeptical of large military presence, at least until the height of the Cold War. Once again, what it meant to be American differed from person to person, and

in the late 1960's and early 1970's anti-war protests began all across the nation.

Post-Cold War there seems to have been a drastic decrease in the questioning of the government, being an American seemed to be nothing less than apathetic. As our military steadily spreads across the globe there has been minimal opposition on behalf of Americans. Today the

United States has soldiers deployed in approximately 150 nations. The second Gulf War became the longest American war in history, going on for 11 years, with continued military presence in Iraq to this day. Yet many remain completely unaware of our rea-

sons for being there. To be an American now is apparently to support our troops and oppose whomever the White House tells us are terrorists.

Most recently, however, the tides are changing. Since last week's presidential elections there has been a fast-growing opposition toward established government. While to many the request for peaceful secessions may seem like a joke, the movement's momentum is increasing.

It is important to note that none of these states' current governments have vocalized their support of these peti-

tions, however, this is a movement that cannot be ignored. They may be, as many have called them, a group of aggravated conservatives, nevertheless, these are hundreds of thousands of them.

Complaining about the government is nothing new, and whether or not you see this secession movement as a serious issue or not, our generation is going to be wrestling with re-defining what it means to be an American in a world of economic collapse, political disunion, and war.

What it means to be an American is continuously changing. What it meant to be an American in 1776 is not what it means to be an American today. Are we going to remain the police force of the world? Will we continue our wars on "terrorism" and "drugs"? Are we going to continue increasing government size? Will we heed the words of so many of our forefathers in regards to our economic situation, military-industrial complex, and loss of liberties for the sake of security? Whether or not we've changed for the best, I do not know, but what I do know is that our generation is going to be dealing with the question in more significant ways than we can fathom. ★

Andre is a senior communication major

Many are quick to quote the founding fathers the minute they become annoyed with happenings in D.C., but America has changed significantly since 1776.

FROM THE EDITOR'S DESK / Hungry for a Scan-N-Scram Resolution



LUKE LAUER

MONICA SANDRECZKI

One lap around the perimeter of chapel; Swipe, no eye contact, sneak out; Scan-in with a five minute sit-down and bounce. The number of scan-n-scram techniques are endless, and we've all been guilty at least once (if you haven't yet, just wait until junior year; your time will come).

The definition of scan-n-scram is still, more elastic if we include students who get up between five and 15 minutes before the benediction and walk out. One Wednesday, I took out a pen and started to count the number of people who left chapel early, and ended up counting over 30 people. Far from doing this with a critical eye, I wasn't shining my breastplate of righteousness brighter and brighter with each tick mark on the page; it was out of sheer curiosity. According to one of the chapel ID scanners, the most he had ever counted was 125 students leaving early, including scrammers. I said we've all scanned-n-scrammed, but all scrams all the time? Why is everyone leaving early?

Oftentimes we hear an argument that this is an issue of integrity and receive a charge for us, as Christians, to do better. In an op-ed by alumnus Josiah Armstrong '11 from a 2010 issue of the *Houghton Star*, he claimed within the larger context of issues of integrity at Houghton, "Scanning and scrambling"

is, in a word, deceit. Those of us who are Christian on this campus cannot look at this issue and regard it with a laugh or a simple shake of the head, because, in all harsh and clear reality this is most definitely an 'integrity issue.' You as an adult Christian, are committing deceit on a grand scale when you tell the Student Life Office (with your ID card) that you are present when, in fact, you are sleeping in, working on a paper, calling your significant other, etc."

Is scanning and scrambling dishonest? Sure. A sly grin and the twinge of a twisted stomach are enough of a guilt-laden physical response for us to know that it's wrong. You're making someone believe you were in chapel when you weren't. Now, would I ascribe the same morality charge of "deceit" as the writer did? That's a little strong for me. Don't get me wrong, I'd encourage every Houghton student to stay in chapel once they have scanned in.

However, I don't know that the exits en masse from chapel are an "integrity issue" as the writer purported, as much as it's a matter of timing.

First, let's crunch the numbers. The Houghton student body is 1010 strong. Excluding commuting students and education majors who are student teaching, we have about 900 students who attend chapel. From there, we are required to attend only two-thirds of all chapels, so on average, there should be about 600 students in each chapel service. Factor in all of the alternative chapel credit available and the attendance should be lower than that. But, the averages are actually hovering between 600 and 650 at present. And yet, 125 of those people aren't staying the full 40 minutes. What's up?

Over the past five years, the sched-

uled hour for chapel has moved around, landing at different points of the morning on Mondays, Wednesdays, and Fridays: 10:15, 11:00, and for the past two years, 11:30-12:10, ending in the middle of the lunch hour. Then, dozens of students hope to grab a quick bite to eat in the cafeteria before dashing off to their 12:30 communication course. I think the early-leavers are not lacking in integrity, but in energy to appease their stomachs until the end of class.

Two years ago, when chapel was at 10:15, a survey was conducted by the Department of Institutional Research to find out the satisfaction of faculty and students with the chapel time. One key complaint was that it was impossible to have three

class periods before chapel. With that and other reasons, chapel was moved to 11:30-12:10. However, the original intent, according to Margery Avery, Director of Academic Records, was not for students

with a 12:30 class after chapel to eat lunch at 12:10; the lunch line ends up being way too long. Instead, the intent was for students to eat later, after the end of their 12:30 class, especially now that Sodexo provides for a 12-hour open cafeteria.

Admittedly, it is perfectly reasonable to suggest that students eat after their classes. However, there is always the human element involved. As we all have seen, the lunch line after chapel is packed, going down the stairs and off into the Van Dyke lounge; even though the later time is available, 11:30-1:00 is our typical lunchtime, but chapel cuts off the first half, with 12:30 classes eating up the second half.

What's the solution then? Every semester, someone suggests, "just get rid of required chapel." Unfortunately, this point is moot. Besides community reasons such

as bringing the campus together three times per week, "the rock bottom foundation is the expectation by our owners, the Wesleyan Church, Inc." according to Dean Brittain. It is one of the standards of our sponsoring denomination that we have required chapel, so it's here to stay. But I don't know that most students want to get rid of chapel; rather, I think students who have class at 12:30 want to eat during the lunch hour.

Is there a solution here that can satisfy the growling stomachs of students, but also the desire to have three classes before chapel? Despite the fact that the 10:15 chapel time yielded fewer problems of students ducking out early, according to Brittain, I think the answer lies in afternoon course scheduling.

Currently, the last 65 minute class period on MWF starts at 4:15, but ends by 5:20 in order for students to be able to make it to their 5:30-6:20 class. Except, there are no courses scheduled during the 5:30-6:20 block during this semester or next, meaning that once classes are over at 5:20, students are free to do as they please. In that case, it seems like one solution could be to move all of the 65-min. MWF afternoon courses back by 15 minutes. 3:00 classes would start at 3:15; 1:45 classes would start at 2:00; but most importantly, 12:30 classes would start at 12:45, giving 35 minutes for students to eat lunch instead of the awkward 20 minute gap between chapel and your 12:30 class.

I'm not the first person to suggest this; Avery and I discussed how this idea has been tossed around in previous years, but never got off the ground. Perhaps it's time to go back for seconds? ★

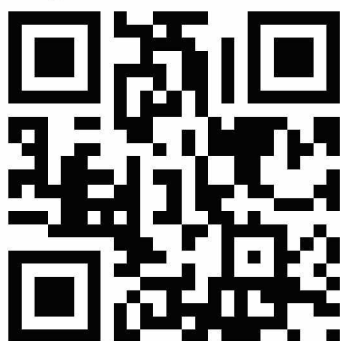
Monica is a senior intercultural studies and French major

Want to Write?

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Tell us what you think.



The mission of the *Houghton Star* is to preserve and promote the values of dialogue, transparency and integrity that have characterized Houghton College since its inception. This will be done by serving as a medium for the expression of student thought and as a quality publication of significant campus news, Houghton area news, and events.

Letters to the editor should be 350 words or less and submitted to:

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ARTIST OF THE WEEK



LUKE LAUER

ABBY BUCKINGHAM

A late bloomer to the art world, I spent many years staunchly resisting my urge to create. It took a few months in London and a truly wonderful professor and artist to change my mind. Now I'm entrenched in art and all of its facets, with a growing interest in large pieces filled with bold color.

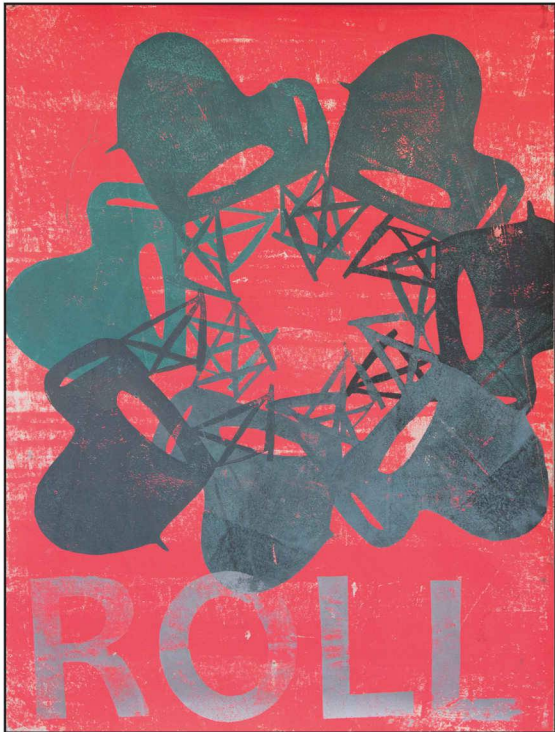
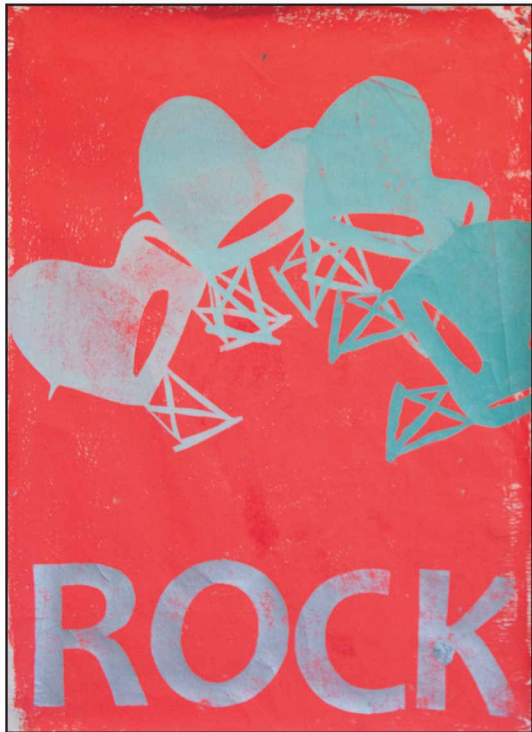
Abby is a junior humanities major with art as a second major.



Untitled, self portrait, monoprint, ink, watercolor, colored pencil, charcoal, and gold leaf



Curl, tissue paper, matte medium, and acrylic



Eames Does It, monoprint

CROSSWORD: THANKSGIVING

ACROSS

- 1. Necklace feature
- 6. *He moved Thanksgiving Day to extend holiday shopping season
- 9. Hurries or moves fast
- 13. Swahili, Zulu and other languages
- 14. Bard's "before"
- 15. X-ray generator
- 16. The dish ran away with this
- 17. Swedish shag rug
- 18. Second most-populous country
- 19. *Presidential offering to a turkey
- 21. *He designated last Thursday of November as Thanksgiving Day
- 23. Creme de cassis plus wine
- 24. Every which way
- 25. Water tester
- 28. Relative of a gull
- 30. Sans clothes, as a social practice
- 35. Humming noises
- 37. Gives a helping hand
- 39. Lecterns
- 40. Left behind by a mosquito
- 41. Found under a bowl or dish
- 43. Done to an iPod
- 44. It's good, according to Gordon Gekko
- 46. *Most put this up around Thanksgiving time
- 47. Kill, as in dragon
- 48. Paid close attention
- 50. Possesses
- 52. Fleur-de-___
- 53. Any time now
- 55. Gymnast's goal
- 57. *Seafood at first Thanksgiving
- 61. *It also celebrates Thanksgiving, but on different day than U.S.
- 64. Plural of #58 Down
- 65. Dance-around-the-pole month
- 67. Game outcome
- 69. Active or lively
- 70. Proof of age, pl.
- 71. Bay window
- 72. Egg yellow

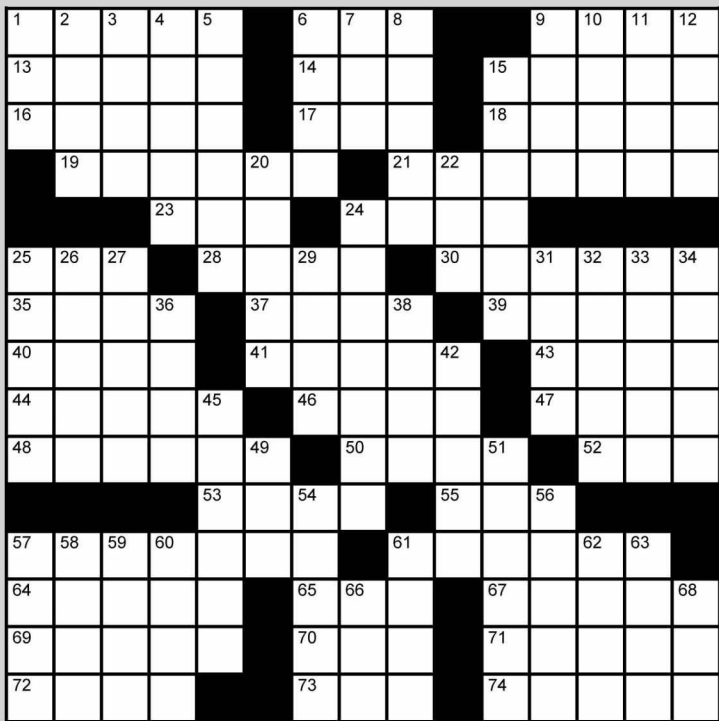
To enter a drawing for a **free Java drink**, bring your finished puzzle, clearly marked with your full name and CPO, to the **Star** office in the basement of the Campus Center by 6PM on WED 11/28.

Last week's winner was **SETH J. BROWN!** Your Java card will be sent to you through campus mail.

- 73. Army bed
- 74. Kidney-related

DOWN

- 1. *It airs Thanksgiving Day football and 60 Minutes
- 2. Nomadic people of northern Scandinavia
- 3. Dwarf buffalo
- 4. Baby carrier?
- 5. Presidential debate analyst, e.g.
- 6. Little girl in "Charlotte's Web"
- 7. Sometimes used to describe humor
- 8. Camelot to King Arthur, e.g.
- 9. Zn
- 10. ___-European language
- 11. Jack and Jill went to fetch this
- 12. Diagnostic test
- 15. Make a connection
- 20. Companion of Artemis
- 22. Charge carrier
- 24. Metal support for logs in fireplace
- 25. *Good place to check turkey temperature
- 26. Grossly unconventional
- 27. Roast host
- 29. Heavy Metal band Quiet ___
- 31. Sleep in a convenient place
- 32. Tennyson's poem, e.g.
- 33. Red Sea peninsula
- 34. *Thanksgiving Parade host
- 36. Lose one's coat
- 38. Multitude
- 42. Woman who talks too much, Yiddish
- 45. "Cease and ___"
- 49. They said their "I ___"
- 51. Metal detector, e.g.
- 54. Relating to ohms
- 56. Mother-of-pearl
- 57. All-in-One Printer button
- 58. Three-layer cookie
- 59. Game show "Let's Make a ___"
- 60. *Turkey is cut with a carving knife and ___
- 61. Benign lump
- 62. Knock off or get rid of
- 63. Domain or field
- 66. Commotion or fuss
- 68. Architectural add-on



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