

LATEST HP MOVIE:  
**HARRY POTTER AND THE  
DEATHLY HALLOWS PART I**

PG. 5

**FIED:**  
**Some Self-Focused  
Thoughts on Altruism**

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THE STUDENT NEWSPAPER OF HOUGHTON COLLEGE

# THE HOUGHTON STAR

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## CC Basement Renovations Displace Student Org. Offices

BY COLLEEN JENNINGS

While eating a transfer meal after chapel this week, students may notice a few walls going up near the former Boulder office. Renovations to the Paine Center have boiled over to the Campus Center. Changes being made to the Paine Center, which will begin Dec. 10, include turning the area that is currently Tech Services into a lab or classroom. Tech Services will then move to the McMillan house, which will displace the Helpdesk. The Helpdesk will then be moved to the basement of the Campus Center.

According to SGA President Zach Adams, "We want as many student services as possible in the Campus Center."

Vice President of Student Life Sharra Hynes said she thought that this is "intuitively a good move," as it will be much more convenient for students, faculty, and staff who

use the Helpdesk.

Bringing the Helpdesk to the Campus Center basement has caused some scrambling for other groups currently using the space in the basement. Allegany County Outreach and Global Christian Fellowship are both sharing temporary storage space in the SGA office "for the foreseeable future," said Hynes. The Boulder has also been moved out of its working area. For now the Boulder staff will be working remotely as ideas for a new space are in the works.

"We are trying to think as creatively as possible," said Hynes. One of the options on the table is "expanding the Star [office] to make a Publication Center," where both the Boulder and the Star can operate. Adams said that he thought it would be "best [for the Star and Boulder] to share an expanded space."

According to Dorsey Lawson, project facilitator, the goal is to have the Campus

Center "Helpdesk location completed by the end of Thanksgiving Break." This is tentative, however; "Part of the unknown is the condition of our 40 year old air distribution piping that requires cutting, cleaning, and modification," said Lawson. He also noted that the "displaced offices will take longer while a plan is being defined and implemented." This planning process has included, in addition to Adams, Editor-in-Chief of the Houghton Star, Monica Sandreczki, and Editor-in-Chief of the Boulder, Rachel Preville.

The construction will be done in phases. The work necessary for the Helpdesk has been "given priority" and is already underway "so the Science Center renovations begin on-time," said Lawson. "Once we understand what

*Renovations cont'd on pg. 3*

## Hoselton Lecture Series: Steve Beck Addresses Issues in Charity and Social Justice

BY HANNAH JENNINGS

Steve Beck, Hoselton lecturer and Monday's chapel speaker, presented an interesting reminder to students from the perspective of a Christian businessman and philanthropist. Beck is CEO and co-founder of Springhill Equity Partners, a private equity fund manager investing in small and medium-sized businesses in Africa. The lecture shed light on the unexpected dangers and limitations of well-intentioned philanthropic actions in the realm of international development.

Beck's lecture, "Beyond Philanthropy: The Case for Social Venture Capital," addressed several issues in contemporary charity and social justice. Making it clear that his own journey has been an integration of professionalism and personal conviction, Beck established that the role of Christians in this world is to be stewards of God-given resources. As stewards of these resources, he explained that we must be extremely cautious about how we deliver them in fulfilling our call as Christians to serve the poor.

"Aid does not deliver development," Beck explained. "The aid sector becomes the biggest part of the African economy, which can foster dependency, distort markets, and undermine the accountability between the government and its citizens." In this way, giving has dangers and limitations. Giving can prevent the attitude of entrepreneurship that is necessary for development from forming. Beck cited several examples, including that of a TOMS Shoes drop that eliminated demand for shoes and was destructive to the local shoe business that could not compete.

Microfinance loans have in recent years grown in popularity as a means of international development. However, Beck pointed out that there is no evidence of a discernible effect on poverty, posing the question: "Which of you, given the choice of a salaried job with benefits, or a \$5000 loan would choose the loan?" Not everyone is an entrepreneur, he explained. This is why Beck's professional experience has led him to the solution that Springhill Equity Partners offers.

Beck explained that an "intentional investing" that aims at both profitable investment and significant, sustainable benefit to the poor is necessary to philanthropy. Whereas microfinance aims at individual loans, Beck focuses on Small-Medium size Enterprises (SMEs) in Africa. He gave several examples of the group's investments, including low cost solar panels to power small electronics. Because the group is for profit, they are able to be more effective.

"As a business student, Steve Beck forced me to consider the connection between our drive for profit and our call to help the poor—they are not always at odds," said Spencer Adams, sophomore.

Kate Balon, junior, who is also a business major, was challenged to reexamine the Christian's call to serve the poor.

"Beck had some interesting things to say about micro-finance in Africa," she said. "There is little evidence that it actually reduces poverty or aids in economic growth. I found this very interesting because I have heard nothing but good things about micro-finance. I had already known of the problems that can result from giving aid but I was under the

*Beck cont'd on page 3*

## Woolsey Lecture Series Christian Smith Expounds on "Souls in Transition" of Emerging Adults

BY KRISTEN PALMER

Those in charge of the annual Woolsey Lectures in Theology and Culture have sought to bring influential Christian thinkers to campus "to challenge Houghton College students with the possibilities of the gospel in our world, and to encourage all of us to view the cultures in which we live through a theological lens."

While last year's speaker was from the music field, this year's lecturer represents another aspect of the humanities. Christian Smith, professor of sociology at the University at Notre Dame, paid a visit to Houghton this week and presented a lecture last night, "Souls in Transition: The Religious Lives of American Emerging

adults," followed by a Q & A session, and also spoke in today's Chapel about "Owning the Darkness

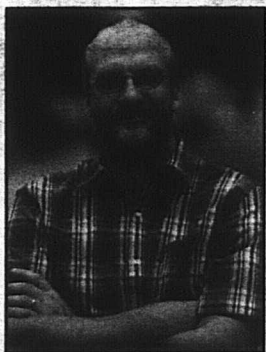


PHOTO COURTESY OF HOUGHTON.EDU

Within."

Smith, who in the past has spoken about a range of topics, including teenagers and generosity and financial giving, challenged Houghton about the issues of emerging

adults. He discussed the major influences on the spiritual development of young adults, along with how religious beliefs and practices change as young people enter adulthood. Smith also spoke to the need for healing internally. According to Smith, we should not only try to change the world outside of us, but attempt to heal the world inside of us.

According to theology department chair, Kristina LaCelle-Peterson, the theology, biblical studies, and philosophy departments have worked hard to invite speakers with a variety of specialties to the Woolsey lectures, named for Warren Woolsey, retired Houghton

*Smith cont'd on page 3*



## Engaging the World

## Speaking Out of Both Sides of Your Mouth: Internet Censorship

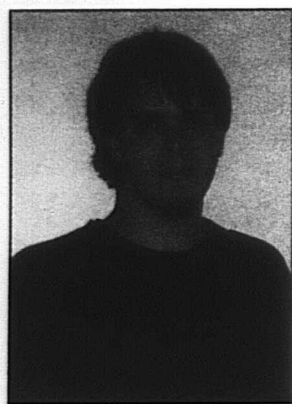


PHOTO BY JORDAN GREEN

BY CHRISTOPHER CLARK

On Sept. 23, President Barack Obama gave an address to the United Nations General Assembly in which he said, "We [the government of the United States] will support a free and open Internet, so individuals have the information to make up their own minds." In this same address, President Obama stated, "we will call out those who suppress ideas and serve as a voice for those who are voiceless" in reference to countries like China where there are problems of Internet censorship.

In commending President

Obama, Federal Communications Commission Chairman, Julius Genachowski, stated, "It is essential that we preserve the open Internet and stand firmly behind the right of all people to connect with one another and to exchange ideas freely and without fear."

Yet on Sept. 20, the Combating Online Infringement and Counterfeits Act (COICA) was introduced to congress and set off a firestorm of controversy across the Internet. This bill was introduced by Senator Patrick Leahy of Vermont and, as summarized on the govtrack Web site, it "amends the federal criminal code to authorize the Attorney General (AG) to commence an action for injunctive relief against a domain name used by an Internet site that is 'dedicated to infringing activities,' even where such a domain name is not located in the United States."

In response to the introduction of Bill 87, the pioneers and inventors of the Internet, such people as John Vittal, creator of the first full e-mail client and the e-mail standards, Craig Partridge, architect of how e-mail is routed through the Internet and designer of the world's fastest router, and James Ausman who helped build the first commercial Web site and worked on the Apache web server

that runs two-thirds of the Web, sent a letter of opposition to Senate Judiciary Committee stating that, "If enacted, this legislation will risk fragmenting the Internet's global domain name system (DNS), create an environment of tremendous fear and uncertainty for technological innovation," among other concerns.

This bill is currently in committee and, as govtrack points out, may never make it out. But it is important for us as citizens and Internet users to not only be knowledgeable about this bill, but also to speak out about our opinion on it. This bill claims to be primarily aimed at illegal international file sharing sites such as the infamous Pirate Bay of Sweden and, as Senator Leahy stated "No one would defend Web sites, primarily based overseas, that are dedicated to infringing activities." It cannot be ignored, however, that this bill could have much more far reaching and personal consequences.

In the Huffington Post, David Segal of the Rhode Island House of Representatives stated "One example of what this means in practice: sites like YouTube could be censored in the U.S. Copyright holders like Viacom often argue copyrighted material is central to the activity of YouTube, but under current U.S. law,

YouTube is perfectly legal as long as they take down copyrighted material when they are informed about it—which is why Viacom lost to YouTube in court." YouTube has already been blocked by China, Morocco, Turkey, Iran, Pakistan, and Libya so this fear is very real. It is also important to note that popular music sites such as Grooveshark may be at risk, since it has already been banned in Turkey.

Not only does this bill have the potential to forcibly shut down or censor some of our favorite sites, but it will also harm the reputation of the United States government both domestically and abroad. As pointed out earlier, President Obama has promised a free and open Internet, and as the letter to the Senate Judiciary Committee states, "The U.S. government has regularly claimed that it supports a free and open Internet, both domestically and abroad." For us to contradict ourselves now would be terribly damaging.

If you would like to stand in opposition to this bill, or just want more information, check out [demandprogress.org](http://demandprogress.org) and sign the petition.

## The World OUT There

BY DEREK SCHWABE

## Sarah Palin Considers Plans for Presidential Run

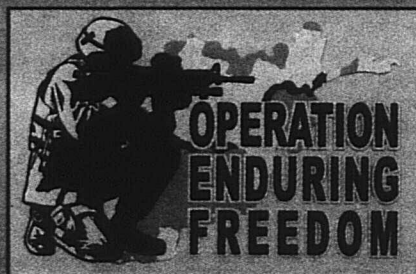
Presidential hopeful, Sarah Palin confirmed the assumptions of political analysts this week, declaring in an interview with ABC that she could defeat President Obama in the 2012 presidential race. Since her vice-presidential loss in 2008, Palin has become a major figurehead in the Republican Tea Party movement that won a number of congressional seats in the recent midterm elections. She has since accepted a news analyst position with Fox News and is connecting with Republicans across the nation in an effort to "figure out if it's a good thing for the country, for the discourse, for my family..." Meanwhile, Palin's reality television show, "Sarah Palin's Alaska," made its debut on TLC this past Sunday, receiving mixed reviews. Still, Palin has made no promises, stating that she is still "looking at the lay of the land."

## Remains of Air Force Fighter Jet Found in Alaska

Military sources say the wreckage from a missing F-22 Raptor has been found in Alaska near Denali National Park. According to reports, an Air Force pilot lost contact with air traffic control at 7:40 p.m. on Tuesday (Alaska Time) while on a routine training mission. The Alaska Air National Guard Rescue Coordination Center has since dispatched a rescue team to continue the search for the missing pilot. The F-22 is one of the newest and most technologically advanced fighters in the U.S. military. Valued at \$143 million, it is a one-man, stealthy supercruiser designed for air-to-air and air-to-ground missions. Col. Jack McMullen, 3rd Wing commander said, "Our thoughts and prayers are with the family of this missing Airman, and we thank all Alaskans for their continued support and prayers during this trying time".

## U.S. Affirms Afghan Exit Strategy

Senior U.S. military officials in Afghanistan recently affirmed plans for the removal of combat troops from the country by 2014 and eventual conclusion of their nine-year active operation there. This operation, codenamed Operation Enduring Freedom currently involves the use of heavy weaponry and manpower in securing unstable terrorist havens around Afghanistan. Near 100,000 U.S. troops are stationed in the country this year, along with tens of thousands in allied forces. The exit plan would replace combat troops with approximately 50,000 U.S. peace keeping and training personnel. The president assured U.S. citizens of his confidence in this slower strategy, reminding them of his commitment to eliminate terrorist strongholds abroad. Critics have expressed their doubts, calling the removal strategy "conditions based."



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## Students Retreat for Weekend With Writing Alumni

BY MEGAN SPECKSGOOR

Last weekend, seven Houghton faculty members and 18 aspiring writing majors and minors packed their bags for a scenic retreat to Covenant Acres in Pike, N.Y. The trip included lectures from Houghton alumni Tom Noyes and Barb Baker Scira, a devotional from Professor Jack Leax, workshops, and a time of "open mic" where students were given the opportunity to read their prose and poetry aloud.

Professor Laurie Dashnau, English, said that the retreat takes place every other year and began in April 2008. Dashnau summarized Leax's words by emphasizing the concept of controlling one's pride in one's writing.

"Humility is the prerequisite for writing for others and the Lord," she said, but the opposite is also true in the sense that writers should not think they have "nothing new to say."

Echoing Leax, Dashnau commented that writers sometimes think their "purpose or mission is to share answers," while it is really to "share questions, doubts, and misgivings" with their readers.

Dashnau described the key points of Noyes' lecture with the statement, "Writer's often write about a character's epiphany, but much of life centers around ambiguity and lack of closure." She added that writers should not fear leaving their work on an open-ended or anti-climatic note, saying "not that we don't all have light bulb moments" but writers should seek to "grapple with the complexities of where [they] are."

According to Dashnau, Scira spoke of her own writing as a "life-long passion," a "healthy addiction," and something as natural and necessary as breathing.

Scira said, "When we focus on

something greater than ourselves, when we bring joy to the work, it can become something greater than we ever intended."

Clark said of the retreat that the "change of location really [helped] get the creative juices flowing" and his favorite part of the weekend was

work.

Audrey Kuvshnikov, junior, agreed with Clark that the "familiarity and level of comfort" present in the retreat group invited individuals to share their work. Kuvshnikov admitted that it is easy to "lose [one's] drive on campus" when it comes to writing and thus she appreciated that the retreat "gave [her] no choice but to focus on writing," providing both the opportunity to "gather muses from nature" and a location where student writers can "come with a common ground" without needing to "bypass the awkwardness."

During the weekend, a special Sunday service was also included in which retreat participants recited the Writer's Prayer, a section of which reads, "Open my soul Lord, so that I may be a channel to wisdom and creativity from beyond myself... Wrap these gifts with opportunity, perseverance, and the strength to resist those who insist it can't be done." The closing prayer began, "Almighty God, You created all reality with words and You have endowed your creations with the wisdom to express their deepest thoughts and the stirrings of their hearts with words."

Although the retreat was exclusively for writing majors and minors, Dashnau noted the inclusion of other disciplines in such events as the Penn-York Undergraduate Research Conference. The conference took place on Saturday, Oct. 30, at the University of Pittsburgh-Titusville, and four Houghton students attended to each orate one of their own academic essays. Of the four essays, two represented the field of English, one history, and one psychology. The National Conference is scheduled for Spring 2011 and abstracts must be submitted by Friday, Nov. 19. ★



PHOTO COURTESY OF LAURIE DASHNAU

The retreat included lectures from Houghton alumni Tom Noyes and Barb Scira.



PHOTO COURTESY OF LAURIE DASHNAU

Seven faculty members and 18 writing majors and minors spent the weekend in Pike.

Chris Clark, junior, capitalized on Scira's idea of writing as a "calling" rather than the means to make a living and said "There doesn't have to be tension with anything else I want to do. Writing can be my vocation even if my job is something else."

the open mic portion.

Clark said that "being able to share my own writing and hear the reactions in a more relaxed, outside of class setting" was a fun and effective way to relieve any pressure that might accompany sharing his

### Renovations cont'd from page 1

room layouts work best for our media services, we then will address their needs."

The construction will not impact students directly. According to Lawson, food services might be interrupted temporarily "as we upgrade the air distribution network throughout the basement," and there will be "typical construction noise and dust issues" which they hope "to keep to a minimum." Both Hynes and Lawson noted that in the long run these minor inconveniences will be worth the convenience of having the Helpdesk so accessible.

Lawson has been "impressed with the spirit of cooperation on the part of our student leaders and building administrators," as they have worked together to make "this renovation possible." Hynes agreed, but also asked that students "be patient" while the construction takes place, as "we are doing our best to help people" by bringing the Helpdesk to the basement of the Campus Center. ★

### Smith cont'd from page 1

professor of New Testament and missions.

"We try to hop around a bit in terms of disciplines, which we hope will show the interdisciplinary nature of theology," said Director of Ministry and theology professor Michael Walters. Past Woolsey lecturers include Richard Mouw, Ellen Charry, William Abraham, and Jeremy Begbie.

Walters invited Smith after using Smith's book *Souls in Transition* in his Youth Ministry class. The book has drawn a lot of attention, because it presents never before seen data on the religious lives of American teens.

"The conclusions he [Smith] draws are amazing, and it's interesting to see how much his research has been picked up by the broader religious community," said Walters. "I think he's on to something, and not just about the youth, but Christians in general."

According to Program Coordinator for the biblical

studies, theology, and philosophy departments, Laura Wardwell, Smith's book is based on interviews with thousands of young Americans and provides insight to how young adults, age 18 to 24, are spiritually influenced.

"It's about emerging adults and how cultures shape their world," she said.

Smith will continue his time at Houghton this afternoon with sociology professor Aaron Routhie by speaking in an open class atmosphere in Library Room 323. From 1:45 to 2:50, Smith will address the topics of marriage and family, with a focus on divorce and remarriage. From 3:00 to 3:30 p.m., he will address equality, race, and gender.

"I'll be talking about how thinking sociologically helps us understand our personal lives and experiences," said Smith.

LaCelle-Peterson said that Smith's visit is very relevant because "his research interests are about youth in this culture and has implications for the church of this

generation," she said. "What he has to say is very related to people's lives of this age group at the College."

"College is a time in life where the idea of owning one's own faith and personality is finally emerged in terms of one's temperament," said Walters. "The decisions made at this point in life set the course for the rest of young adults' lives, and I am delighted that someone of his [Smith's] caliber is paying attention to it." ★

### Beck cont'd from page 1

false impression that micro-finance had become the better answer. I plan on entering the social action force in Africa at some point in my life; Steve Beck shed some light for me concerning how to get involved in aiding others prudentially."

The lecture was concluded with a call to application in the lives of students: "Live simply, consume consciously, give generously and wisely, and invest intentionally." ★



'90s Film Throwback:

# "The Remains of the Day"

BY SALLY MURPHY

It is unfortunate that often movies made in the early '90s are passed over by viewers today. There is good reason; such films are unfortunately caught between the "not-old-enough-to-be-a-classic" and "soooo yesteryear" categories. However, in those magical, mysterious, lost years there are many gems, one of which is the film by James Ivory adapted from the novel by Kazuo Ishiguro: "The Remains of the Day."

Perhaps one of the reasons this fine piece of cinematic history goes largely unnoticed is that it was a film that won *almost* everything. It was nominated for eight Oscars including best director, best actress, best actor and best picture. Unfortunately, "Schindler's List", although it was also completely deserving, swept the board that year.

Regardless of awards, "The Remains of the Day" remains a beautiful, lyrical piece of literary history. It follows in similar vein to such greats as "The Virgin Suicides" and "The Hours" in its reflective, slow, provocative nature.

The story follows the memories of an aged, emotionally suppressed butler by



Image courtesy of www.univarn.blogspot.com

the name of Mr. Stevens (Sir Anthony Hopkins) and his interactions with the housekeeper in bygone days, Miss Kenton (Emma Thompson). Although the film is set in the '50s, the majority of it takes place in flashbacks to the 1930s, shortly after World War I. As Stevens and Kenton run Darlington Hall, their employer Lord Darlington (James Fox) meets with various political leaders in regards to the post-war situation in Germany. Among these are his godson (Hugh Grant) and an American congressman (Christopher Reeves).

While the mystery surrounding the European political system is intriguing and even horrifying (one learns later that

much of the deals have, in some way, become associated with Nazism), the real depth of the film lies with the characters of Stevens and Kenton. Much of the film deals with the question of dignity and what must one do to obtain and contain it. Stevens insists that he must retain the dignity he has worked so hard to gain, even at the expense of his personal life. Meanwhile, Kenton has fallen in love with him. Thus, one of the greatest, if not also most confused, love stories is born.

Thompson and Hopkins perform with the same dignity and intensity that their characters absolutely require; it is clear that both actors understand completely the subtly the roles demand of them. Hopkins never allows for the slightest acknowledgement of a smile to cross his austere face, while Thompson plays her frustrated role with utmost passion. Fox is also brilliant in his part – a kind and unfortunately misled man of old English virtue. Grant's character is full of humor and wit, and Reeves wields his character's voice of reason with absolute confidence. One could not request a better cast.

The camera work is also captivating, contributing to the subtlety of the story. As one enters the first scene, it is from

the perspective of a bird. A letter is being read by Kenton, reflecting back upon her time working as a housekeeper. As she reads, recalling what Darlington Hall used to be, Stevens enters into one of the long hallways. He opens windows to allow streams of light into the room, and while doing so, other men and women literally fade in and out around him. There is a sense that time has begun to stand still at Darlington. Slowly the camera reveals the complexity of the house, panning across long corridors and moving in and out of circular windows, resting on hidden doors. The complexities of the house are as deep as Steven and Kenton's relationship.

The acting, the lighting and camera work, and the gentle music which accompany the film elevate it to a masterpiece. It could not better capture the quiet beauty of Ishiguro's novel, perhaps even furthering it by introducing us to the visual impact of such delicate profundity. One's heart might wish to break with the pain of unrequited love but it is that sadness that makes the film as beautiful as it is. "The Remains of the Day" is truly a must-see for any lover of film, art, or literature. It is gentle, it is melancholy and it is exquisite. ★

## Houghton Basketball Lends to Local Thanksgiving

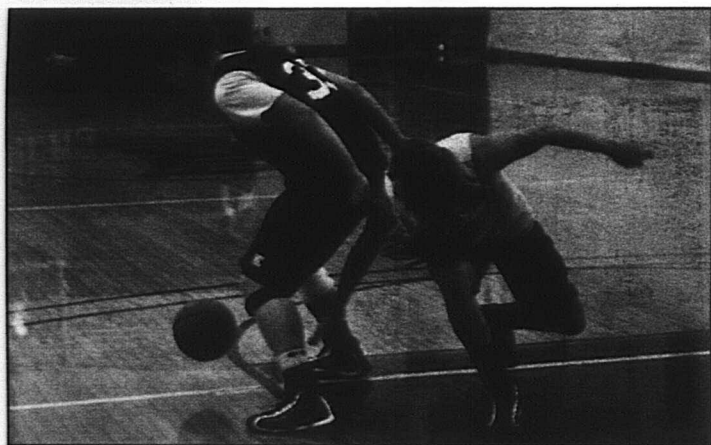


PHOTO BY PAUL SEDDON

Houghton's basketball players are integral to the success of the Turkey Drive.

BY MONICA SANDREZCKI

Each year, the men's basketball team participates in a series of fundraisers in order to reach out to the campus, the community, and Allegany County. Tonight and tomorrow night, the men are continuing their tradition of the Turkey Drive Classic in order to raise money to buy turkeys for Allegany County families for Thanksgiving dinner.

According to Jake Bowman, junior and men's team co-captain, the Turkey Drive brings awareness to the needs of the county. "People really close are hungry and need help and as we're getting ready to go home for Thanksgiving and as we anticipate that joy, we can raise awareness for them."

The Turkey Drive existed for several years before the men's basketball team began to participate about five years ago, and, according to Bowman, has grown each year.

"It's not stagnant," Bowman said.

This year, the tentative goal is to raise \$2000, which would translate to about 200 turkeys.

According to Andrew Hannan, men's basketball coach, each family will receive a ticket from one of the distribution centers, such as the Houghton Wesleyan Church, then take that to Jubilee Foods or Harrington's, in Belfast, both of which sell the turkeys at a lesser cost for the families.

"There's no skim off the top; all the money and turkeys goes to the families," said Bowman.

Ray Parlett of Safety and Security, according to Hannan, is the primary organizer of the Turkey Drive on the logistics side of the fundraiser.

"[The basketball players] are the fundraisers; Ray is the Turkey Drive. We raise the money; he spends it," said Hannan.

"Our job is to lead indirectly by using our talents as a vehicle to serve others," said Bowman.

But, in order to pay for the 200 turkeys,

attendees will be able to donate upon admission and throughout each of the four games—two men's, two women's—in response to announcements during half-time, time-outs, and at the beginning before the national anthem. Hannan added that there could be a bake sale or between game contests to help raise money, too.

The women's basketball team, for the first time in a few years, will be playing home games on the same weekend as the men's Turkey Drive, and, according to Shannon Daugherty, senior and women's basketball co-captain, the women's team is able to help raise money because the fans that usually support their team could also be present during the men's Turkey Drive games.

She added that her team was "inspired" by the fundraisers from the women's soccer and volleyball teams and that she

and Amie Stuitje, junior and team chaplain been tossing around ideas to raise money for the community.

Ashley Dupler, senior, said that the team is considering doing a "Baskets for Blankets" fundraiser to pay for blankets for children with cancer at Roswell Park in Buffalo.

Bowman said that the Turkey Drive really just serves as "a catalyst."

When you decide to do something for someone else, "you learn about yourself along the way and when you work together, it's a way to grow closer to these families and sometimes it's more than the turkey itself," said Bowman. "It's easy to go through the motions but we were put here for a reason and the reason is not ourselves; it's other people." ★

## Women's Soccer at Nationals

BY MONICA SANDREZCKI

Last weekend, the women's soccer team wiped the floor with Roberts Wesleyan and Notre Dame College in a two game sweep, sending the team to nationals.

On Friday night, Houghton and Notre Dame were tied, 0-0 until half-time, when Roberts scored two goals pretty early in the second half. Then, Jen Judson, sophomore, scored before Amy-Kaye Mitchell, senior, made a goal on a penalty kick from a foul on Kaylin Bull, senior. Finally, Erin Miller, freshman, scored the final goal to end the game 3-2.

"It was so exciting because we're not a team that usually comes back after being down and to do it at such a pivotal time in the season was huge," said Katie Phillips, sophomore.

Then, Saturday, the women went on to beat Roberts 2-0. Now, the team is going

to nationals and must first play Indiana Wesleyan University at their campus tomorrow, and must beat them in order to continue to the final site in Decatur, AL.

"Last year when we played them we didn't know what to expect so we didn't come in very strong, but this year we have more confidence, so we'll be able to play our game," said Phillips.

"IWU is going to be a solid team; they are eighth in the nation right now, but if we come out and give everything we have, I know we can win this game," said Kaylin Bull, senior and co-captain. "All I want is to give my all and for my teammates to give their all for the Lord. The result of the game is up to Him."

The men's team also played last weekend at the conference championships, but lost 5-2 to Notre Dame College, with Johnny Kimani, senior, and Daniel Smith, sophomore, scoring the two goals. ★



## Shane Claiborne Follow-up:

## "Let's Give 'em Something to Talk About"

BY ERIN CARR

Very rarely does Wesley Chapel witness the collective enthusiasm of so many college students at 10:15 in the morning. It may occur when Dr. Brittain dresses up as Buzz Lightyear to support the Turkey Drive, or when the annual performance of "Sleigh Bells" rolls around once again – but it is a novelty to see those sleepy undergrads so riled and at attention and earnestly shouting *Amen*'s because of an actual speaker.

It took the visit of social rights activist Shane Claiborne, co-founder of the Potter Street Community in Philadelphia, formerly The Simple Way, and one of Eastern University's most renowned graduates, to do just that. Visiting Houghton's campus a second time since writing *The Irresistible Revolution*, Claiborne delivered talks last Tuesday night and the following day in chapel.

Both of Claiborne's messages called Christians to rethink the identity of the Church in current times and what it implies to be followers of, and not merely believers in, Christ. Drawing from Jesus' radical and unorthodox actions and ideas, Claiborne held that Christians must "woo" the world into God's movement through fascination and love rather than force. He especially emphasized the Church's responsibility for those who have become victims of capitalistic and materialistic Western society. "The inertia of the Gospel should take us toward the suffering," he said on Tuesday, reminding listeners that Jesus was the first to enter "the mess of the world." Christians are not supposed to be nice and normal, argued Claiborne, but should refuse to accept the world as it is. The call for imagination, recklessness, community, and love above all was delivered complete with humility, self-deprecation, and enthusiastic laughter on both his and the audience's part.

Claiborne's visit was highly

anticipated by those familiar with his work, and sparked interest among those who had not yet heard of him.

Senior Debbie Johnson, who attended Tuesday's lecture knowing little about Claiborne besides his affiliation with the New Monastic movement, admitted some hesitation about his message: "[M]y fear was that he would be one of those 'love is the answer to all theological questions' people. I tend to be wary of those who proclaim love as the cure-all at the expense of orthodoxy." In the end, though, Johnson found that "Shane's theology had some bones... He wasn't preaching Love at the expense of doctrinal conviction. He was arguing for their marriage."

Student response overall appeared to be very favorable. "He was fun and engaging, which is something always welcome in chapel," commented Ben Murphy, freshman. "The two guys on my right gave up trying to study while everyone around them was cracking up laughing." Murphy, however, did not feel as convicted by Claiborne's talk as he had with *The Irresistible Revolution*. "Much of the book makes me feel confronted and uncomfortable because the actions he is calling for are incredibly tough. Giving all we have to the poor, living with the homeless, and loving everyone equally without fail? In the book Shane is a bold and in-your-face reminder of what Christ meant to the ancient world. I didn't quite feel this at Chapel," adding, "the message of peace, love, and sacrifice was the same, although I felt it left conviction to be desired."

Compared to Claiborne's last visit Houghton, Richard Eckley, professor of theology, said that he doesn't doubt a sense of maturity. There is less the "you gotta be like me" aspect to his message, said Eckley – a realization that there are other radicals out there, and different ways to be socially active. As a supporter of Claiborne, Eckley said he might have joined him in his youth; there is "just

something beautiful" about the way the New Monastics have relocated into areas of abandoned empire, he explained.

Aaron Routh, professor of sociology, described Claiborne as "a dancing, laughing, cackling, bubbly example" of what it means to live in the simple life with joy – some evidence that his response to the uncomfortable questions he is putting before Christians is credible. While the Church has professed countercultural beliefs, it still looks exactly like the culture, Routh said. Claiborne, however, is truly countercultural – in the way he dresses, in sharing his possessions openly, in identifying himself as more than a mere consumer. While "Shane shouldn't and doesn't deserve to be put on a pedestal," Routh believes Christians do need prophets and leaders when there is a lack of joy and imagination – "when we're consumed by the empire... we need them to shake us from our slumber."

Jon Arensen, professor of sociology, appreciated Claiborne's countercultural message as well, saying, "We need more like him." Arensen explained that Claiborne's call is not practical, that is, in the sense that it does not contribute to the American ideal of landing a career, buying a nice house, raising and putting kids through college, etc. "What Shane is saying is, that's not success... Jesus takes

care of you." However, he does not think that Claiborne's lifestyle of intentional community is applicable to all settings, and furthermore, Claiborne is not locking anyone in to such a system. Rather, the underlying principles that he preaches are intended to wake up those who "think Christianity is just the church you grew up in."

Having been familiar with similar communities and the Jesus Freak movement of the '60s and '70s, Arensen's experience has shown that these groups tend to last for only a period, although he has seen older people abandon their retirement funds to live in intentional community.

"I'd be curious to see where Shane is 50 years from now."

It is mainly the youth who commit to this lifestyle, Arensen said, and in fact, a number of Houghton students have already expressed the desire to do so. Bryan Overland and Keith Kristich, seniors, both hope to spend at least some time community building after college.

Kristich said, "I can't help but resonate strongly with Shane's beliefs and lifestyle. Life in community mirrors the life of the earlier Christians, those closest to Christ. Life in intentional community simply makes sense to me." ★

## Review: Cloud Cult

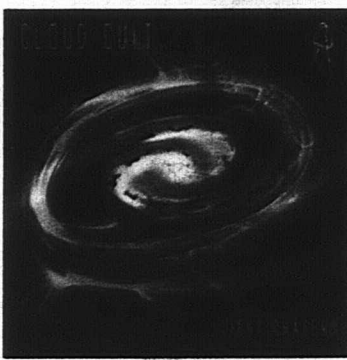


Image courtesy of www.bloginity.com

BY BROCC VERSCHOOR

Cloud Cult, a band from Minneapolis, Minnesota, has been making experimental-indie-pop-rock since 1995. Their release of the album "Light Chasers", which hit stores a couple months ago, has revealed some of their most interesting creations to date, exploring profound concepts and pushing new musical boundaries for the band.

The entire album revolves around two stories: an exploration to "find the actual 'Light at the end of the tunnel,'" as lead vocalist Craig Minowa puts it in an interview with bloginity.com, and "the birth of the soul from the divine Light... the initial 'separation' from the Light and the journey to the body."

The initial ideas proposed are enough to prompt a thorough listen and study of the words for deeper contemplation. These profound lyrics are quite a valuable investment for thought as listeners so often find a digression in the music scene to settle for catchy, hollow, shallow lyrics

that simply do not provoke any substantial thought.

The album has some absolutely ingenious tracks that keep the listener coming back time and time again. At first, "Light Chasers" as a whole seems to have a lack of flow, but after listening to it multiple times, it begins to make more sense. Part of this initial lack of flow was created by the extreme diversity among the tracks. For example, "You Were Born" sounds like it could be on an Iron and Wine album. It has a strong indie folk sound to it, which comes across quite successfully. Right after this mellow, calming track, "The Exploding People" comes right in to deliver a very electronic sound with extremely auto-tuned vocals and digital percussion. Once again, Cloud Cult creates a very compelling song.

While the listener is still recovering from the drastic change from smooth folk to upbeat electronic, "Room Full of People in Your Head" presents a much darker side of Cloud Cult, and of the internal forces attempting to stop this search for the Light. Pounding pianos and tribal-like drumbeats create a sense of chaotic madness and a feeling of wearing thin.

It is not until the listener relates the back and forth, push and pull of this album with its lyrical concepts that it begins to come together as a whole. It begins to portray how mystifying, bewildering, and difficult a search for "truth" can be. Minowa put its best on bloginity.com, summarizing the end of this album: "Closure of the story. At the moment of giving up on the search for the Light they find a connection to the divine energy in the act of feeling love, and in so doing, they suddenly realize the Light/God/Mystery/Everything was around them all the while, they just couldn't see it." ★

Want the lowdown on  
the latest Harry Potter?

Don't miss  
the review  
on the Star  
website!

Check it out at:  
[www.houghtonstar.com](http://www.houghtonstar.com)

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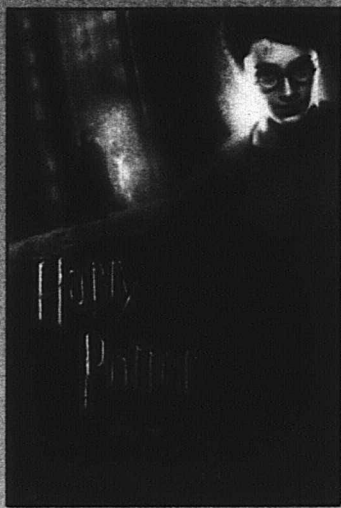


Image courtesy of movieexpertblog.com



# God's Hand in History: A Christian Response to Deism



PHOTO BY JORDAN GREEN

BY JOSIAH PROIA

Painted on the wall of the fourth floor entrance in the place of paine, there is a quote by Max Planck. Planck was a Nobel Prize winning German physicist (alive from 1858 - 1947) attributed with discovering the quantum theory (ask a physics major). The quote reads, "Anybody who has been seriously engaged in scientific work of any kind realizes that over the entrance to the gates of the temple of science are written the words: Ye must have faith."

Christianity is based on faith, "the evidence of things unseen." This may seem elementary, and indeed it is, but it is crucial. In his article "What Lies Between Christianity and Atheism," Chris Hartline accurately expressed the central tenant of deism; that "God does not order the events of daily life, but rather allows man to live within the laws of nature and morality which he created." One of the reasons for the support of deism is the bitter and ancient problem of pain. This article will not focus on the problem of pain, but I hope some qualified reader will perhaps undertake that issue in a subsequent article. Instead, this article brings the reader into the messy details of deism.

At first glance the previously stated tenant of deism may seem agreeable to Christianity. After all, it does accept some of the truths of Christianity. Deists believe that there is a God, and that He created

nature, the laws that govern it, and morality. They also adhere to the fact that nature reflects a divine Creator. "For since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made, so that they are without excuse" (Romans 1:20). Yet, this is the 'end of the line' of similarities, and deism diverges from the truth to the middle ground of half-truth.

Hartline quotes Thomas Paine: "this word of God (Creation) reveals to man all that is necessary for man to know of God." The problem is that deism accepts one half of the truth (God's revelation through nature) but does not take the next step. God, our Creator, did not mean human reason and experience to be the sole ways for us to learn about Him.

That is why He gave us His written Word. By claiming that nature and reason are the way to understand God because God does not directly interact with His creation, deism throws out the written and Living Word of God. The heart of Christianity is that God acted on our behalf because we were dead in our sins, unable to interact with the sinless God. So God willingly sent His only Son in human flesh to be the middle ground between straight up justice and mercy. He showed us grace. We can now know the way to the Father; it is through the sacrifice of Jesus, which we learn about from God's written Word.

This is not to depreciate the role that nature can play in leading us to the truth. Jesus used analogies of nature and farming (common things to His audience) to convey to them spiritual matters that they could not comprehend otherwise. Yet nature wasn't the "truth," it was the means. In His written Word, God has provided numerous examples of His involvement in HIStory that show humans His trustworthiness. We find in Romans 10: 17 that "faith comes by hearing and hearing by the Word of God." There is a purpose for God's Word. God also chose Israel to be His example of how He wants to relate to all humans, "a light to the Gentiles." Those brilliant Greeks and Romans were not able to find the way to the one true, living God just through nature and reason. We see God's hand throughout history but especially in Israel's history: "He led them out of Egypt and did wonders and miraculous signs in Egypt, at the Red Sea and for forty years in the desert" (Acts 7:36). Things that were rationally and naturally unexplainable happened! God made a point to show the Israelites that there was no one else to whom they could attribute their miraculous rescue but Him. Interventions by God have been proven by archeology (ruins of Jericho, remains of chariots at the bottom of the Red Sea), and records of other nations (Egypt, Persia, and Rome). There are numerous documented miracles that occurred in 1967 when a vastly outnumbered ragtag Israeli army backed by the mighty arm of God defeated the armies of Egypt, Jordan and Syria in six days (rightly called the Six Day War).

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In our own country's history we see actual distinct events of divine intervention. There was the impeccable meeting of Squanto to the starving Pilgrims at Plymouth colony. Squanto's life was a miracle in itself. He was a Pawtuxet brave, whose tribe just happened to be the future landing site of the Pilgrims. Akin to the Biblical Joseph, Squanto was captured and sold as a slave in a distant land. But what was meant for evil worked out for the good later. After being released from Spain, Squanto returned to find his village deserted and new comers in his tribal land. He later found out that his capture spared him from the disease that had wiped out his tribe. This was painful for Squanto. To the struggling Pilgrims, Squanto, who had learned English during his capture, was a God-send.

George Washington believed that it was God who had divinely protected him in the French and Indian War. During General Braddock's defeat (July 9th, 1755), Washington was the only officer to return unscathed. Washington had two horses shot from under him and four bullet holes in his clothes. Later during the revolution, his army on Brooklyn Heights succeeded in a last minute escape from superior British forces and ships due to timely winds and a "dense fog".

There are too many miracles to be credited to just "fate" or "chance." It seems more rational to put faith in the ability of the Creator of reason to orchestrate the events of a world He created. How could the Almighty God; the Creator of heaven and of earth, who invested so much of His creativity and attention to intricate and highly complex details, not be intimately involved with His Creation? Think about it.

Josiah is a senior History major

Since you've been at Houghton, do you think the college has authentically represented itself to prospective students?

Out of 26 votes

Absolutely. Visit days seem to show prospective students a clear picture of the Houghton community. 12%

Not really. But that's the nature of marketing in a competitive academic world. 58%

Not at all. Visit days are just one big show. 31%

Check out [www.houghtonstar.edu](http://www.houghtonstar.edu) for this week's poll question

## From the Archives

From the 1967-68 issue of *The Star*

### "...and the wood is there."

You hold in your hands the Voice of Student Protest. Administrative soft spot, and major alumni irritant; crusader for justice, equality, better food, more responsibility, fewer restrictions, longer hours, shorter hours and greener grass, this is our—and your—very own soapbox, the Houghton Star.

The Star has long been an avenue for criticism of everything by everybody, from the highest administrator to the lowliest freshman. Few would completely deny to the Christian the role of social critic. Such a position could hardly be reconciled with the tone and

message of the Old Testament prophets, or with Jesus' scathing denunciation of his hypocritical contemporaries.

Not only as Christians, but as citizens of the United States, our democratic heritage reserves to us the right to protest unfair actions, to criticize unsatisfactory situations. Even in a society as unique as Houghton, criticism plays a valuable and constructive role in pinpointing areas of need, updating outmoded policies and traditions, and discouraging misuse of authority or personal freedom.

Our concern, then, is not to eliminate criticism from the pages of the Star, but to utilize it with maximum effectiveness and fairness. To that end we direct the following ground rules for contributors and readers:

Students, including seniors, you are new here. Think before you speak; you would be ill-advised to cast aside important precedents of which you are totally ignorant.

Administrators and faculty, we respectfully assert the right, as learners, to make mistakes. We appreciate your tolerance and welcome your criticism.



From the Editor's Desk

# Some Self-Focused Thoughts on Altruism



PHOTO BY JORDAN GREEN

BY LAUREN KOSOSKI

If I were to take a stab at your true character, I'd wager a guess that you're a pretty self-centered person. I would then make the obligatory disclaimer of humility and say that I do not exclude myself in this accusation. If we were to honestly examine the relationship between motivation and action, I think it is impossible to do anything without at least a hint of self-interest.

Terminology is critical here. Self-focus, self-interest, and even self-centeredness are not necessarily synonymous with selfishness. A selfish motivation requires a more consciously cruel intent; an awareness the end result will be in your favor at somebody else's expense. All other people and their needs disintegrate in your mind. Just as well. You deserve the focus anyway. A motivation of self-interest, however, simply reveals a more holistic, inescapable facet of human interaction; an honest and acceptable facet at that. Whatever the action may be, the very compulsion to act originates in

an individual's mind. Therefore, it is illogical to think that any action, though seemingly selfless, does not contain the residue of a self-centered thought.

Relationships lend an ideal example of give-and-take in human interactions, as well as the failures therein. After hurling myself into a cycle of introspection and reexamination,

I found that a motivation of self-interest pervades even the area in my life in which I believed myself to be the most giving. I care about my friends so deeply; the majority of my energy is invested into offering myself to them, however it may fit their need. And I've heard the praises

before: "You're such a dedicated friend, Lauren," or "You need to think of yourself sometimes." I am not mocking these observations of those around me, nor am I examining their validity. Rather, I'm insisting that there is more to it. A deeper motivation dwells beneath the sincere love for my friends and my willingness to help them any way I can: my desperate need to feel needed, my suffocating fear of letting anyone down. What's to say that these motivations are not equally, if not, more responsible for my seemingly altruistic actions?

Perhaps this question is out of focus,

and therefore missing the true point. The presence of my more self-centered motivations negates neither the presence nor the intensity of my honest love for my friends. And so perhaps the urgency lies not in analyzing which motivation is stronger, but rather how these authentic and powerful incentives work in tandem to bring about an action.

Bring in one of the oldest and oft-quoted adages we know: "love your neighbor as yourself." This famed Golden Rule speaks of more than just care for others. It roots love in the self, in each individual first. When this self-focused love establishes itself firmly, it may then branch out and twist

around the lives of others. Notice, though, the origin and the foundation lie in the self. They are so thoroughly tangled that one cannot seem to exist without the other. Interesting—the existence of things that seem separate, but which actually make up one object, a single being. That sounds familiar.

The Biblical message of Christ would certainly appear to be the only true example of altruism we've been told. He made himself nothing, silently bore the unjust accusations of men, and even surrendered himself to death—all to perfectly satisfy the will of someone

else: God the Father. His life seems to be the completion of the most extreme example of selflessness, one that has no account of being repeated. However, the pesky mystery of the Trinity complicates the issue completely. Indeed, as a human example, the person of Christ set forth an unmatched precedent of living and dying completely for someone else. But he wasn't only human; he was also part of the single triune Godhead. In fulfilling the will of the Father, then, was not Christ also satisfying a part of his own will? The obscure harmony of the Trinity may very well support the idea that self-interest and an honest concern for others can coalesce to incite meaningful actions.

Take this to heart. Compassion for others and an eagerness to honestly help those around us are certainly marks of an admirable character. But don't burden yourself with the badge of selfishness if you detect more self-focused motives; they will always exist, whether we're conscious of them or not. This means, of course, that we'll never completely understand those around us. Admit this, though, and you're well on your way to a deeper humility; one that confesses our inability to trespass into the life of another individual and meet their greatest needs.

*Lauren is a junior English and Writing major*

**It is illogical to think that any action, though seemingly selfless, does not contain the residue of a self-centered thought**

Alumni and subscribers, we invite you to "look on," but please remember that the Star is not primarily edited for you. Please be charitable in your judgments until you have all the facts.

-October 20, 1967

## Senate Speaks

### Let Love Rule Freedom

The past weeks have produced concern and discussion about "the place of criticism in the Houghton society." In that the Senate is not entirely oblivious to the campus mood, she too might well speak, and intend that what is spoken be not, as in the words of one commentator, just "talk, talk, talk."

Freedom is at the heart of Christianity and democracy. The Houghton society claims both, and is both—to some degree. If this is true, then what forces students to complain about the lack of freedom? The criticism is that prohibitions are pace on student freedoms, not only

by outward policies but by inward principles which seldom are brought to the surface. The attitude of the College appears to be one of lacking confidence and respect in either the student of the democratic ideal of responsible free speech. Or in the "freedom for which Christ has set us free?"

Responsibility, not rules, is at the heart of freedom. It is its initiative and guide. I do not wish to make exception to all rules and guidelines, many of which are needed in any society, but to place emphasis on the guiding "rule" of the special kind of society we claim to be—the rule of responsible love. ("For we have been called to freedom, brothers; only do not use your freedom to do wrong, but by love be servants of each other.")

Valid and valuable criticism embodies both freedom and responsibility. Let this kind of criticism be neither prohibited at the loss of freedom nor prostituted by the loss of responsibility.

-December 15, 1967

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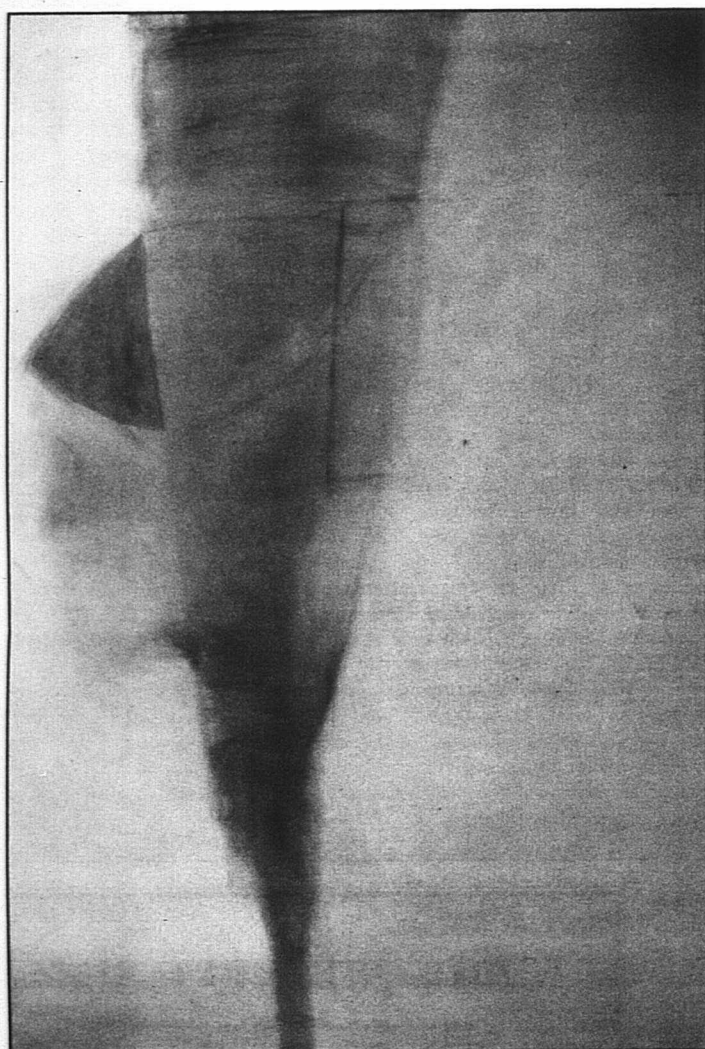
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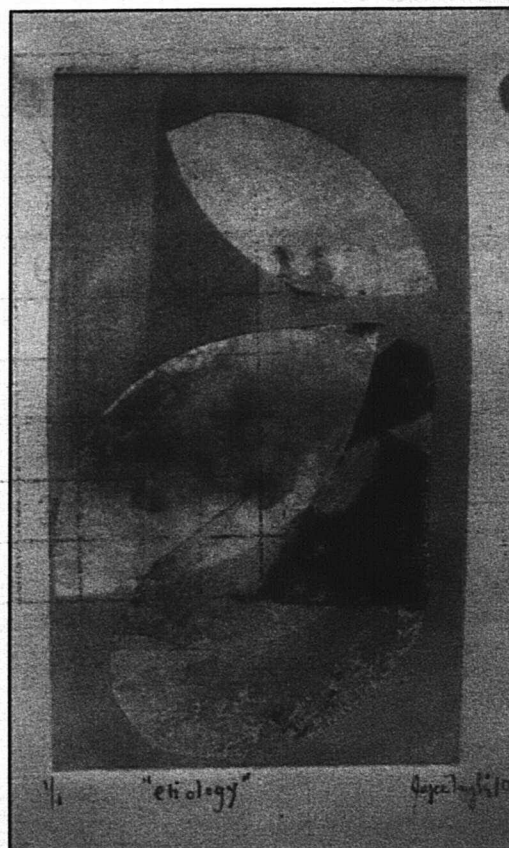
# Joyce Taylor

## ARTIST of the WEEK

*A note from the artist:* Today is one of those days I wish I were wearing a Pocahontas dress. Not because it's an awesome day or anything but because I've been awake since 7 a.m. writing papers and somehow the white days turn into black nights all too fast and the city is fast while my body is slow. I want someone to look at me and say, "Why are you wearing that?" Just so I can tell them, "It's just one of those days."



Untitled, oil



Etiology, monotype print



Indubitable, monotype print

## sudoku CHALLENGE

Prize: *Leroy Townes and the Lonestars* album!

Last week's winner of the Crossword Puzzle was Tabitha O'Connell! Please come by the STAR office to claim your prize.

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

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