

OUR BRAINS
THE Nicholas Carr
AUTHOR OF THE BIG SWITCH
SHALLOWS

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the houghton STAR

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ARTIST OF THE WEEK:

HANNAH JENNINGS

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2011 Writing Festival: The Art of Writing and The Imperative of Listening

by HANNAH HANOVER

Houghton's 2011 Writing Festival, "The Art of Writing and the Imperative of Listening," began October 20 with discussions and readings titled "Listening and Vocation," conducted by Valerie Sayers and Matthew Roth. The featured writers this fall included Sayers, Roth, and professor James Zoller, writing, who spoke on the necessity of listening and its effect on writing and the writing vocation.

Roth is a Houghton graduate and author of "Bird Silence." He is an English professor at Messiah College, and his poems have been featured in Houghton's Stonework and in journals such as Fence, Minnesota Review, and 32 Poems. While visiting and discussing the many voices that contributed to his vocation as a poet and professor, Roth reflected on how, while he was an undergraduate, Zoller said that he "admired what he [Roth] was trying to do." This instance of Zoller actively listening to Roth's early poetry, according to Roth, empowered him as an artist. Roth further expounded upon the festival's theme and said, "Listening well means paying close attention to ideas and even closer attention to words and to the stewardship of them."

Sayers, Department Chair of English at the University of Notre Dame, has written six novels, including "Brain Fever" and "Who Do You Love." Her short stories, reviews, and essays may be found in journals such as the New York Times, Ploughshares, Washington Post, Zoetrope, and Image. As a young woman, she viewed the writing vocation as a "horrible, lonely life" and quickly reassured us "that it is. It is a horrible, lonely life." Nonetheless, her pursuit of this vocation may be attributed to her large, Brooklyn-based family's penchant for storytelling. On the topic of writing, Sayers loosely summarized the festival's theme and said, "Writing often reflects a writer's and society at large's anxiety...how we will respond, how we will cope."

Zoller spent the last academic year abroad, teaching the Houghton in London program in the fall and at Pusan National University in the spring. Zoller has written and published two works of poetry: "Living on the Flood Plain" and "Simple Clutter."

The Festival offered a total of 10 opportunities for discussion, reading, and book signing. The most popular of these were daytime sessions which offered alternative chapel credit, a new perk of this year's Festival. Community members, faculty, and students filed

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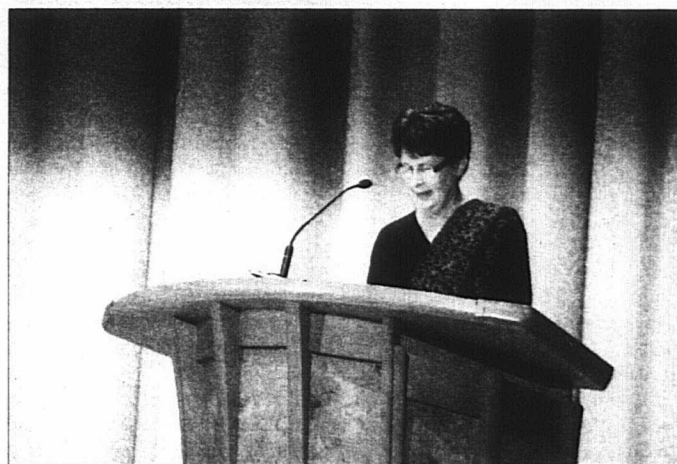
NEW VISION WEEK RECOGNIZES CHRISTIANS IN MISSION FIELD

by LEAH DOTY

The theme of New Vision Week, which took place this week, was "Ordinary People, Extraordinary God: Carrying on the Legacy Near and Far." The theme verse, Hebrews 12:1, reflects the essential purpose of the week: to recognize the Christians who have gone before us and follow the divine call to commit to God's work in the world.

New Vision Week, which exemplifies the global vision of the College, is an annual occasion "set aside for considering the Great Commission," according to sophomore member Whitney Elder. This missions-focused week, sponsored and funded by the Global Christian Fellowship (GCF), is a time "to celebrate what God has done, and what He continues to do, and respond to His call on our life," said senior Erika Harlow, the student in charge of planning this year's events. Essentially, the tradition of New Vision Week intends to raise awareness about missions and evangelism through special speakers and sessions throughout the week.

A key emphasis throughout the week was that the message is not limited to



BRIANNA ADAMS

Libby Little spoke about her mission experiences in Afghanistan.

those who plan to become missionaries.

"Our goal is not to be just for people planning to go overseas and work with missions, but every Houghton student should be a global citizen," said faculty adviser Paul Shea, intercultural studies. "This is to help us have a global vision, whether we're called into missions or we're called into profession."

One of the week's speakers, Libby

Little, a 1970 Houghton graduate, spent three decades in war-torn Afghanistan teaching English and providing eye care in the communities where she and her late husband Tom served. Little was a featured speaker at the 2010 Lausanne Conference and is described by Shea as "one of Houghton's real heroes of

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President Mullen and NAE Meet With President Obama

by ELISA SHEARER

Houghton College President Shirley Mullen met and shook the hand of United States President Barack Obama October 12 as a part of a delegation from the National Evangelical Association (NAE). The delegation began with a general statement of the principles of the NAE and its purpose in speaking to Obama, four statements on the topics of poverty, immigration, traditional marriage, and religious freedom.

The two most polemical topics were traditional marriage and religious freedom. During the discussion of traditional marriage, the NAE delegation focused on the issue of whether military clergy will be required to perform same-sex marriages. This topic is an especially contentious facet of an already complex debate as it regards a position (military clergy) that is so inseparably part of both a church and the state. "The concern was that the direction of [legislation and court cases] seems to be moving to a place where not only would traditional marriage not be protected, but that people who have that view, especially in the armed forces, would be put in a position where they could not function in their official capacity as chaplain without having to perform a same sex marriage."

The discussion of religious freedom

concerned the clerical exemption, which is a clause in the laws against preferential hiring. The exemption allows churches to select clergy according to their religion without being accused of unlawful discrimination, but it is less obvious whether this exemption should apply to other church positions or religious institutions, like colleges. While it is widely recognized that churches have the right to hire clergy according to their religion, the rights of religiously affiliated institutions are harder to define. "The question might be: 'At a Christian school, is it important that the administrative assistants be Christian? Or, 'Is important that the custodial staff be Christian?'" said Mullen. Recent court cases involving World Vision, a Christian humanitarian organization, have addressed the clerical exemption, and Mullen said that it was a focal point for the October 12 delegation.

"As we walked out of that room, that there was a recognition...that there may be differences of opinion as we move forward in American society about the appropriate scope of the clergy exemption," she said.

The delegation was not an unusual occurrence, according to Mullen. "The NAE has traditionally had occasional audiences with sitting presidents," she said, but the October 12 delegation was among the first for the Obama

administration. "[It was] one of the very few times [Obama] has met formally with delegations of the evangelical community," said Mullen. She noted the importance of the concerns of the Evangelical Church to Obama because of the bipartisan presence of self-identified Evangelical Christians.

"Obama is in a very interesting position because some of the concerns that he has committed to would not necessarily be hospitably received among large sectors of traditional support for the Democratic Party," such as the Hispanic and African American demographics.

The NAE was founded in 1942—interestingly, Houghton President Stephen Paine was one of the founders—as a union of "theologically conservative denominations," as Mullen described them. Protestant denominations at the time experienced a split between a philosophy of the church that focused on social involvement and a more fundamentalist philosophy of the church that prioritized scriptural authority. While the NAE was founded as a union of fundamentalist denominations, the organization now seeks to reclaim the unity between the previously divided ideals of social engagement and scriptural authority.

See PRESIDENTS page 3

WORLD / French Socialist Party Names Candidate

by MONICA SANDRECZKI

On October 16, France announced the name of the new socialist presidential candidate, François Hollande, a former decade-long head of the French socialist party.

Aside from Hollande, four other contenders vied for the French socialist party (PS) candidacy, including Ségolène Royal, Nicolas Sarkozy's presidential opponent in 2007. Even though Dominique Strauss-Kahn was foreseen as the socialists' strongest hope in 2012, the former head of the International Monetary Fund (IMF) did not even bother to run in the primaries after sex scandal allegations earlier this year.

After a first round of voting October 9, Hollande and Martine Aubry, former labor minister and mayor of Lille since 2001, emerged as the obvious frontrunners. Incidentally, if no single candidate arises in the first round of voting with more than 50% of the vote, the top two candidates qualify for a second round. Accordingly, Aubry and Hollande faced one another for the "deuxième tour," at which Hollande was elected 56% to 44% as the new socialist candidate.

However, Hollande is not the

product of a typical in-bred, à huis clos, closed primary of infighting factions, a common accusation fingering the PS. In fact, Hollande was chosen by means of an open primary, rather than taking a poll of party members, a first in PS history. This functional change is due to ongoing criticism that the PS is "inward looking and dominated by factional interests," and, furthermore, to guarantee a broader popular mandate against current president and anticipated opposition Nicolas Sarkozy, as PS membership has been shrinking in recent years, according to the BBC.

Aside from the first-time-ever open primary, 2012 is a defining election for the PS. Despite not having won a presidential election since 1988, and producing only a single president since the debut of the Fifth Republic, the Socialist Party has seemingly positioned itself for victory in the upcoming election against an extremely unpopular Sarkozy, right? According to a recent article in the Guardian, if elections were held today between Hollande and Sarkozy, Hollande would come away clean in a landslide victory, which shows "a level of support never before achieved by a Socialist candidate." And with dwindling popularity, accusations of failed economic promises, and the

lack of certain intangibles, such as the ability to "capture the heart of the French people like his predecessors" Jacques Chirac and François Mitterrand said Hugh Schofield of BBC, Sarkozy would seem to be dead on arrival against the socialist darling, Hollande.

Au contraire, argued Schofield. Notwithstanding a years-long political career, Hollande has never held national office, though in a redemptive stab, he touts the mantra "neither did Barack Obama." But that lack of experience coupled with labels of "dull," "normal," and "where's the panache?," Hollande's sweeping victory might be just out of reach. Even Sarkozy has compared Hollande to a lump of sugar: it looks tough on the outside, but dump it in water, and it dissolves. In other words, no experience, no substance. Given all of this uncertainty, will the fact of being the left-wing champion be enough of a shove to tackle the left's "hate figure" Sarkozy, not to mention lead France through what's been termed the worst crisis since WWII—the Eurozone economic distress?

As France carries a large portion of the Greek and Italian debt, which is currently being discussed at the EU summit in Brussels, there is looming fear that the country will lose its AAA credit rating. That credit rating drop,

according to a recent NPR broadcast, would damage Sarkozy politically. However, Sarkozy himself boasts foreign policy as a personal strength, while Hollande is considered a "work in progress," said the New York Times, having only minor budgetary and debt reconciliation experience in his position as president of one of France's smaller departments, and unwavering from socialist buzzwords—foster economic growth, regulate banks, create jobs. Perhaps, then, Sarkozy's sugary sweet metaphor isn't far from the truth. But, "Hollande is a pragmatist," and from the Times' standpoint, this will pose a threat to Sarkozy who is and will continue to be steeped in decisions over economic woes leading up to the election in April.

In this age of a Eurozone of diminishing strength and an augmenting French deficit, the next president must be in good standing, both nationally and across borders, to address and try to resolve these issues. For Hollande, he must persuade center and right-winged voters that he has the firm fist to make budgetary decisions, in spite of a lack of governmental experience. Sarkozy, on the other hand, must overcome suffocating unpopularity. ★

POLITICS / Jobs, Taxes, and the Republican Primary

by CHRIS HARTLINE

Economic factors are always paramount in presidential elections. But in a year when the unemployment rates remain above 9% and the Eurozone debt crisis looms, the importance expands exponentially. With the first Republican primary less than two months away, each of the potential candidates has outlined a tax and jobs plan that will, according to them, bring the U.S. out of this recession and restore it to its once great position as the only viable superpower.

Mitt Romney, the unflappably stagnant former governor of Massachusetts, introduced his 49-point jobs plan last month in Las Vegas. It entails cutting corporate tax rates from 35% to 25%, eliminating the estate tax, and extending the so-called Bush Tax Cuts. He also recommends reducing the regulatory burdens on business by repealing Obamacare and Dodd-Frank (the financial reform bill) and expanding drilling in areas such as the Gulf Coast, the Plain States, and Alaska.

Texas Governor Rick Perry, the unflappably flappable candidate,

introduced his tax and jobs proposals in recent weeks. His jobs plan focuses mainly on increased energy production in oil and natural gas, which he said will "unleash 1.2 million American jobs through safe and aggressive energy exploration at home." His tax plan proposes creating an opt-in flat tax, meaning those who choose to do so, can have their taxes reduced to a flat rate.

Former Godfather Pizza Executive Herman Cain, the ever-present attention seeker, has infamously proposed his 9-9-9 plan to reform the tax code. It would throw out the existing tax code and replace it with a 9% corporate tax rate, 9% individual income tax, and 9% national sales tax. Cain has not explained his plan much beyond that except to say that his advisors have crunched the numbers and it will be deficit neutral.

Former Utah Governor and Ambassador to China Jon Huntsman (disclaimer, I volunteer on Huntsman's campaign) has proposed a tax and jobs plan that synthesizes many aspects of Romney's, Perry's, and Cain's proposals. He calls for tax reform in which loopholes and deductions for corporations and the rich are

eliminated and the base is broadened. The corporate tax rate would then be reduced from 35% to 25%, and the personal income tax would be reduced to flatter, fairer rates of 8%, 14%, and 23%. He has also called for expanded oil and natural gas exploration, regulatory reform, free trade expansion, and stronger relationships with foreign nations.

Other candidates have made various similar and sometimes outlandish proposals. Rick Santorum, has proposed cutting the tax rate for manufacturing to 0%, an interesting thought. Ron Paul has proposed eliminating the Departments of Education, Commerce, Energy, Interior, and Housing and Urban Development. Michelle Bachmann has not been able to formulate a sentence that does not end with "repeal Obamacare."

Many of these proposals are seriously flawed. Romney's tax plan leaves the existing tax code, loopholes, deductions, and all, in place allowing for companies like GE to continue to make billions of dollars and pay no income taxes. Perry's tax plan also leaves the existing loopholes and deductions in place because those benefiting from them will not choose

to opt-in to the proposed flat tax. Cain's plan is simply simplistic; as a tax lobbyist I spoke to recently put it, "I have serious questions about a tax policy that can be summed up in a catch phrase."

Santorum's proposal concerning tax rates on manufacturing is intriguing but has little chance of success in Congress. Paul's proposals are simply ludicrous; maybe in a perfect world we could do away with five Executive Agencies and be fine, but that is not this world. Huntsman's jobs and tax plan was called "big and bold" by Reuters and "as impressive as any to date in the GOP presidential field, and certainly better than what we've seen from the front-runners." Because of my stake in the Huntsman campaign I will let you decide for yourself.

What is clear is that the Republican candidates for president have displayed many similarities and many differences in these proposals. The distinctions may seem minute, but they are clear and integral in this time of economic woe. The candidates now have approximately eight weeks to distinguish themselves from each other and from President Obama, and it should be interesting to watch. ★

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missions." In her chapel speech, entitled "Recipients of God's Unshakable Kingdom," Little spoke about the legacy of past believers. In her evening session, she offered testimony of God's provision amidst danger. In particular, she spoke concerning the recent death of her husband and urged Houghton students to commit to performing God's work in the world.

The second New Vision Week speaker, Evvy Campbell, is a professor at Wheaton College and has worked

with several Houghton alumni in Sierra Leone and other locations around the world. Campbell worked for a number of years with MAP International in the fields of adult education and health training. Her chapel address focused on "The Great Cloud of Witnesses," while the evening's event offered a more practical look at missions today and also ways to apply missional inheritance to the 21st century.

The week's events included chapels, evening sessions, and daily GCF prayer groups. In addition, a number of mission organization representatives were

present on campus, visiting classes and special interest groups. During today's chapel, in conclusion to the week's messages, communion was served as, according to Elder, a "personal response and dedication." In this service, Shea discussed the implications of following God Himself rather than assumptions about His plan, calling for commitment to Christian service in whatever career one chooses.

According to Shea, New Vision Week has been a part of Houghton for at least 70 years. In fact, he himself first experienced a life-changing call

to Sierra Leone while participating in New Vision Week as a student. The week has traditionally been entirely student-led and linked closely to GCF, which is the student missions group on campus. In the past, the events have had a large element of fundraising—the student body would sometimes give up to \$20,000 for missions each year—but this aspect has since been discontinued.

"Back then, it was more a commitment of money and prayer," said Shea. "Now our commitment is just to follow Jesus and let him call the shots." ★

WRITING *from page 1*

into the second floor library study room to listen to Sayers and Roth converse on writing-related challenges, including the writing compulsion, productivity, avoidance of didacticism, knowing "when to stop," and balancing full-time teaching, family life, and writing. Students also had the opportunity to ask questions of Sayers and Roth concerning graduate work, publication opportunities, editing processes, and the personal challenges connected to the writing occupation over lunch Thursday.

The penultimate activity was an interview of Roth by Zoller, a well-attended event that focused on the Roth's maturation as a poet and also his artistic influences. The Festival concluded last Friday with a poetry reading entitled "Listening for the Moment When the Moon Goes Round" by Zoller for Houghton's bi-weekly Tea and Texts group. ★

PRESIDENTS *from page 1*

The delegation consisted of 18 board members, consisting of NAE president Leith Anderson and mostly heads of denominations. Mullen has been on the NAE board for two years, and was the only college president who attended the White House meeting.

Mullen said she views the union of "a high view of scripture and engagement in the real world problems" to be "exactly that kind of wholeness that is much more consistent with our roots as a college" than a dichotomy between the two.

"I just want so much for Houghton students...to really be informed and to think well about these issues," said Mullen. ★

Occupy Wall Street Movement Spreads Across Nation, World

by GORDON BROWN

On September 17, thousands of protestors converged on the Manhattan financial district. With over 300 protestors camped out in Zuccotti park, just north of the New York Stock Exchange on Wall Street, and with sporadic marches often amassing large crowds, the Occupy movement has quickly gained media attention on both national and international levels.

While the "Occupy Wall Street" protest was initially planned by "Adbusters," an anti-consumerist organization based in Canada, the Occupy movement has since attracted a wide variety of causes, ranging from issues of globalization to environmental concerns to the Israel-Palestine conflict and the antiwar movement. Despite the spectrum of political and social aspirations represented, perhaps the most common theme of the Occupy movement is that of general dissatisfaction with the current economic crisis, most notably the disproportionate distribution of wealth and the influence of corporations over the government. Though originally based in New York City, Occupy protests have spread to nearly every major city in the U.S. Similar protests have also sprung up in Ireland, the U.K., Greece, Italy, and as far away as Australia, Korea, and Japan.

Though protests have drawn

support from celebrities, including intellectual luminaries such as Noam Chomsky and Cornell West, and entertainment figures as Susan Sarandon, Samuel L. Jackson, and Michael Moore, the Occupy movement has also drawn criticism. Leading Republican presidential candidate Herman Cain has described the protestors as being "jealous" of other Americans' successes, and Republican Majority leader Eric Cantor asserted "I for one am increasingly concerned about the growing mobs occupying Wall Street."

Although largely comprised of peaceful demonstrations, protests have not been without violent incidents, with clashes occurring between activists and police forces, and nearly 1000 arrests made in New York alone.

In an interview, Alaan Franklin, a member of the Occupy Los Angeles protests, discussed some of the challenges to the movement. "The single most troublesome issue facing Occupy is the perception of its members. Media often portrays the homeless, the hippies, and the weird while leaving out those who look like the average citizen, upstanding businessmen, and anyone who might gain the respect and attention of the nation's moderates. This poor public perception is something which must be combated daily, and our only source is social media."

A further complaint against the

Occupy movement is the lack of a coherent set of demands or goals. According to a Gallup poll, 63% of Americans "Don't Know Enough To Say" whether or not they support the movement. Responding to this, Franklin said, "The claim that the Occupy movement lacks a cohesive set of demands is a strong and valid one. The Occupy movement got together people who were aware of the problems in the nation, and they are now attempting to fix these problems. But, since so many people come from different political and wealth backgrounds, there are many different answers to the same question. In time, a single Occupy ideology will be created, but for now, the only ideology the group as a whole has is to educate and freely discuss possible solutions."

The Occupy Wall Street movement has cited the Egyptian occupation of Tahrir Square as their inspiration. Omar Ghannam, an activist and participant in the Egyptian revolution, said of the Occupy protests: "I think both are very similar; people expressing their opposition to certain policies or a regime, and having to go out in the streets because they feel that the Parliament isn't really representing them. So, they resort to the streets...I believe it will be successful, they just have to stay hopeful. As long as they are doing something they believe in, they will not be defeated." ★

IN THE NEWS



EARTHQUAKE ROCKS TURKEY | An earthquake with a magnitude of 7.2 struck Turkey on Sunday, followed by an aftershock with a magnitude of 5.4. As of Wednesday, 432 are dead and 1,352 are injured from the disaster.

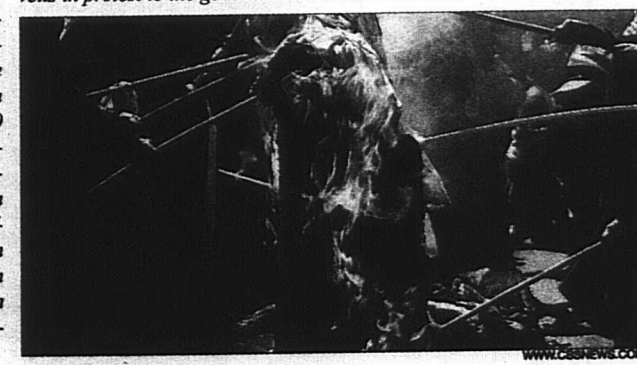


FEDERAL HELP TO EASE STUDENT LOANS? | President Obama announced on Wednesday that he will make a student loan plan developed in 2010 available to borrowers as early as January 2012. The plan could potentially affect over 1.6 million borrowers and lessen their payments by a couple hundred dollars a month.

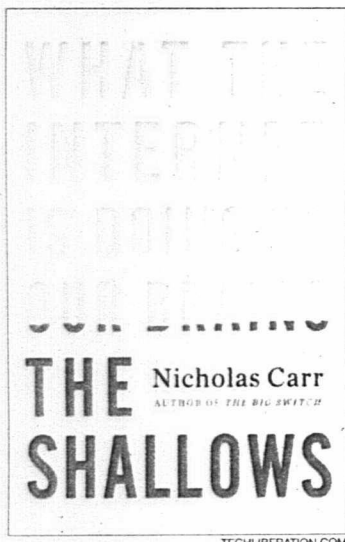
LIBYANS CELEBRATE DEATH OF DICTATOR | The death of Muammar Gaddafi prompted celebrations across war-torn Libya. Although exact details regarding his death remain unclear, it has been confirmed that Gaddafi was cornered in his hometown of Sirte and shot by rebels on October 20.



YEMENI WOMEN SET VEILS AFLAME | Hundreds of women set fire to their veils in protest to the government crackdown in Yemen on Wednesday.



Reception of Houghton Reads: "The Shallows"



by DAVID STEVICK

In his work, "The Shallows," Nicholas Carr, drawing on research on brain neuroplasticity, argues that heavy Internet use is rewiring our brains and changing the way we think as individuals and as a society. As we skim and flit distractedly about "the shallows" of networked information, we are losing the "literary mind," the capacity for the sustained attention and deep processing that leads to "mindful knowledge acquisition, inductive analysis, critical thinking, imagination, and reflection." While Carr celebrates the riches of information made available by the Internet, he has great concerns about how it may be changing us and what we may be losing in exchange.

To establish the first part of his thesis, that the Internet, defined broadly, is rewiring our brains, Carr examines studies that show that Internet remodels circuits and pathways in the brain. Contrary to what many of us were taught in school, recent research facilitated by brain scanning technologies show that the brain is "plastic," even "massively plastic;" in response to use and stimuli, it builds new synaptic connections and prunes unused ones. The Internet's processes of stimulus, repetition, and reward seem to be particularly effective in promoting these changes.

To support the second portion of his thesis, that we are being rewired in ways that reduce our capacity for sustained attention and deep thinking, Carr explores a variety of sources and concludes that the Internet is an environment that "promotes cursory reading, hurried and distracted thinking, and superficial learning." He cites studies on how Web pages are read, how interruptions affect learning, and the number of interruptions a person experiences in a work day. He discusses the "Stanford study" on multitasking, which finds, perhaps counterintuitively, that habitual "heavy media multitaskers" are less adept at juggling multiple tasks than "light media multitaskers." He examines the relationships between distraction, short term memory, cognitive load, and learning. He contrasts the sort of thinking that is made possible by knowing information with that which is possible by knowing only how to locate it. Finally, he reflects on his own diminishing attention span and quotes Internet bloggers who admit they no longer can read novels or long, nuanced articles, and a professor who finds that he no longer can assign students to read lengthy works of literature.

While I find Carr's arguments

compelling, there is more to be explored, unanswered questions and unexpected implications: If the contemporary mind is changing from the modes of thinking that characterized the literary mind, are new productive modes developing even as these older, cherished ones are de-emphasized? As a parent, should I demand of my children a certain ratio of "linear" reading to Internet use? (I do.) In the library in the last month, we added 70,000 electronic books to the collection. In this effort to provide both more, and more easily accessible information, have we discouraged important learning processes by placing these resources into the computer's "ecology of interruption technologies?" As educators, should we embrace 'net-promoted skills and thinking, or should we stand as guardians for the intellectual ethic that has served western societies since Gutenberg? Can we promote the development of both pathways, or are they in inherent opposition to each other? To the extent that ethics are about becoming, about constituting the self, and not only correct behavior, what are the ethical implications for our Internet use choices? If, in fact, we are losing the capacity for contemplation, as those who seek to be formed in the image of Christ, where and how do we set boundaries?

Technologies', and especially intellectual technologies', effects on societies are not neutral. Each carries with it benefits and drawbacks. Whether or not one accepts Carr's conclusions, for those who yet have the attention span to dive into its 276 pages, "The Shallows" encourages one to more mindfully weigh these implications. And it's an engaging read. Carr turns a fine phrase and, in spite of his protestations to the contrary, does not appear to be suffering from

focus issues. Highly recommended—to all readers.

by JOYCE TAYLOR

If there is one thing today's humans love more than themselves, it is the Internet. We find ourselves on it every day, connecting to the information, longing for the notifications, and constructing clever posts (that are 140 characters or less, of course). The Internet prompted Larry Page to create Google, Mark Zuckerberg to drop out of Harvard, and author Nicholas Carr to write the book "The Shallows." In "The Shallows," Carr differentiates between the benefits and the evils of the Internet, spending most of the book supporting the latter with scientific research.

Carr begins with his testimony to technology. He speaks openly of the thousands of dollars he poured into an early Macintosh model, much to his newlywed's chagrin, and the money he continued to spend on updates, hard drives, softwares, programs, and the newest technologies of the time—all too late to realize that something had fundamentally changed in the ways he thought. No longer could he hold his concentration in a novel, nor could he pour himself into hours of research in the basement of a library. The Internet had changed the way his brain solved problems, and "The Shallows" became his search to explain our brains in relation to the Internet.

Part psychological journal, part history book, and part personal narrative, Carr weaves together various disciplines to construct the frame for his book's arguments. Through this, he draws an interesting parallel between time and

books. Clocks are an invention of humans, which did not come into widespread use until the Renaissance, and have yet to be rescinded. Likewise, the printed linear book, as made popular by Gutenberg's press, has been the reigning source of literature since early in the Renaissance. The introduction of the clock and book drastically changed the way humans thought, how they perceived time, and how they learned material. Socrates wisely predicted that written thoughts would diminish the reliance on personal memory, as people began "to call things to mind, not from within themselves, but by means of external marks."

Carr brings us to a crossroads. Alteration of the human brain has happened before, through book and clock. Because of those changes in technology, our perception of the world differs. The question is, are we ready for the Internet change our brains in an entirely new way? Or is there anything we can do to stop the fact that the Internet is changing the way our brains function? Carr reminds us repeatedly that this has happened before—500 years ago, humans' thoughts changed greatly. Are we ready to accept our fate in the course of history?

This book comes highly recommended. Discover for yourself the reasoning and arguments behind why the Internet may be good or bad for you. Find out if you value breadth of knowledge or depth of knowledge. Defend your decisions to spend time on that favorite blog of yours, or decide that perhaps you have spent too much of your time on the Web. Whichever path you choose, we must sadly realize with defeat, that like the effects of the clock and the book, there may be no going back on this one. The Internet is here to stay.

Submit (with photo credit and brief description) to houghtonstar@gmail.com!

THIS WEEK IN PICTURES



Picture taken at the Field of Dreams at the Girls' Varsity Soccer practice.
Danielle Lyndsley, '15

But those who trust in the LORD will find new strength. They will soar high on wings like eagles. They will run and not grow weary. They will walk and not faint. Isaiah 40:13

I thought this verse and picture went well with the chapel by Libby Little yesterday. From serving God in a country devastated by war, to losing a husband, yet not losing faith in God but constantly finding strength in him, I thought she embodied the eagles in this bible verse. I'm submitting this picture as hope that Houghton students too will find new strength in God everyday, not grow weary or faint but fly high like eagles.
Jung Hyun (Jay) Ahn, '14

Painting the Houghton Rock for the season.
Joshua Duttweiler, '15



A "Trained Passion" from The State Capella of Russia

by MEGAN SPECKSGOOR

Tonight at 8 p.m., Wesley Chapel will be filled with the vibrant folk harmonies, traditional songs, and reverberating notes of the State Symphony Capella of Russia. The internationally acclaimed choral group has traveled throughout Europe and Asia, and the last scheduled stop on their American tour is Houghton. Founded in 1991 as a result of the merger of the USSR State Chamber Choir and the State Symphony Orchestra of the USSR Ministry of Culture, the choir consists of about 50 talented vocalists, and the overall ensemble exceeds 200 artists. While the audience may expect a varied repertoire, some of the pieces chosen for the performance include compositions by Tchaikovsky and Rachmaninov, lyrical Tolstoy, Slavic hymns, a handful of Russian folk songs, and even a piece by Brahms.

Professor Robert Galloway, piano and music history, is anticipating what he believes to be a promising concert.

"Russian musicians bring to music a kind of trained passion," said Galloway. "It is infectious." He added confidently, "I have never been disappointed in a Russian group." Galloway assures concert attendees that they can expect a fair amount of the performance to be in Russian, though not exclusively, and that in sharing music from their native country, the choir offers its audience the unique privilege to engage briefly with the Russian culture. There is something to be gained from "sharing a very different, non-western culture" where the musicians are "highly proficient and highly trained," said Galloway. "Russians are known for their rich, deep, sonorous base. These composers are writing for a Russian choir. They rely heavily on Russian orientation, and they are exploring the Russian sound."

Galloway hopes the concert will have a relatively broad appeal because students and community members will "desire to hear something different, from a different culture, with a different sound color; something they have not experienced before." He also commented that the group is "well

established," considering their director has held his current position for 20 years. The choir has been met with high praise and extremely good report.

"We get groups performing in Houghton that have been performing in New York City and Europe and receiving positive reviews," said Galloway, noting a fact which he lamented students often take for granted.

Professor Brandon Johnson, conducting and vocal music, who is also the Director of Choral Activities, shares similar enthusiasm for the events of this evening.

"Houghton's global perspective is very well-represented in this ensemble," said Johnson, "which is a profound experience for those who seek authentic cultural encounters. It's hard to go to Russia," he joked. "So, Russia is coming to us." Johnson contends that it is this very cultural immersion and interaction that so strongly factors into the definition of a liberal arts education. "Artistic experiences in a liberal arts setting provides windows into a world unknown, glimpses into different cultural contexts, which is really what a liberal arts education is all about," said Johnson.

Johnson believes that "hearing music composed for a cultural context and performed by singers from that same culture" is a rare and invaluable gift. "It is so different to hear Russian music from an authentic Russian choir," Johnson said that the experience can also be rewardingly retrospective. "It's hard to know what you're going to learn before you learn it," he said. Johnson recalled an experience he had in 1996 outside of St. Petersburg where he traveled to Russia with a western choir and was impressed by a group of elderly, rural, Russian women who Johnson said "were so sincere in wanting to get to know us." Johnson hopes to reciprocate this willingness to learn and eagerness to simply "know more."

Tickets for tonight's performance will be available at dinner and are free with the presentation of a student ID. Otherwise, they can be purchased at the door.

HALLOWEEN FESTIVITIES

by ELIZABETH SPAULDING

As Halloween approaches, the College will see several themed events, such as trick-or-treating at the flats, townhouses, Gillette, and Lambein, which is a long-established Houghton tradition and is open to the children of the staff, faculty, and community from 6 to 8 p.m. tomorrow.

This year, many Houghton organizations are attempting to put together activities geared toward students as well. Both CAB and the Houghton Community Association (HCA) are organizing events to provide Houghton residents with some creative ways to celebrate Halloween.

CAB will throw a party from 8 to 10 p.m. Monday in the basement of the Campus Center. The event is open to anyone who wishes to attend

and will consist of Halloween games, refreshments, and plenty of candy. Sophomores Will Strowe and Simba Kamuriwo are in charge of the night.

"It's a fun holiday that has some possible negative connotations, but plenty of good ones that can be used to have a good time for students to get their minds off school work and have some fun fellowship together," said Strowe. "We're hoping it's going to be an awesome night for people to come and enjoy what CAB has in store for them."

The HCA is also joining in on the fun Monday night. President Nicolas Gunning said their "plan for Halloween is to serve as a stop for trick-or-treaters," which includes a station in Leonard Park, adjacent to Subway, from 6 to 8 p.m. to enjoy free donuts and cider. Community member and 2011 graduate Sally Murphy has also arranged for

Encore! Encore!



LUKE LAUER

Senior Elisa Shearer and junior Ben Baker play an unlikely mother/son pair in J. M. Barrie's "The Old Lady Shows Her Medals".

by BETH LARTER

Encore's production of "The Old Lady Shows Her Medals," by J.M. Barrie, is a witty, entertaining, and touching story of ordinary people who find connections in unexpected places. Set in London during the first World War, the story centers around an old charwoman named Mrs. Dowey, played by senior Elisa Shearer. The play opens with the narrator, junior Hannah Hanover, describing Mrs. Dowey's basement apartment where she and three other old women, played by junior Kathryn Dygert and seniors Bethany Abrahams and Melinda Ramey, sit down to their daily tea. As they eat, each woman brags about the bravery and distress of her son in uniform, but Mrs. Dowey's secret is that her courageous and dutiful son is non-existent. When the local clergyman, junior Andrew Evans, stops in at teatime and tells Mrs. Dowey that her "son" is home on leave, she realizes that her cleverly constructed ruse is in danger of exposure. The sudden appearance of the very Scottish young soldier, Kenneth Dowey, junior Benjamin Baker, forces Mrs. Dowey to face her lie, with unexpected consequences.

One of the most interesting aspects of "The Old Lady" is the role of the narrator throughout the play. The part was created by the play's directors, seniors Lindsey Houghton Lauer, Elizabeth Engleberth, and Audrey Kuvshnikov, using Barrie's witty stage directions. Because the part was not in the original play, Kuvshnikov said they were able to give Hanover "a lot more liberty" with the character, and a lot of Hanover's own personality can be seen in the narrator's voice.

"It's a complicated role, because

she has to interact with the cast at some parts, and engage the audience, and at other times to just be no one," said Kuvshnikov. Hanover described her role as "the liaison between the audience and these people. The narrator's job in this play is to care about these characters."

"The Old Lady" continues Encore's tradition of producing excellent student-directed dramas. The show's directors are passionate about showing students that, even without a formal theater program, there are still great opportunities to get involved in theater at Houghton.

"We're students that care about theater—a lot," said Kuvshnikov. Without any resources from the College, Encore has been able to assemble costumes and props, mainly through the donations of students and community members.

The play's strength is in the actors' talent and ability to capture both the humor and the drama of the story.

"It's a really beautiful combination of humor, and drama, and the poignancy of life in this time period that the play is set in," said Hanover.

"I literally cannot not laugh when I watch this play," said Engleberth, who promised to be laughing along with the audience on opening night.

Perhaps the best news is the directors' decision to sell the tickets for a dollar.

"We wanted to make it well within Houghton students' means. No one can say they can't afford it, because we won't believe that," said Engleberth.

Performances will be at 8 p.m. Thursday and Friday and 3 p.m. Saturday of next week in the recital hall. Tickets will be available at mealtimes and also at the door. ★

live musical performances by seniors Cameron Thibault and Erin Carr, sophomore Ben Murphy, and juniors Alica Gardner and Sarah Jacoby in the park to entertain passers-by. Because the HCA was only recently reformed, all of the events they have put on this year, including the Halloween proceedings, are happening for the first time.

"Previous incarnations of the group were less events-focused, but I, along with our current board, am trying to take it in a different direction," said Gunning. With the success that the events have had thus far, Gunning hopes to make many of them annual. Most of the Community Association's funding for their events comes from donations and fundraising. ★

Were You Aware?

by RENEE ROBERTS

Snow is and has always been a common occurrence at Houghton. In 1957, Wesley Chapel was mid-construction when snow was forecasted. The roof was not yet complete, and if it snowed, the finished interior would be ruined. The snow fell, and fell, and fell, but the Chapel was the only building left uncovered by the snow. The roof was finished without complication, securing the interior.

The Subtle But Deadly Problem of Christian Complacency



by WYNN HORTON

All Christian high school students are faced with the same decision their senior year: Christian college or secular college? Those who choose to attend secular universities (in this sense referring simply to state schools, community colleges, and other non-Christian universities) read book after book and hear speech after speech about how to avoid losing their faiths during their undergraduate years in such a stifling, worldly community. There are enough articles online about "surviving" as a Christian during college that it would be justifiable to give credit for reading them all. Tips include all sorts of advice, ranging from, "Be prepared" to "Don't get drunk." Constructive, right? However, the advice offered by parents and alumni is not what I want to address. Instead, I will address the issue of trying to survive with an intact faith after four years at a Christian college.

To be honest, I feel like my faith is challenged more at Houghton than it would have been at Hillsdale, the secular college in Michigan that was my top choice. This sentiment may seem dismissible to any upperclassmen who may think I am simply an opinionated freshman, but it is that freshman status that means I am at the bottom and watching everyone at the top. This viewpoint is what gives me the insight that you may have forgotten or ignored.

The majority of the upperclassmen here seem to be "grounded" in terms of their faith and comprehension of the Bible, but I am afraid that some have not read Romans 14:2. In his letter, Paul discusses the idea of Christians being a stumbling block to their own brothers and sisters. He says, "Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother." Over the last two weeks, this newspaper has published two installments of a series on sex as a general

At a Christian college, where young people are supposed to be experiencing a time of worldview formation, opinions can be almost indescribably harmful.

topic and how it exists at Houghton. I will not go into great detail, apart from saying that I was disappointed by the lack of Biblical references in both pieces. Suffice it to say, I believe those articles were largely made up of opinion rather than fact. These opinions are very different from what many students and community members (who, it bears mentioning, are also reading this paper) believe and I think are sometimes contrary to sound Christian belief. For some, the arguments presented may cause confusion and lead to a "stumble" in their personal lives. Opinion should be respected, but at a Christian college, where young people are supposed to be experiencing a time of worldview formation, opinions can be almost indescribably harmful. Unfortunately, it is to say that the previously mentioned expression of personal belief portrayed as fact is a subtle way through which the atmosphere of a Christian college can stifle critical formation of one's own lifestyle.

Speaking generally, students enter Christian colleges with a desire to further their relationships with God and follow His ways and His commands. Yet, they often face the potential of being sidetracked by the views of upperclassmen who have grown complacent in their Christian statuses. Their beliefs become so cemented that they embrace a very typical mindset of the world: "I will not tolerate your close-mindedness; be open to new thoughts." The ironic truth is that those who think they are right and firm in their faiths are the ones closed-off to reevaluation and reconsideration of their beliefs.

It is difficult, but not impossible to survive with intact beliefs at a Christian college. To the upperclassmen I would say this: "Mind what you say and more importantly, take care to see that those around you are watching then imitating what you do." To those who are entering college life with me I say this: "What you have learned growing up doesn't have to change simply because your stage in life has changed." Many of the simple truths your parents taught you can still be applied to life in college. Don't run the risk of losing yourself in others' beliefs, simply because college is supposed to be about opening your mind.

Wynn is a first-year political science major

Sex at Houghton College | part 3 of a 3-part editorial series



by ERIN CARR

For the past two weeks, this column has mainly focused on that segment of Houghton's population for whom the option of sex is open and viable. However, there is a significant section of the student body that has not yet been directly dealt with: the singles. While Elisa and Chris drew attention to the fact that, yes, sex is being had here on campus, I would like to draw some attention to those who are not (currently) sexually active, let alone in a relationship or even casually dating (besides—the noncommittal, casual date seems to be a nonentity at Houghton).

Time and again, the romantically involved are emphasized in our culture—that is not only the Evangelical subculture of Houghton, but also American society at large. Many Americans spend the first quarter (or more) of their lives in anticipation of The Relationship that will give their life meaning and wholeness. For the less serially monogamous, the need for intimacy is often assuaged by shorter-term relationships that almost always involve a sexual connection. Our preoccupation with finding "the One" is so ingrained that we have a variety of dating sites, bars, clubs, and church groups set in place for those who were so unfortunate as to not have found their significant others at school or work.

Mike Lastoria, in a 2002 chapel on sexuality, pointed out that the notion "that human fulfillment and authenticity are impossible without sexual intercourse of one kind or another" is "culturally entrenched." In this way, the single cannot reach self-actualization without sexual fulfillment of some kind. Thus, we are presented with "the often unspoken belief that singles are somehow denied access to personal wholeness."

In the Christian realm, however, this is often translated to the idea that "human fulfillment and authenticity are impossible without a spouse." A theologically sound Christian may argue that ultimate fulfillment can only be found through God. Still, we see the prevalence of preteens who wear "I [Heart] Church Boys" T-shirts, youth group leaders who advise adolescents to make an organized list of traits they would like to see in their future marriage partner, and Christian bookstore bestsellers like "I Kissed Dating Goodbye" and "Passion and Purity."

Take the wedding ceremony, the celebration of two lives being committed to each other in a lasting union that typically takes (at minimum) months of preparation and a serious financial investment to prepare. And isn't such an occasion worth the effort? However, no equivalent stands for the single person, who may be taking equally important and exciting steps in his or her life. When the marriage threshold, which has been foreseen from childhood as a goal to work towards (especially for women), is not reached, it can be anticlimactic and disappointing. More than that, if marriage (or a serious relationship) is unhealthily perceived as the point where life—adulthood, even—begins, feelings of incompetence and failure may arise.

On campus, couples are given access

to marriage seminars, informal panels, dorm discussions, and Bible studies to advise them in their relationships. (And for those who are single but wish they weren't, there are a host of talks that focus on premarital issues like purity and... maybe it's just purity.) Sure, Christianity may be one of the only remaining subcultures that embraces lifelong singleness and celibacy as a joy, but this is significantly undermined by the constant spoken and unspoken attention paid to the dating, engaged, and married. But it's not just the positive attention given to all those friends who are getting engaged and married—the time spent talking about them and publishing them in the yearbook and local newspapers. Even the critical attention focused on couples (when to not have sex, ways they shouldn't have sex, when they are not allowed to see each other in student housing, how they shouldn't position themselves on Gillette's couches...)

contrasts with the great non-existence of attention paid to single students. All we offer to singles is advice for when they are no longer single.

This perpetual living-in-the-future is detrimental to fulfillment in the present. The human need for intimacy (physical, emotional, spiritual) is real, and the solution is not simply to pray and further one's walk with Christ. We are social beings, as well as physical beings, and I am convinced that God did not merely intend our self-actualization to be a vague, isolated, ethereal endeavor. There must be a medium between the oversimplified notion that a "personal relationship with Christ" (divorced from any reliance on human relationship) is enough to quench physical longing and the predominant pattern of romantic relation that implies an end to loneliness and want.

Erin is a senior art major

Letters to the Editor

houghtonstar@gmail.com

Dear Editor,

Hartline's article on sex raises interesting questions about the possibility of Christians' abstinence contributing to a divorce rate basically indistinguishable from that of non-Christians, hypothesizing that "young Christian people [are]... getting married at a younger age (in order to have sex) and landing eventually in divorce". Or, perhaps divorce rates can be attributed to "the lack of sexual activity among Christians leading to scenarios where couples get married and realize a dearth of sexual chemistry". While both

hypotheses are interesting, he admits statistical evidence supports neither. This is not to say that such situations do not occur, but does indicate that the divorce rate among Christians cannot be connected with them.

What I must address is Hartline's disregard for the place the Bible deserves in any discussion concerning Christian morality. He implies that fornication is an ambiguous issue for the Christian, saying it is "not a black and white issue like murder or lying," and that "we can't make a blanket statement that it is always wrong and always sinful." He compares it to drinking, an issue we must all decide for ourselves. The analogy is poor. While the Bible never condemns drinking, "sexual immorality" is condemned in almost

FROM THE EDITOR'S DESK /

The Treatment of Animals is a Matter of Responsibility



by SARAH HUTCHINSON

As a vegetarian, I am often met with questions regarding my food choices, with approaches ranging from the respectful to the confused to the appalled, sometimes even bordering on antagonistic. But no matter who asks and their attitude, the question "Why are you vegetarian?" is now a normal and expected topic of conversation.

And although I won't be addressing my personal reasons here, I find that people will often identify me as an advocate of animal "rights" as soon as they hear that I'm vegetarian and before I even say anything on the matter. This is easily forgivable and often I don't notice. However, despite the animal rights advocates that I admire, I do not

think that it is constructive to think of the respect and kindness that is due to animals in terms of rights. Perhaps it is better to understand the concept of animal welfare (as opposed to animal rights) in relation to our role as human beings in the natural world and the responsibilities we carry to govern that world with conscientiousness and mercy.

An excellent book that I have been reading regarding this subject of animal welfare is Matthew Scully's *Dominion*. He writes, "We are called to treat [animals] with kindness, not because they have rights or power or some claim to equality, but in a sense because they don't; because they all stand unequal and powerless before us. Animals are so easily overlooked, their interests so easily brushed aside. Whenever we humans enter the world, from our farms, to the local animal shelter to the African savanna, we enter as lords of the earth bearing strange powers of terror and mercy alike."

In America we have been abusing our power for decades, particularly in the meat industry. I believe this stems from viewing animals not as living things but as machines to be exploited for human needs. Horrible treatment of animals is found in factory farms and slaughterhouses,

and there the unfortunate animals go through unimaginable pain, suffering, and abuse to reach an ever-increasing demand (Sometimes this is even defended, sickeningly, by Christian circles equating God's command of dominion with absolute license.) And outside of the slaughterhouse, in the grocery store with chicken legs and livers of cows all wrapped up neatly in plastic, it becomes hard to see these parts of once living and breathing beings any differently than a package of cookies; as if we have been disconnected from the bleats, yelps, and cries that were often brutally silenced to make them.

What occurs at meat factories is condemned as deplorable and barbaric by many who have become concerned by the treatment of these animals. Our government has attempted to set up measures to prevent abuse, but these "regulations" barely scratch the surface of animal welfare and often are measures of just how cruel a meat factory can be. This is where the subject of animal "rights" comes in versus the concept of animal welfare. Should animals be assigned rights? Can regulations that we pass possibly cover personal responsibilities to view and treat animals with kindness?

One of the greatest mysteries in the

world, and one that we'll never be able to understand, is the life of the animal. Brain functions vary from species to species and it is never very clear how they themselves perceive life. Philosophers and theologians have attempted to answer this question of animal perception, but it is still one without a clear-cut resolution. However, we do know these things about animals: we know that animals are mortal, we know that they can suffer and, reversely, that there can be happiness, or at least a degree of contentment in their lives - even if they themselves cannot fully comprehend the full depth of life.

The relationship we have with our fellow mortal creatures is a fundamental one (as any dog-owner can attest), one that we've had since creation, but so is our responsibility to govern our natural world with conscientiousness and mercy. And though they are not our equals, it is because we are human, and not because we are animals, that we prescribe upon living things conscientiousness and mercy.

Sarah is a sophomore political science and art major

every book in the NT. Jesus places it with murder and lying in Matthew 15:19, and in Acts 15 abstaining from it is one of the four standards of living with which the Jewish church thought it necessary to burden the new Gentile churches. In part 1 of this series Shearer points out that the definition of the term "sexual immorality" is ambiguous. This fails to take into account centuries of Christian thinkers (e.g. St. Augustine) who understood it to include fornication. And how shall we explain away Paul's admonition to unmarried couples in 1 Corinthians 7:36-38? He speaks of "acting honorably" toward the partner and having "control over [one's] own will."

This conversation about what sexual purity means for Christians is necessary. We need to stop considering fornication the unforgivable sin. We also need to stop omitting from this conversation the Voice which, ultimately, is the only Voice that matters.

- Ashley Couch, class of 2012

Dear Editor,

The second part of the "Sex at Houghton College" series makes the point that "sex before marriage... is not a black and white issue." I would agree that the Bible - a Christian's primary source of authority for morality, which was conspicuously absent from the article - is rather ambiguous in defining "sexual immorality," specifically in the New Testament. Unlike the explicitness of the Ten Commandments of the Old Testament, the New Testament simply encourages things such as, "Flee from sexual immorality" (1 Corinthians 6:18), without specifying what that means. Although I grew up practically reciting "don't have sex (or anything close to it) before marriage," I experienced the ambiguity of the biblical command for myself when, as Elisa put it in the first article of the series, I was "actually with someone." Discovering the quick descent from innocence to a realization that the "line" had either shifted or been obscured, it led to several arguments on my own part that

I can't depend on the interpretation of other people to define what is sexually immoral for myself. However, I was convicted by passages such as 1 Thessalonians 4:3-5, which states that one should "learn to control his (or her) own body in a way that is holy and honorable," in reference to sexual immorality. Ultimately, if my actions were not ones that contributed to my becoming "holy and honorable," I was not honoring God.

As followers of Christ, I believe our first priority is to glorify God by our actions. How our actions are accepted by God, regardless of man's opinion, is a vital part of the discussion that was neglected in this article.

-Joella Eppeheimer, class of 2012

Dear Editor,

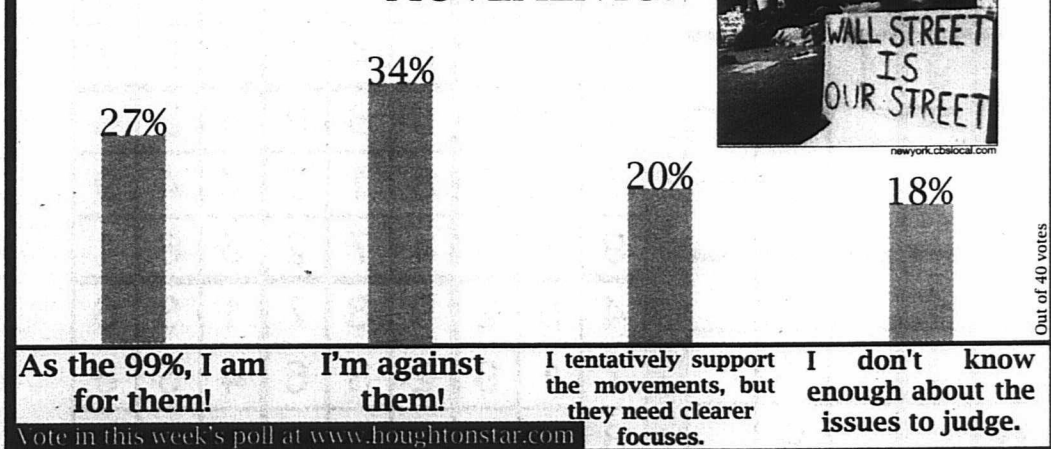
The author of last week's portion of sex at Houghton series says that "statistically, logically, and spiritually [it is] evident

that, in general, increased sexual activity outside of marriage can be harmful to individuals, the family, and society at large..." Afterwards, he suggests that we cannot assume that it is always wrong and sinful. If it is factually (through statistics and logic as man has observed) harmful, and spiritually harmful (what God has established in His truth), then why do we question it further. Sex is meant to be holy and pure and it is maintained as such through marriage. It IS always wrong and always sinful outside of holy matrimony. If fornication is hurting society, then as Christians who would try to satisfy their "itching ears" and justify sex outside of marriage if it is at the expense or wellbeing of another? Shouldn't concern for others outweigh selfishness? Has the individualistic mindset invaded the church? Have members in the church become too focused on "what I feel, what I think" and "my opinion, my interpretation"?

Desire begets sin and sin begets death (James 1:15). The desire to have sex outside of marriage, if having taken its course, eventually begets death. The succession of events is plain and clear; therefore, sex outside of marriage is harmful. To get married by the motivations of your flesh is already a plea for disaster. The scripture advises us to live a life led by the Spirit. Is one even trying to listen to God if they run off to get married because they burn with lust? What are they avoiding or hurting from that they forsake a relationship with God first but rather seek love from the flesh of another? Certainly at our ages, we still have a lot of maturing to do so why would we seek out a relationship, a physical one at that, that we may not even be ready for? We especially won't be ready for one if we don't have a relationship with Christ.

-Kaila Denson, class of 2014

HOW DO YOU FEEL ABOUT THE OCCUPY MOVEMENTS?



ARTIST OF THE WEEK



ANDREA PACHECO

HANNAH JENNINGS

I often struggle with the idea of creating in a world where there are no new ideas. T. S. Eliot outlines the idea of an artist as a continuation of the past in his essay "Tradition and the Individual Talent", saying, "No artist of any art has his complete meaning alone. His significance, his appreciation is the appreciation of his relation to the dead poets and artists." It is from this idea that I can depart from futility and derive such joy from my endeavors. "For it is not the 'greatness', the intensity, of the emotions, the components, but the intensity of the artistic process, the pressure, so to speak, under which the fusion takes place that counts."

Hannah is a junior art and political science double major.

Clockwise from left: Passing Afternoon, watercolor; Sibling Collaboration, lithograph and screenprinting; untitled, oil; Shea's Inspiration, watercolor

SUDOKU

Last week's sudoku winner was Chris Root! Your concert tickets will be sent to you through campus mail.

To win 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.

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

10/21 Sudoku Solution:

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