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# Stringed Magic Enchants Andrews

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Callisto Quartet Takes Howard Stage  
Pg. 11



PHOTO BY IMC



## RED CROSS: GET INVOLVED!

"If an individual is unable to donate blood, there are a variety of other ways that one can become involved. The Red Cross needs volunteers in a vast amount of areas, especially disaster areas."

P. 3



## THE TYRANNY OF GRADES

"Numbers can't begin to capture the essence of a personality, the quirk of a smile or the heartache that keeps us awake past midnight."

P. 4



## PLANT A TREE, ACE A TEST

"If you ever need a virtual tree to hold you accountable for putting time aside to study, the Flora app is available for free: you can be one click away from planting your next study-tree."

P. 7



## FALLING FOR YOUR EDITORS

"Thinking of fall makes me whisper the word 'autumnal.'"

P. 8



## THE HATE U GIVE

"The movie took me to the very edge of my fears as an African-American in the United States..."

P. 10

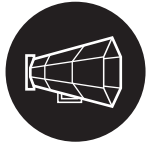


## RETHINKING HARRY POTTER

"I realized eventually that the only reason I hadn't read Harry Potter was because the Adventist community had fixated on it as the source of all evil to young children."

P. 12

## News



Kara  
Herrera  
News Editor

## Library Hosts Yet Another Book Sale



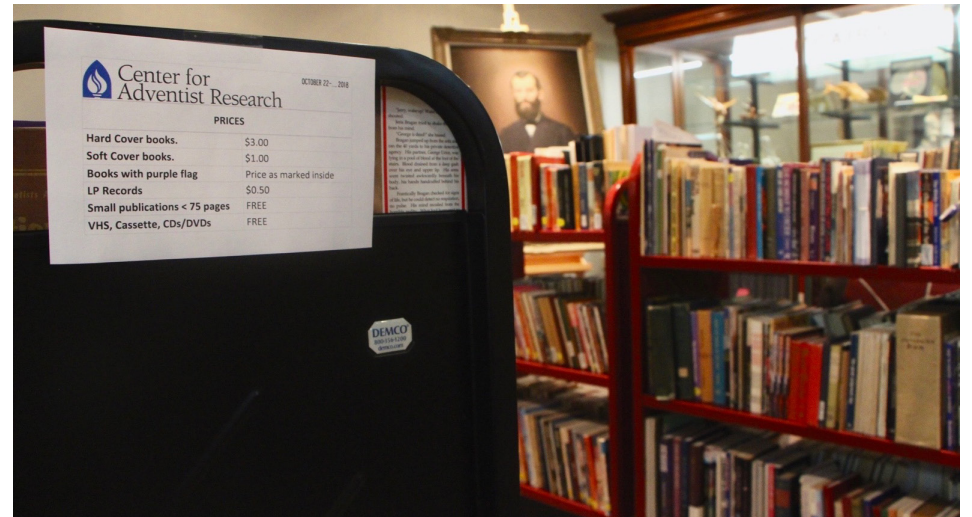
PHOTOS BY AUTUMN MEIS

**Richla Sabuin** | The Center of Adventist Research of the James White Library is holding their annual book sale for three weeks starting from Oct. 22, 2018. The schedule for the Book Sale is from 9 a.m. to 7 p.m., Monday to Thursdays; 9 a.m. to 12 p.m. on Fridays; and 1 p.m. to 5 p.m. on Sundays.

On the sale's first day, there were theology students and people from the community who came to see and buy the books. The books in the sale are mostly Seventh day Adventist materials. There are at least a hundred books: books on church history, theology books,

Ellen G. White books, storybooks for kids and also adults. They also have some missionary storybooks and devotional books.

Other than books, they also sell picture rolls for children Sabbath Schools. The books are cheaply priced, though some are more expensive depending on the age and the availability of the book. The paperback books cost \$1, hardcover books cost \$3 and purple tags are individually priced. The book sale happens every year since many people like to donate books to the library. The Center of Adventist Research holds a book sale that has books



for all ages so don't forget to check it out! The book sale is held at the bottom

floor of the James White Library of our very own university.

“Instead of feeling discouraged and becoming more disengaged, we need to actively get involved and initiate the change we so often yearn for.”

## News

### Blood is Life – Just Give It

**Gabrielle Johnson** |

As of the publication of this paper, Andrews University will have hosted its annual Blood Drive on Tuesday, Oct. 23. Partnering with the American Red Cross Association, students, faculty, staff as well as the surrounding community will have had the opportunity to donate blood due to the event being held in Pioneer Memorial Church (PMC).

For the past twenty-five years, the university has partnered with the Red Cross for its blood drive. Each year, the primary motivation for hosting the Red Cross Blood Drive

on campus is to make it convenient for individuals to give “The Gift of Life.” The location makes it easily accessible for busy people with little or no travel being necessary. As a result, this is one of the most productive blood drives for the Red Cross Association within Southwestern Michigan.

With the blood drive, Andrews University usually provides 75-100 units of blood for the Red Cross. A major challenge that the campus faces is deferrals for a variety of reasons. In other words, this means that individuals tend to show up to

give, but are unable too. Some reasons for the deferrals is due to low iron or travel. According to statistics, 70 – 75 donors are needed in order for there to be 50 productive units of blood.

When asked earlier this week about the upcoming event, many people shared their thoughts. Lisa Hayden (senior, biochemistry) said, “I donate blood because it saves lives. I do not know if maybe one day I’ll need someone to donate blood for me. Also, it is a great feeling when you help someone in need because it means that blessings

are coming my way!”

One may wonder why the Red Cross emphasizes donating blood. There is no substitute for blood because it has to come from another human. One can save up to three lives with just one unit of blood. Subsequently, the blood can be used in emergencies, for hospital patients, cancer patients, surgeries and more. Most importantly, donating blood is quick, easy and simple.

For many individuals, the blood drive is quite a touching experience. If an individual is unable to donate blood, there are a

variety of other ways that one can become involved. The Red Cross needs volunteers in a vast amount of areas, especially disaster areas. Some things volunteers can assist with include teaching CPR and First Aid, crisis counseling and much more. To get involved, one can log onto [www.Redcross.org](http://www.Redcross.org) for information about volunteer and blood donation opportunities within the area.

Please come and support the 2019 blood drive next year!

### Lighthouse: A Well-Lit Corner of Adventism

**Adriana Santana and Teddy Kim** |

On Friday, Oct. 19, Andrews University held its student unifying vespers: Lighthouse. This vespers is designed to bring students who normally indulge in different vespers on campus to one central location to worship together. It began with all the lights in the Howard Performing Arts Center dimmed, and a slightly brighter light on stage to showcase the students who were ready to convey an unspoken message to the audience.

A skit starring seven Andrews students quickly established a somber, yet uplifting mood. Five of the students held flashlights, representing their souls. Another student then tried to “extinguish” the flashlights by covering them, symbolizing the devil overwhelming humans with sin. Each light was then relit by the seventh actor, an angel symbolizing the hand of God. This embodiment of God’s mercy and grace helped illustrate the divine love that filled the building throughout the whole service. After the



PHOTO BY GENA GORDON

angel left, all seven students then banded together to display the unified power the church can have to stand up against the devil. So when the devil came around again to “extinguish” their flashlights, instead of falling like they did before, the person next to them relit their light. This visually demonstrated the ways Christians can help and look to each other when trying to recover from the sins they face daily.

Proximity Vespers Chaplain Sarah Hill delivered the message of the evening, discussing

the issues surrounding generativity and how disconnected the younger generation of Adventists are from church leadership. She emphasized the way this issue comes from young people criticizing and complaining about the church, but not implementing such criticisms. Young people should do more than complain, she preached; they should take action and lead in their church as well.

Megan Jacobs (junior, documentary film) remarked, “It was a reality check that pushed me to re-evaluate my cur-

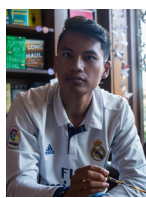
rent involvement with the church. While recent church decisions have felt disheartening, Hill challenged us to turn the tables. Instead of feeling discouraged and becoming more disengaged, we need to actively get involved and initiate the change we so often yearn for.”

The music service was led by Rebecca Fanai (senior, nursing) who led a jam-packed service with many other talented musicians on stage. The music also helped establish a worshipful atmosphere, a fitting complement to the skit and sermon.

Serge Gedeon, a singer who helped lead the worship service, was not afraid to describe the blessings of the evening: “Being able to take part in Lighthouse was a powerful experience because not only were we able to minister to those in the audience, but we ourselves were touched by the spirit of God through the music, atmosphere and total worship experience. This Lighthouse was the first time in years that I have seen so many different demographics of people united in one space, fully giving themselves over to the spirit of God through worship. God really did show up and I’m glad I got to be there too.”

Gena Gordon (senior, theology), the AUSA Religious Vice President and main Lighthouse coordinator, stated that “Lighthouse left me speechless. It was good because God brought everything together. And I’m excited to see how we can ‘top it’ for the next one.”

## Ideas



Frentzen  
Pakpahan  
Ideas Editor

## A Name, Not a Number

**Caitlin Jankiewicz** | Numbers surround us. 8:30 classes unglue us from bed in the morning. Breakfast is 500 calories. The scale reads five pounds too high. A 100% on a test bumps us up a letter grade. A six-figure job in the future is the ideal we work towards. My name, Caitlin Elisabeth Jankiewicz, has 26 letters. Being a math major, I love numbers. Numbers are simple and unchanging. Looking around and seeing a world so well organized by this system of numbers is satisfying, and from a purely logical standpoint, it makes perfect sense. Everything

can be neatly quantified, labeled, put into a box and prioritized. Perfect, right? Maybe not. Being so surrounded by numbers, it's inevitable that our identities become embedded in them.

In high school, the numbers that defined me were my grades. Not being particularly popular or athletic, the one area I shone in was academic achievement. I was that kid who was unhappy with a 93%, and every time I saw that shiny 100% at the top of a test, my self-esteem was bolstered. By the end of high school, I'd built myself a self-esteem castle of good grades in hard class-

es. I wasn't accepted socially, but I was smart.

Then college hit, and I got slapped with a C on a Calculus II test. That C was like a cannonball ripping into the side of my castle. How could I say that I was smart if I was getting C's on tests? The numbers that had built me up in high school were crumbling down, taking my identity with it. As much as that C hurt, it forced me to re-evaluate where I was placing my self-worth; it forced me to rebuild my self-esteem with things that could not be quantified, such as friendships, extra-curricular activities and my re-

lationship with God.

Ultimately, life is made up of so much more than things that can be measured with numbers. Numbers are cold, rational and eternal. Numbers can't measure the warmth of kindness, love, friendship or even happiness. We are not robots running on an endless stream of binary ones and zeros; we're human beings. Our natural language is relational. Numbers can't begin to capture the essence of a personality, the quirk of a smile or the heartache that keeps us awake past midnight. There's no number to describe what it feels like to have some-

one we love say our name. My journey to separate myself from my numbers hasn't been easy. I work with numbers every day, and it's difficult to remember to leave them behind when I finish my math homework. I still find myself obsessively checking my grades several times a day (no joke, I actually do), but a C on a test, while frustrating, doesn't dent my worth as a person anymore. I'm so much more than straight A's, a weight on a scale or 26 letters. My identity is more than a matrix. I'm a name, not a number.

“Economic and cultural differences cannot be ignored but must also be addressed and dealt with so that each group receives a fair say in the conversation. An equal ground must be created.”

## Christena Cleveland's *Disunity in Christ*

**Kelli Miller** | Christians are often seen as a homogenous group by outsiders, but if you are Christian, you probably have a particular set of beliefs very different from other Christians. Your particular group or denomination will likely differ strongly from other Christian groups on certain doctrines and matters of faith. These differences often cause conflict. As we can see in our own Adventist church, variances of opinion and belief can create fissures even within a given denomination. Conflict can cause an informed outsider to view Christians as disagreeable people. Furthermore, why would they want to join a group that seems to be judging, arguing and fighting with one another all the while spewing ideals like love, acceptance and peace?

This is the issue that social psychologist Chris-

tena Cleveland unpacks in her book *Disunity in Christ*. Using relevant up-to-date research, including social experiments she herself led, Cleveland draws our attention to some of the underlying psychological processes that aid in keeping Christians apart. First, Cleveland establishes that most of us have an idea of what a Christian should or should not look like. Using this consciously or subconsciously as our guide we naturally segregate ourselves into homogenous groups. Cleveland talks about “ingroups” and “outgroups,” and explains that people will naturally like someone they consider part of their “ingroup” better than someone who is part of the “outgroup” even if they do not know either person better than the other. She also talks about how we make assumptions about what

other groups think of us and our group—assumptions that are often incorrect but because we do nothing to disprove them, continue to widen the gap between us and others.

Cleveland suggests that in answer to these issues we must learn to connect with members of other groups. One of the first and easiest surface steps we can take is looking for common ground. For example, a Methodist and a Baptist should focus less on their denominational identifications when trying to work together and more on their broader, inclusive identity as Christians. According to Cleveland, this broader identification immediately puts the individual in your “ingroup,” and you will automatically find them more likable. It gets you to think about the similarities you share with an individual rather than the differences. An-

other thing she suggests is to think about the assumptions that you have of another group; if you write them down you will probably begin to realize that many of them are probably incorrect and assume the worst of yourself and others.

Cleveland mentions that before two groups can learn to work together and begin to identify as one, they must first address any injustices between them. Economic and cultural differences cannot be ignored but must also be addressed and dealt with so that each group receives a fair say in the conversation. An equal ground must be created. Unity cannot occur as long as one group holds the power and calls all of the shots. Cleveland urges us to learn to use the social psychological truths she outlines in her book to our advantage to create unity, to pre-

vent our churches from dividing along cultural, economic and denominational lines. She does not call for us to remove our different beliefs but rather to stop judging and hating those who see differently.

This book was an enjoyable read with frequent stories and anecdotes that helped illustrate the points. The topic of unity is also particularly relevant for our church right now, so if you have any free time or are interested in social psychology of any kind I would definitely recommend the book. Christena Cleveland is coming to speak here at Andrews for chapel on Thursday, November 1. Show up to expand your knowledge on the important topic of unity and seek for solutions to the many present issues that divide our church.

## The Greatest Shall Serve

**Brandon Shin** |

From Oct. 11-17, the 2018 General Conference Annual Council of Seventh-day Adventists took place in Battle Creek, Michigan. Over the week, the council discussed their new mission plan entitled “I Will Go,” statistics on Adventist Health and the importance of transparency and accountability in church leadership. However, this accountability, namely in the church’s duty to prioritize leading people to Christ, seemed conspicuously absent following the release of an official document that outlines the church’s divisive new policy on how to report, address and discipline an “entity perceived as non-compliant [with the] decisions made by fellow church members and leaders” (Compliance Document 1).

This document discusses how “non-compliant” entities will be reprimanded in the church. First, the “non-compliant” group’s closest “superior” will address the issue; however, if this does not stop the undesired behavior, then the Conference will implement a three-step process. First, the entity will be “warned.” Their only punishment will be a stern caution from the Conference. If this does not bring about compliance, then the Conference will turn to “public reprimand”—twice a year, during the Spring and Annual Council of the General Conference Executive Committee, “the

names of those individuals representing entities under reprimand will be mentioned at the opening session.” Finally, if non-compliance continues, the Conference will seek to “[remove] the representative member ‘for cause’ by a two-thirds majority vote.”

During the Annual Council, the President of the General Conference, Ted Wilson, released a statement on Twitter which followed this theme of coerced consensus. It read, “There may be those who overemphasize social issues while downplaying or neglecting biblical truth and its relevance for today’s society. Yes, there are appropriate social issues we need to address, but always within the context of God’s last-day warning” (10/13/2018, 1104). This veiled comment, seemingly directed at those who champion social issues and fight the injustices faced by so many individuals, especially those in vulnerable and minority groups, speaks more to the privileged position of the leaders of the church than it does to any “[overemphasis] on social issues.” Rather than producing a document that encourages church members and leaders alike to wholeheartedly work together to solve the dysfunctions of our society (principles better encapsulated in Galatians 6:2, Hebrews 6:10, Philippians 2:1-5), the General Conference chose to release

a manifesto of “compliance” which represents the culmination of the homogenized beliefs and leadership of the Seventh-day Adventist Church.

When people think about “non-compliance,” they usually think about one major topic: women’s ordination. We have seen the results when men speak on the subject, so I will defer to my female colleagues.

Jannel Monroe, an M. Div. student at Andrews, advocates for the inclusion of women in ministry, says “No one longs to be rejected; actually we yearn for the opposite. It is a natural human desire to want to be received, protected and loved. However, I cannot say that I felt either of these things this past week. The decision made at the annual council not only made me feel un-welcomed, but unprotected. The one place where I am told to FIND a safe place, I find to be a battleground for an unjust war. And I can’t help but think throughout all of this, how am I supposed to fight for a church that proves repeatedly that it won’t fight for me? But yet, this is God’s church, so if there’s any reason to fight, it’s because He still IS despite what many in our church aren’t (Text Interview).”

Jacqueline Dohna, also an M. Div. student at Andrews, preached, “After talking with many of my friends and colleagues I have gathered that a lot of us are experiencing

disappointment and anger following the events that occurred at the Annual Council. In addition, President Wilson’s tweets have added even more reason for us to feel these intense emotions. Tradition and power are proving to hold more value within parts of our leadership rather than Jesus (Text Interview)”

I find it disheartening that a church which has been on the wrong side of history before—many leaders and members of the SDA Church supported Adolf Hitler; many leaders and members of the church refused to help, or actively attacked, the Tutsi people during the Rwandan genocide; and many leaders and members of the church fervently upheld the racist segregation laws in the US—has continued to persist in suppressing the ordination of women.

Older church members ask “Why do young people keep leaving the church?” After witnessing the release of the compliance document, I believe that many church leaders either do not care to hear the answer or refuse to engage in any type of introspection. “Young people” so frequently leave the church because the Seventh-day Adventist Church fails to uphold our core values. Many have decided that the rigid culture of tradition and stagnancy maintained through official doctrine and policy, the discrimination against

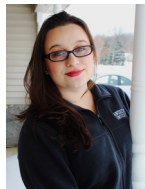
certain worship styles and the eagerness to prejudice and exclude, opposes the God we see in Scripture, and the most recent development in Battle Creek does nothing to change our minds.

A mentor told me that the church is ignoring unity for the sake of uniformity and I agree. In their search for unwavering loyalty and total “compliance,” the church has restricted room for individual growth and personalized relationships with God. In times like these, it is important to consider the actions of Christ. He associated with those deemed unworthy (Galatians 3:28), he acted in ways that broke policy and law (Luke 6:1-5), but above all, he prioritized loving and aiding those around him (Matthew 22:37-39), especially the persecuted and the oppressed (Matthew 5:1-12). So I implore you: Speak out against unjust policies, and seek to educate those around you. Do not let your voice be silenced, because change is catalyzed by discomfort and change is what this church desperately needs.

*\*All views expressed in this article reflect the views of the author, and represent neither the official views of the Student Movement nor those of Andrews University.*

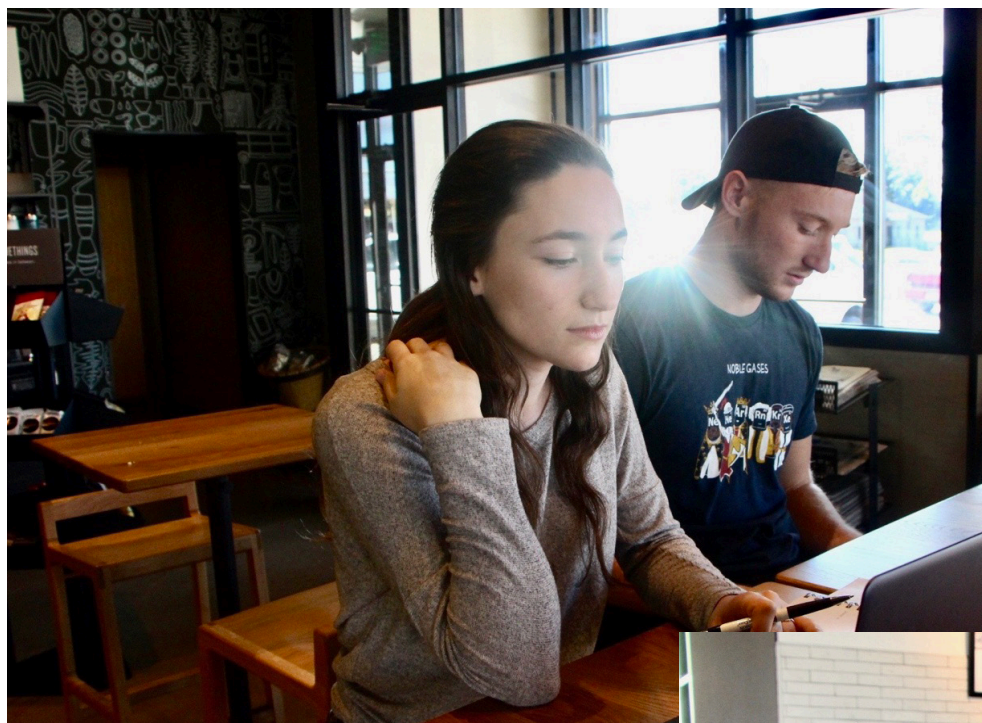
“In their search for unwavering loyalty and total ‘compliance,’ the church has restricted room for individual growth and personalized relationships with God.”

## Pulse



Apryl  
Briley  
Pulse Editor

## Your Next Study Spot



PHOTOS BY AUTUMN MEIS

### Dani Maletin |

As we all know, coffee is one of the main ways college students survive their year. Not so much because of the taste, but more so because of the instant jolt of energy we students experience. For some, coffee shops are a fun hangout, others enjoy the food and then there are those of us who crave the chill study vibes, away from campus and all the noise. Finding an enjoyable place might take some time for many; however, after three years of being here, I'd have to say I've been to a majority of the locations. While there are many places to get coffee in the area such as Biggy, Baguette, Nikki's, Chocolate Café, Gloria Jeans, Caribou and Dunkin' Donuts, my forever favorite will be the Starbucks in Martin's grocery. If you haven't been there before,

it is definitely worth a day trip. Not only fulfilling your need to grocery shop and drink coffee, it is also a peaceful studying nook. Don't get me wrong, I love Starbucks, but it's the atmosphere that really sells me on this place. The baristas are friendly and the location has been recently renovated, adding large booths to the ground floor. The drinks are always done right, and it smells divine. More than that, it's quiet, allowing you to drink and study in peace.

There are many advantages to studying at a coffee shop:

1. Your work efficiency is more pronounced because you have fewer distractions.
2. The ambiance helps you to stay focused and relaxed.
3. You are generally in a more positive mood.



4. You can satisfy your boredom cravings with coffee and snacks.

There are a few sweet and bitter drink that I recommend you to try next time you go to Starbucks. The sweet drinks I recommend are the Pink Drink,

Peppermint Double Chocolatey Chip Frappe and a Caramel Macchiato. The stronger and more coffee-based drinks are the Salted Cream Cold Foam Cold Brew and White Mochas, though you can never go wrong with their

black coffee and cream. Regardless of the drink you end up choosing, this location is a fantastic study spot, and truly sets the mood to get you more focused on studying.

“The baristas are friendly and the location has been recently renovated.”

## Russell Sprouts for the Win



PHOTOS BY AUTUMN GOODMAN

### Vanessa Angel |

It is Oct. 19, Thursday night, 7:03 p.m., and Russell Sprouts and Elite Haulerz are both in place to start another flag football game here on the campus of Andrews University. There aren't that many people in the crowd, maybe because the weather is so cold. Both teams are in line up, ready to start. The whistle blows, and the game begins.

Two girls are in the front row seats of the bleachers, rooting for the Russell Sprouts (yellow

team). "Go yellow!" they scream.

I ask Glenn Walean (Masters, Physical Therapy) who he thinks will win: "I think Elite Haulerz are going to win, but I want Russell Sprouts to win." Time will only tell the fate of both teams.

Meanwhile, I ask Darnell Devadass (Sophomore, Theology), who just stepped out of playing, how he feels playing in the cold: "It's tough because everything hurts, but it's fun because it's nice to be motivated."

It is five minutes into the game and the red team has already bolstered to their score. Everyone cheered. I continued to ask the red team questions about flag football. Dan Garcia (Senior, Business Management) says, "I like that it's a team sport, very passionate and you can learn attributes that you can apply outside the field."

There are now only five minutes left in the game and the yellow team is winning. John Tery (Masters, Physical Therapy) had scored a touchdown

previously in the game, giving the yellow team an advantage. I can see the expression and the tiredness among the players knowing that the game will soon come to an end. The 5 minutes are up, and the players come out of the field, wiping the sweat from their foreheads and grabbing a drink. When the players came out of the field, I approach John Tery. I asked, "So John, how does it feel to have helped the team by scoring a touchdown?" He says, "It was cool. It's

awesome to win."

The final score was 13-7, with the yellow team having won the game and taking a victory for the night. Previously, I had asked Kevin Lall (Freshman, Biology) how football has impacted his life and this is what he said: "In football, you come together. It's like a brotherhood."

"In football you come together like a brotherhood."

## Need to Study? Plant a Tree

### Raina Price |

As the season of autumn hits Andrews University, many students find themselves right in the middle of the semester. With midterms, tests and quizzes comes studying; what is this thing called "studying", one may ask? Studying is a vital action that some of us students find difficult to start and

continue doing. Sometimes self-encouragement and excellent study skills aren't enough. That is why resources such as the Flora app exist. Flora is a productivity app that allows its users to put down their phones and focus on what's going on in real life. Users can create checklists, set reminders and set tim-

ers in which screen time and social media are both monitored. Flora is also eco-friendly; by opening the app, users plant and grow a virtual tree for a pre-set amount of time. If the app is left or a user happens to flip to another tab on their phone before the allotted time period is over, the tree is killed. Your progress and his-

tory of your own virtual garden can be viewed and shared amongst friends through Facebook or other social media apps. Flora is unique in the sense that it creates incentives to study, but also rewards users with the sense of accomplishment. It also gives you an opportunity to disconnect from your phone, social media

or other distractions that may keep you from enjoying real life. If you ever need a virtual tree to hold you accountable for putting time aside to study, the Flora app is available for free; you can be one click away from planting your next study-tree.



## Humans



Adriana  
Santana  
Humans Editor

## Fall Traditions, Editor Edition



**Teddy Kim, Copy Editor:** I prepare for Christmas.



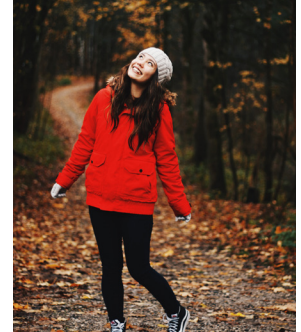
**Kaitlyn Rigg, Photo Editor:** When it comes to fall, I think of warm sweaters, fuzzy socks and the beauty of the fallen leaves. There are so many traditions that I just love. I love to go to Starbucks and get a hot pumpkin spice latte. I also enjoy trying new coffee shops around me. Additionally, I enjoy getting a pumpkin and carving it as well as I can. I often get some friends together and we go out and venture into a few corn mazes. My last must is having a fall photoshoot with my fiancé and cozying up with a good movie.



**Juliana Smith, Layout Editor:** Out of all the fall traditions my family does there are two that remain very special to me. The first is carving pumpkins with my brother. When we were younger this consisted of a nervous parent and a few close calls. Fortunately we're better at this now so instead we frustrate ourselves with more complicated designs. The second is a Tim Burton movie marathon. There's just something about sitting with my sibling in PJs, sipping our hot chocolate or hot apple cider and having this movie marathon that just makes me cozy and happy.



**Apryl Briley, Pulse Editor:** Fall is one of my absolute favorite seasons because of how beautiful the trees are as the leaves change colors. It makes for great photo shoots along with pumpkins and cider mills. With fall come my favorite hot drinks: Apple Cider Chai and Pumpkin Spice Latte from Starbucks. One of my favorite memories is carving pumpkins with my family and flinging pumpkin guts at each other. The war lasted quite a while, but eventually we go back to making our scary face pumpkins, stacking them on the front porch. Lastly, as childish as it is, jumping in a pile of leaves is always a joy.



**Megan Jacobs, A&E Editor:** My fall tradition is pumpkins. Pumpkin anything. If a food or a drink has the word "pumpkin" in it, I'm buying it. I bought three plug-in air fresheners for my dorm because they were all some kind of pumpkin scent. I've already had at least five Pumpkin Spice Lattes from Starbucks, and pathetically, that is not an exaggeration. See, I'm from Florida. Our pumpkin patches and fall colors are not even worth acknowledging, so the pumpkin flavor is the next best thing I can get my hands on. Here at Andrews though, I love to go to pumpkin patches and walk around on campus and see the changing leaves.



PUMPKINS FROM PUBLIC DOMAIN

**Adriana Santana, Humans Editor:** I'm okay with Michigan, I don't hate it, but there is nothing like being home during the fall season. Every Sunday, watching football with my dad, seeing all the beautiful foliage on my way home from school and looking at my mom wear the color orange shamelessly (because this is the only time when it is truly accepted). Fall is the time where I start getting the gushy feeling of realizing how blessed I am to be with my family and friends. Whether it be my sister and I watching the Addams family, cooking with my mom the night before Thanksgiving, screaming with my dad whenever the Patriots score a touchdown or picking out a new beanie at the mall with my friends.

**Scott Moncrieff, Faculty Sponsor:** One of my favorite fall activities is to spend some quiet time with a Malus Pumila, a.k.a. a Honeycrisp apple. Wikipedia describes this apple as "a prized commercial commodity, as its sweetness, firmness and tartness make it an ideal apple for eating raw." Last year we had a bunch of really good Cameo apples, and I thought the Honeycrisp's undisputed title of best apple might be in jeopardy, but the Honeycrisps I've eaten this year have been fantastic. It's hard to believe that something this good tasting is also good for you.

**Kara Herrera, News Editor:** For me, rather than a particular fall activity, the season brings with it all the things I love. I've (hopefully) settled into my classes, the weather has finally cooled down and I can now wear my fall-weather clothes. Finally it is that time of year where I can wear pants and sweaters all day everyday and not look like a crazy person. Finally, I can wear scarves and partake in as much tea as I want without the side effects of sweating out half of my body weight and getting strange looks from bystanders. What more in life can there be?

**Alexi Decker, Editor-in-Chief:** There's so much I love about autumn—the food, the sweaters, the leaves, the smell of rain in the air. I love the weather, every mood of it: alternately stormy, sunny and windy, it makes me want to take brisk walks until my cheeks turn red, curl up with some cider and a good book and rewatch every Harry Potter movie until my eyes glaze over. Of course, all the joy fall brings has the added effect of making me not want to do any homework, ever, at all, but that's neither here nor there.



**Frentzen Pakpahan, Ideas Editor:** Thinking of fall makes me whisper the word 'autumnal.'



## Perspectives on Halloween



PHOTO FROM PUBLIC DOMAIN

### Frentzen Pakpahan, junior theology pre-med |

I remember my parents dressing me up as a witch for the school's annual Halloween Parade, not knowing that witches were often women and men were wizards ("Yer a wizard, Harry"). I remember back during middle school walking up and down sidewalks through the dark hills across the river, shyly calling "trick-o-treat!"

Our family celebrated Halloween out of good intentions. My parents wanted to give my sister and me a normal childhood. They figured it didn't matter much since we didn't believe in all the ghosts and ghouls anyway. It was just fun and games. Plus, I do miss those Disney Channel specials they'd run (anyone remember that one "Suite Life of Zack and Cody" episode with the seance? Wild, scared me out of my mind). However, nostalgia often gets the better of me, so I often forget singing "Jesus Loves Me" in the shower because something was lurking in the mirror, the porcelain or the linoleum.

I don't watch or read horror and tales of goblins and headless horsemen anymore. My religion professor once said, "I am as conservative and as liberal as the Bible allows me to be." That is, I follow the leading of Scripture and where Scripture is silent on the matter I go only as its principles allow me to go.

I might indulge myself in those Halloween customs of childhood if it weren't for the fear factor. There is nothing inherently wrong in dressing up as a fictional character or walking around at night through the brisk winds of a New England fall, leaves crunching underfoot, for children to ask neighbors for candy. But Scripture is clear that Christians should not fear anything, and yet fear

is the very thing that upholds the modern tradition of Halloween.

Fear and thrill are brothers; both action and horror films run off the same adrenaline rush. But fear's mental premise, the domination of the emotional and psychological state of another, is of a different vein and is contrary to Scripture. God assures us that there is nothing to fear if we are in Christ. The awful might of God Himself should not even scare us! Then why walk into the tempter's snare and subjugate yourselves to wild and false ideas of spirits and sorcery and monsters?

The idea of harmless fear is appealing. Halloween is only a vehicle to allow kids to eat some candy, for some much needed emotional catharsis, and for everyone to dress up. Worded this way, there is nothing wrong. But if you took fear out of Halloween and honored what it originally meant as All Hallows Eve (though even this version does not hold water according to Scripture), then it would not be the same. Fear is exactly the part we want to indulge in, and if it is not that then it is the idea of things or powers beyond us. We forget that during Moses' time, spirits and magic were not old wives' tales; they constituted the spiritual and epistemological reality of their time. If we mock their fears, we do not empower ourselves but instead deny the credibility of Scripture.

### Teddy Kim, junior, English pre-med |

I attended a public school system nearly all my pre-collegiate years, so I was not only familiar with holidays like Easter, Christmas and Halloween, but also fully engrossed in them at times. I was one of two Adventists in my entire district and would easily

fall into the holiday spirits when my school would put up decorations on every federally recognized holiday. As one might expect, every Halloween was a field day for students. I would always watch as my peers decked out in all sorts of costumes, which of course was easy for them. They had no qualms celebrating the holiday; it nothing more than a commercialized venue for free candy.

But my parents raised me to view it otherwise.

As I was taught, Halloween, All Hallows' Day or All Saints' Day, short for "Hallowed Evening", has pagan roots in its symbolic acknowledgement of the turning of seasons. Indeed, around late October and early November, many countries experience a colder and harsher season, with chillier weather and days with less sun. Early celebrations revolved around the belief that the dead (the saints mentioned) would be more active and have an easier time coming into our dimension due to this darker atmospheric change. "Active" in this context meant trickery and mischievousness, with people fearing the consequences of an irritated spirit fooling around with their affairs. Thus, to placate the spirits, many uplifted offerings of appeasement, which is the basis of the tradition of trick or treating today.

My parents never liked the idea of celebrating a practice that honored spirituality and mixed in pagan tradition with some Christian values. I have gradually grown to realize that I am not a fan of acknowledging something infused with spirits either. Reading up on the some the traditions, I am slightly put off at the lengths which some would go to prevent any spiritual interference. Many brutally slaughtered animals, tried contacting spirits, or try and fortune tell based on the type of seance activity felt (history.com). These are practices of the past, but I feel that celebrating a holiday dedicated to these former acts of rites implicitly accepts the history. As a Christian, I will simply not find myself accepting any of it.

I of course don't condemn anyone who celebrates it today (I myself celebrate Christmas, which is perhaps even more pagan than Halloween, more than anyone else I know) or takes a liking to it. All should be free to enjoy their holiday seasons, exempt from guilt that is far removed from their joy and distress. And it helps, by now most holidays are little more than an opportunity for companies trying to make a quick buck. Getting candy, dressing up, going to holiday parties, enjoying the overall atmosphere in the air of festivities, one does not have to fear or make taboo. But I prefer to abstain. Because to think that by uttering "trick-or-treat", I am perpetuating seriously dubious practices of old, of people chanting runes and acting out elemental rituals, I must rethink what exactly I am celebrating.



Scott E. Moncrieff  
Faculty Advisor

## Arts &amp; Entertainment



Megan Jacobs  
Arts &  
Entertainment Editor

## Faculty Inspire At Harrigan Art Gallery



PHOTO BY MEGAN JACOBS

**Megan Jacobs |**  
This past Tuesday, the faculty of the Department of Visual Art, Communication, and Design had an opening reception for their art

exhibition in Harrigan Hall's top floor gallery. As a student in this department, I love these exhibitions because it gives me a chance to see my professors' personal

work. These teachers help me and critique my projects every week, so seeing how they implement their skills and advice into their own projects gives a fresh visual perspective to what I've been learning from them.

Not only do I get to see my professors' works, but the entire department's as well. Our VACD department may be tiny, but we are diverse, and it's easy to see that in the different kinds of art at the exhibition. Sebastian Woerber (film) displayed extreme close-ups of human eyes, capturing the unique patterns of each iris and giving the artist credit to God. Doug Taylor (design) had interesting

types of graphic design prints, plus a messy ball of wire that had "STAY" formed within the tangles. Marc Ullom (photography) showed photos of the Earth from an outer space point of view while still conveying the different environments our planet has to offer. Dave Sherwin (photography) displayed photos from his Care for Cuba trip, and Kari Frestad (art) had beautiful paintings of landscapes. Diane Myers (design) expressed personal emotion in her typography explorations, paying tribute to the late Kate Spade and the wrongly incarcerated David Milgaard. Sharon Prest-Ullom (communications & photography) presented pictures of stu-

dents holding up stereotypes that they have been misjudged for, and Greg Constantine (art) put up a comic strip of a modern take of the story of David and Goliath, calling it "Davey and Big G."

Going through faculty exhibitions is inspiring. It makes me think, "Yeah, okay, this is what I aspire to do." Art never stops. Artists are always growing and pushing themselves, and it's no different for our professors. Even with the whirlwind of teaching classes, they are still motivated to keep creating. This exhibition will be open until November 29, and I highly recommend everyone to check it out.

## The Hate U Give Has Instant Classic Potential

**Adair Kibble |**  
*This review does not contain spoilers*

The Hate U Give, directed by George Tillman Jr. and starring Amandla Stenberg, gives an impressively comprehensive view of race relations (notably relations between black and white people) in America in the 21st century. Though the majority of the plot centers around an act of police brutality, some other topics of race the film covers are code-switching, interracial relationships, economic and educational inequality in American society, the role of black-owned businesses in African-American communities, the problem of drug violence in majority black neighborhoods and the complications of rising to the middle class as an African-American. But the movie does not stretch itself too thin in its ambitions, because

all of these issues are viewed very naturally through the protagonist Starr, who encounters these issues through her life as a high school student who lives in a black neighborhood but attends a private school in a white neighborhood.

Before viewing this movie, I hadn't read the book or watched the trailers, so my experience of watching the movie was mostly self-contained. But if anyone has read the book, I would imagine that it would not be a disappointment as far as the transmission of the story onto the screen. However, I was disappointed when I saw Amandla Stenberg cast in the main role because, despite the excellent quality of her acting, she is quite light-skinned, and her character in the book was not that way. This is a minor flaw in an otherwise quite self-aware production, but I feel I

must mention it because there is a long history of portraying fair-skinned black girls on screen in starring roles and relegating darker skinned girls to smaller roles because of colorism within the black community, and I cringe to see yet another example of that in 2018.

On a more personal note, I had a very intense emotional reaction to the film in the theater for a variety of reasons. As an African-American, many of the issues Starr faces as a middle-class African-American I have personal experience with: being very aware of the privilege of going to a prestigious school with a majority of white students while at the same time feeling intensely the added scrutiny that goes along with being a minority, straddling the boundaries between black and white cultural environments, feeling responsible to

stand in solidarity with those of my community who face much worse situations, etc. When I watched the movie, I forgot what time of day it was by the end because it was a very immersive experience. It was almost an out-of-body experience (in a good way!), watching a very close family dynamic and being reminded of my own family and community at home. But the movie also took me to the very edge of my fears as an African-American in the United States today, having to witness an intense portrayal of police brutality that matches closely incidents of police brutality that happen in real life every year in the United States.

One reason why I reacted very strongly to this film while watching it was that this film portrayed a realistic present-day view of race relations, as opposed to movies set in

the civil rights era, during the Civil War or in Wakanda (no offense, T'Challa). So, it felt very real, which I think is one of the strongest points of this film. It doesn't have a happy ending either, in my opinion. But it is very authentic in this aspect too, because very rarely have black people ever gotten happy endings throughout American history. This lack of a happy ending is just another way this film is very true to the essence of its story and the real experience of Black Americans, and so I hope as many people as possible from all different backgrounds see this film, because this film I feel is incredibly relevant to current society—an instant classic on par with "Black Panther," "Roots" and "Hidden Figures."

## Arts & Entertainment

### *Feminists: What Were They Thinking?*

**Natalie Hwang |**  
*This review does not contain spoilers*

Directed and produced by Johanna Demetrakas, *Feminists: What Were They Thinking?* explores the second-wave feminism of women featured in a 1977 photography book of self-proclaimed feminists. They included Gloria Steinem (journalist/activist), Lily Tomlin (actor/comedian), Kate Millett (writer/activist), Laurie Anderson (artist) and numerous other feminists from the second wave, as well as contemporary feminists still aspiring towards intersectionality. The film primarily analyzes feminism as a social movement and a way of living deeply entrenched in these women's lives: why they identified as feminists, how the feminist movement helped them and what feminism now seeks to continue.

Scholars' foremost criticism of second-wave feminism is its emphasis on sisterhood, which often disregards the differences between women and the fact that within this "sisterhood" there is still inequality and a difference in prioritization of various social issues. However, Demetrakas



PHOTO FROM PUBLIC DOMAIN

navigates this concept carefully. In doing so, she places a spotlight on the idea of intersectional feminism, emphasizing the plurality of differences evident in feminists and women-centered concerns.

Catharine Stimpson, feminist scholar and professor at NYU school of law, notes that "[feminism] was very different for women of color. It was very different for working class women... We were sisters, yes. Sisterhood is powerful. But the sisters came from very different families, and that had to be recognized." For her, her sexual identity as a lesbian brought the largest difference between her and the sisterhood of feminism, and "this was a despised difference."

Often, feminist ideologies divide along lines of hierarchy and social power. Historically, this separation predominantly occurs between "white feminists" and feminists of color, especially "womanists," a term coined by Alicia Walker to define the focus on race and class-based oppression. Feminism's inextricable association with white women and the causes they choose to champion, often failing to consider the intersections of gender with race, rendered this separation inevitable.

The featured black feminists highlighted their own struggles with this exclusivity of white feminism, emphasizing a future looking toward increased intersectionality. During the second wave,

the primary concerns of feminists of color were the lives of mothers on welfare in poverty and the forced sterilization of women of color — predominantly Black, Puerto Rican and Native American women. While it was hard for feminists to fight for the right to safe and legal abortions, women of color brought up the additional layer of forced sterilization and increased risk for themselves when compared to white women. When women of color expressed the concerns particular to their own communities, they were silenced because white women claimed it detracted from the pro-choice movement.

Funmilola Fagbamila, a black professor and playwright, expressed

her frustration with both the civil rights and feminist movements: "Where do black women exist in this conversation? Within black spaces, you can't talk about your gender; and within women spaces, you can't talk about your race. But you are both, equally, every day when you wake up. What do you do?" While a concrete answer is not explicitly provided, *Feminists* implies a responsibility in all feminists to listen to all women when discussing women's issues. Demetrakas insists on holding all feminists accountable for the issues of women like and unlike them in order to work toward a future considerate of all women's rights.

The film seeks to provoke a new generation of women to answer the same question: "How are we moving forward, keeping our autonomy, but realizing also that we better find our way to each other. We need each other because we are all on this planet, and we are all in trouble right now."

### The Callisto Quartet at Its Finest

**David Dunham |**  
From the first note to the final measure, the Howard Performing Arts Center (HPAC) was silent, awestruck. The Callisto Quartet had, in essence, taken the entire audience hostage. During their performance on Oct. 21 at the HPAC, this young quartet captivated anyone within earshot with artful melodies woven together as if by a music machine. The performers were unrelenting in their emotion-filled delivery of two pieces: String Quartet No. 14, in G, K.387 by Mozart and String Quartet

No. 14 in D minor, D. 810, "Death and the Maiden" by Schubert.

These four student artists from the Cleveland Institute of Music displayed a talent worthy of praise. Their musicianship was fantastic, and was matched only by their enthusiasm. Throughout the entirety of the performance, all four performers maintained both composure and intense emotions. As the songs played on, one could not only hear the music, but see it in the face and bodies of the artists. As eyebrows went up and down

and bodies swayed, the music felt all the more important.

This idea of a show with only the sounds of the music was further showcased when, at the end of the hour-long performance (with only a five-minute intermission), the performers just stood up and accepted the applause. There were no words spoken by any of them. Perhaps this was because they considered themselves ill-equipped to speak, but to the audience, it gave a different impression. It is rare when we can go one en-

tire hour with no words, and yet everyone in the performance hall did so. And somehow, in the removal of words, the musicians invited us to feel true emotions. Rather than letting their introductions or concluding remarks get in the way of their musicianship, they let the music speak for them, and it only elevated the music even higher.

Whether or not this young quartet will continue to perform after they complete their education is uncertain, but one thing is for certain; they all have incredible talent. In one

short hour, they managed to captivate an audience with what seemed like a song without end. The amount of stage presence that each of them had, while being able to share that presence with their peers speaks volumes of their future musical careers with this current quartet and beyond.

## The Last Word



Alexi Decker  
Editor-in-Chief

## Harry Potter By Its Cover

The minute the weather starts getting cooler and October comes around, I start feeling the need to reread Harry Potter.

I know, I know—gasp! Harry Potter? This is an Adventist university! The mention of that name is an invitation for Satan and his servants to invade this campus! How dare I even bring it up!

Look, I'm not trying to downplay the very real forces of darkness at work in this world, or the ability of media to impact our lives. I'm an English major—my whole degree is based on the belief that literature matters, that it can fundamentally change us. And, more than that, I'm a missionary kid who was absolutely-not-allowed-under-any-circumstances to read Harry Potter or watch the movies. When Harry Potter and the Deathly Hallows Part 2 came out in 2011, I saw Captain America: The First Avenger instead. So I didn't grow up with the kind of Harry Potter nostalgia that many of my generation have.

Moreover, Harry Potter was not something I was particularly interested in throughout elementary school and even high school. The movies looked kind of scary, to be honest, and as a freakishly sensitive child (Night at the Museum's comedic dinosaur skeleton made me cry so hard my parents had to turn off the movie) I never felt the need to read them or watch them. Coupled with

the fact that many of my friends came from similar backgrounds (my parents at least let us watch old-school Star Trek reruns as a kid, which is more than I can say for some of them), Harry Potter was never even on my radar.

And then I hit college, and suddenly people didn't care at all about the things I was reading. In fact, the more well-read I was, the better. Sometimes my professors would reference Harry and his friends in class, as part of bigger discussions about ethics and epics, and I'd feel just a little bit left out. So I remembered all the reasons I hadn't read Harry Potter (it's scary, there are witches and wizards, everyone says it's evil, the covers have weird art?) and decided that these weren't good enough for a variety of reasons: 1) I was nineteen, not nine, and chances of me getting scared of a kids' book were slim; 2) I'd read things with witches and wizards before (hello, Macbeth! Hello, A Wrinkle in Time! Hello, Percy Jackson and the Olympians!); 3) people also said that Taylor Swift was evil, and that clearly wasn't stopping me from listening to her music; and 4) well, you know what they say about judging books by their covers.

I realized eventually that the only reason I hadn't read Harry Potter was because the Adventist community had fixated on it as the source of all evil to young chil-

dren. Parents and educators worried that it would make their kids want to be witches and wizards, that even if the books weren't strictly bad per se, they could start undiscerning children down a dark path. But as someone who was secure in her faith and her beliefs and also pretty good at telling fantasy apart from reality, I decided that I would read at least the first book and form my own opinions.

So I did. And let me tell you, nothing about that book or any of its sequels made me want to buy a black cat, hop on a broomstick and fly out a church window while cackling maniacally. Harry Potter is a kid's fantasy book series. It is not a primer on how to join the occult. It is merely a well-written adventure story with characters you will weep for and plot twists you will never see coming. Sure, there are cats and broomsticks and magic wands, but like any good work of literature, Harry Potter isn't about that at all.

I devoured the rest of the books in the course of a week (I don't recommend that. I averaged four hours of sleep a night and precisely zero hours of homework) and walked away from book seven weeping. A few months later, I called a friend who had also recently read them. "I was just left with the understanding that love is the strongest power in the universe," she said. "And that felt very Christian to me."

She was right. Harry Potter's world-building is fantastic. Its characters are funny and scary and wise and bitter and fully-realized. Most importantly, however, its themes are timeless and deeply moving. Love, sacrifice, hope, free will, destiny. If I hadn't read the books for myself, I never would have found out how brilliant they truly are.

Despite my issues with Johnny Depp's casting in spinoff series Fantastic Beasts and Where to Find Them, J.K. Rowling's culturally offensive recent Wizarding World writings and the original series's own racist stereotypes (Cho Chang, anyone?), I would rather take offense with Harry Potter and the Wizarding World for those reasons, reasons I have personally researched, instead of someone else's secondhand opinions.

I'm not saying that everyone should go out and read Harry Potter, although they are, in my opinion, very well-written, beautifully structured books. I'm saying, instead, that sometimes we take cultural opinions as gospel, without ever examining the issue for ourselves. You don't have to like Harry Potter. You don't have to like fantasy or fiction or even books in general. But make sure that the reasons you dislike things are your own, and not just the murmurs of culture at large.

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