

2016

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# The Crescent

THE VOICE OF THE STUDENTS



## Game Time

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# Clown SCARE on Campus

By Kelsey Herschberger

On Oct. 5 around 8:45 p.m., an unidentified individual dressed as a clown was reported near the George Fox University (GFU) campus by the cross-section of Villa Road and Highway 99-West. The individual was described as a six-foot-tall, white male in colorful clown clothes and a blue wig.

After being notified of the clown by a co-worker at Taste of 808, Leila Seamster, a junior business major, witnessed the individual sprint away from The Human Bean, towards Walgreens. Seamster reported that she was threatened by the individual and notified GFU Security Services. The perpetrator left campus as she called for help.

Seamster was first made aware of the nation-wide clown sightings from the news, and this was one of the reasons she made the report. Seamster said, "I'm not a huge fan of clowns, and seeing that in the dark was an eye-opener."

Senior Security Officer Jon Hall took Seamster's call and responded to other concerns in the area shortly thereafter, while attempting to find someone matching Seamster's description. However, since the initial report, Security Services has not made contact with any individuals fitting the description on the GFU campus.

Ed Gierok, director of Security Services said, "If it's an off-campus issue, we have no jurisdiction or authority to deal with it, but we want to

stress the importance of personal safety and the right kind of precautions."

Gierok also stressed the importance of understanding the possible consequences of actions that may be perceived as intimidating or threatening, even if the action itself is somewhat innocent. "Just as someone who dresses up as a clown isn't an illegal action," Gierok said, "someone dressing up as a clown and jumping out of a bush and causes a certain sense of fear for your life- that is now bordering on what we call 'menacing' which is a crime. It's a misdemeanor, but a crime nonetheless."

In order to move forward on such a report, the offended party needs to confirm the existence of the offender, an

account of the act that would cause reasonable people to fear for their safety, and three to four eye-witnesses to add credibility to the account.

Personal security on campus is a community effort, according to Hall. "It's really being cognizant of your surroundings and what can you do personally to make yourself more safe and more accessible to emergency services should they be required."



# Student Success Director Leaves GFU

By Rory Phillips

Photo by Shelby Bauer

Deb Mumm-Hill, the director of Student Success at George Fox University (GFU), officially resigned on Aug. 31 to accept a position as the vice president of Learning Experiences at the Oregon Museum of Science and Industry (OMSI) in Portland, Ore.

Her resignation was not announced to the student body. The faculty at the IDEA Center sought to use discretion about Mumm-Hill's change in employment because they felt

it was not important information to disclose.

The IDEA Center was developed by Vice President of Student Life Brad Lau and Dean of Student Services Bill Buhrow with the goal of bridging the gap between students' academics and career development to foster a sense of security and help students create a plan they can be confident in after graduation.

Mumm-Hill was hired to fill the director position they cre-

ated and to maintain the energy and enthusiasm they hoped to foster in the IDEA Center.

"Deb was, indeed, a great catalyst in moving the IDEA Center from conception to reality," Lau said.

Mumm-Hill's position, for the time being, has not been filled. The IDEA Center staff is in progress of creating the job description, which will be posted by the end of October.

Elise Gibson, the IDEA Career Coach, wants to find "somebody who really values the strengths of individuals," she said. The IDEA Center is looking for people with great communication skills. The candidate who takes the position will be involved with many departments of GFU, and will need to be an approachable person with charisma.

The Crescent

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## The Voice of the Students

The Crescent is George Fox University's student newspaper, a publication that has been part of the university and the Associated Student Community since 1891. The opinions and ideas presented in this paper do not necessarily reflect those of George Fox University.

## Distribution

Issues can be found in the Student Union Building and are available upon request.

## Letters to the editor

Letters are welcomed and will be printed on a first-received basis. They must include the author's signature, academic major, class standing or job title, department name and phone number. Letters are subject to editing for space and clarity.

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COVER PHOTO: GABRIEL CLARK



# Tattoos

## Christian Icons and Personal Reminders

A skeleton key. A grapevine. The Pantocrator. These images are not the opening clues of a Hardy Boys novel; they are images stained in ink on Dr. Anderson Campbell's body. They are symbols of his story and God's. They are, according to Campbell, "Windows into heaven."

Tattoo culture is on the rise in Christian circles. For many Christians, tattoos carry deep meaning specific to the tattooed.

"They mark important turns in my life and important things God has done," said Campbell, associate professor of Christian studies.

On his upper right arm is a

"It's a reminder that God takes broken things and makes them useful, as long as you remain in Christ," he said.

Two students in Campbell's Shared Praxis course, Tyler Chin and Jamie Barrett, also have their share of tattoos, but for slightly different reasons.

"They are statements and reminders about myself," said Chin. "My tattoos become a part of who I am."

Chin has three tattoos: the Greek letter Delta, the Greek word aporia, and an excerpt of a letter from his favorite band, Godspeed You! Black Emperor. To anyone else, these images are a random combination of symbols, especially if you can't read Greek.

Barrett's tattoos tell of her identity and her story; they represent resiliency, stability, and family. The idea for her main tattoo—a red clover framed by leaves—was inspired by her grandfather's words: "Bloom where you are planted."

"People usually get tattoos in remembrance, but never while they're living," said Barrett.

In this case, Barrett's tattoo is for both. She chose the red clover because it is present in her earliest memory with her father, who passed away when she was in middle school. Through the tattoo, her father is remembered and her grandfather is admired.

"When I showed my grand-

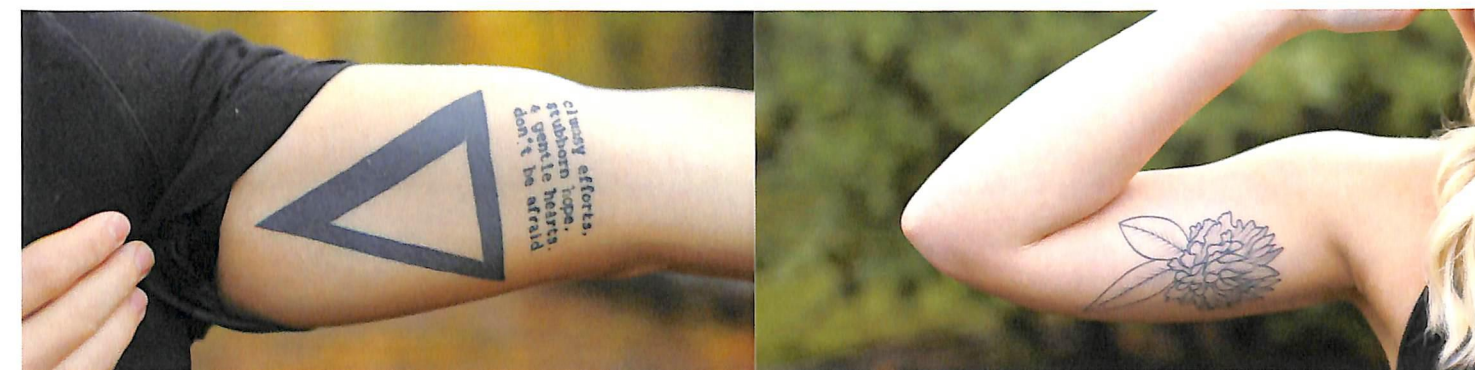
"It is an icon," Campbell said. "A window into heaven."

The diversity of tattoos in Christian circles demonstrates the diversity of approaches when it comes to tattoo art.

"I don't think I'd get a tattoo of a cross because that's not my image to bear," said Barrett. "I don't think God is summed up in a cross."

"Permanence does not bother me. But tattoos are addicting and expensive, and that's why you have to be responsible," said Chin.

"I believe there's no strong biblical prohibition on getting tattooed," said Campbell. "I wouldn't want to get an image that is so overused that it has



colored tattoo of a grapevine, threaded by a skeleton key. The grapevine — an image from Jesus' words in John 15: "I am the vine, remain in me" — pierced by an image from Ezekiel 37, the Valley of Dry Bones.

Though the tattoo may look menacing, it has spiritual significance for Campbell.

To Tyler Chin, they are mirrors, reminders, and teachers.

"Sometimes I get a nudge from God to look at what I'm learning through the lens of my tattoos," he said.

For him, the delta represents change; the word aporia, balance and grace; and the excerpt, hope.

father it, the look in his eye made it all worth it," Barrett said.

But Campbell's Pantocrator is easily one of the most impressive on campus, inked vibrantly on his right forearm. In some Church traditions, the Pantocrator is one of holiest images of Christ.

lost its meaning."

Campbell did have advice for those Christians struggling with the idea of tattooing. "Sit with the 'should I' question and identify the source, and do not move on until you reach a place of peace," he said.

By Joshua Cayetano

Photos by Katie Culbertson



# Not Your Average Gym

*The Crossfit Community*

By Hannah Dugan  
Photo by Shelby Bauer

Crossfit Newberg is not your average gym. Located in a warehouse space, the facility contains few machines—there are no ellipticals, treadmills, or elaborate weight systems here. A series of high bars run the length of one wall, while dumbbells, weights, and wooden crates line the other walls of the space. Thumping music plays as the athletes work out.

These athletes train constantly; they are the “one percent,” if you will, said Doug Hildreth, owner and head coach. Not all members are this extreme, however; the majority of the members attend a few of the classes Hildreth and the other instructors hold weekly.

Doug Hildreth and his wife Abby opened Crossfit Newberg in 2012, wanting to bring the Crossfit Community to Doug’s hometown of Newberg after experiencing the unique Crossfit culture. Crossfit is not a traditional method of exercising, but rather a unique intersection of exercise and community.

“We show people more effective ways to exercise than what the usual gym advertises,” said Hildreth. “You don’t see a lot of machines in here because our bodies are the ‘machines’; they’re designed to be used as we need them.

“In a gym it’s about getting on the machine and letting it balance and stabilize everything for you, but in the real world things aren’t as safe or predictable,” he said.

This philosophy is lived out through Crossfit’s training methods. “We spend a lot of time teaching gymnastics, doing ring exercises,” Hildreth said. In addition, Crossfit training comes entirely through classes, which are attended by athletes of all skill level, age, and gender, with the idea that the degree of exercise needed differs from individual to individual.

“We don’t just cultivate relationships with clients, we develop a community of people that work together and support each other, because we give more of ourselves

in the presence of others,” Hildreth said.

“That’s what’s really cool about a place like this: it transcends age and gender and it breaks all the rules of traditional fitness centers,” Hildreth said. “People are forced outside their comfort zones and are learning how to do things they never thought they could do and that’s empowering for people.”

For Hildreth, the heart of his job is “to see the joy and excitement in someone’s eyes when they are able to do something they’ve never done before, because they worked hard for it.”

“Allowing people to recognize their own potential is a really special thing,” he says.

Crossfit Newberg provides services for about four to five students from George Fox University every year. While the least expensive membership costs \$85 per month, they do offer a 10 percent discount for students, and Hildreth points

out that for a Crossfit gym, it is relatively inexpensive.

Hildreth recommends starting with their beginner one-on-one class, which runs for three weeks with three classes a week. The cost is \$70 before the student discount.

Ultimately, Hildreth said, “it’s about is making people better. I guarantee if you come in here and try your hardest, you’re going to get better.”

## Emily Hiscox

By Heather Herney

Photo by Katie Culbertson

Emily Hiscox’s first visit to George Fox University (GFU) was when she was 11, because her older brother attended GFU. Originally Hiscox did not want to follow in her brother’s footsteps because she felt like she had to live up to her brother’s experiences at GFU, which was something she didn’t want to do.

However, she changed her mind when touring with her parents a few years later when she was in high school. Hiscox saw a group of women praying together while walking around campus that day.

“It was a deciding moment for me,” she said. “That is when I knew this was the place for

me. I went to some other bigger schools to go on tour, but I did not get the same feeling of peace and confidence. So I decided to come here instead.”

At age 3, Hiscox had six different careers picked out. She wanted to be a nurse, but then realized she couldn’t handle the sight of blood. At one point, Hiscox dreamed of being a travel writer but realized she did not like writing; she did, however, find a passion for travel.

She also thought about being an elementary school teacher or a special education teacher. But in high school, she had two math teachers who were Christian, and that changed her mind.

“At one point, I realized they were the biggest impact on me not because of what they were teaching but because they were Christians so their attitude about teaching was different than those who were not,” said Hiscox. “It turns out that I was pretty decent at math so I just kept going in math. I choose math as a means to be able to teach high school, to be connected to students, and to be able to be a light in public school.”

Hiscox is currently a sophomore math major, and is working towards graduating next year. This does require a more rigorous class schedule, but she still finds ways to give back to others, both as a math tutor and a Bruin cheerleader.

She recognized her desire to be a cheerleader when she was in kindergarten. While attending Eagle Creek Elementary School, she went to a cheer camp with the cheerleaders from Estacada High School.

“I fell in love with being in front of a crowd and helping pump up the team,” she said. Soon after, her family moved to Japan, where she joined a cheer squad at the base recreation center as a first grader. There was a long break between the camp and her next jaunt as a spirit leader.

“In high school, when I was a junior, I had the opportunity to start my high school’s cheerleading squad after twenty-five years of nonexistence. I was able to be the captain that year and my senior year,” said Hiscox.

Initially, when she tried out for the GFU squad last year, she did not make it, but by the time basketball season came around, the coach emailed her and asked her to take a spot.

“I retried out this year for our new coach. I made the team for the football season,” she said. Hiscox is having a blast, and she especially cherishes the prayers before every game. She loves the athletic part of cheerleading, and she also finds enjoyment in contributing to her team and helping the crowds get excited about the games.

On Oct. 15, she did pushups in front of the crowd to help GFU’s Super Fan get his pushups done at the football game.

“I never thought I would do that in front of 2000 people,” said Hiscox.



# Two Seconds

By Kathryn McClyntock

Photo by Gabriel Clark

On Oct. 9, the woman's soccer team won their game against Willamette, 1-0 in double overtime. Kayla Caldeira scored the final goal with two seconds left on the clock.

The teams had been tied up to this point, 0-0, and the first score was also the last. It's not uncommon for the team to go into double overtime, but this game wasn't like any other.

"I think it was a really fun game. Some games aren't always that exciting, they're kind of stressful or frustrating, but

that one was a lot of fun to play. Everyone worked well together," said Maddie Huesers,

Caldeira, a freshman, saw her last minute goal as more of a miracle than anything else.

"I actually didn't know if I was going to score. I saw the ball and that it was free, so I kicked it in the direction of the goal, even though I wasn't sure if the goalie was there or not, and she wasn't so it went in. I didn't even see it hit the net, I just saw it pass the pole," she said.

The team kept fighting all the way through the final seconds. Caldeira says she didn't even remember hearing the ten second countdown.

With ten minutes left, some felt the game was going in the direction of many others—a tie after double overtime. Savannah Sexton, a freshman on the team, said, "Right before we scored, Willamette almost scored on us. Morgan made an incredible save. It was a triple save, and it was extremely stressful."

To her, the game was never decided at any one point before those final seconds, she said. Keeping a 'green-light' mentality, a common saying from their coach, was important in maintaining focus until the very end.

"You have to believe you're going to win, you have to want to win, and give your all through every play," she said.

"Everything felt like it was coming together," said Huesers. "When it was second overtime and the ball was up there with seconds left, I was like, 'we need to win'. I knew we were going to win."

And win they did, breaking a game-long tie with one kick, and two seconds left on the clock. The whole team dog-piled on their last minute hero, Caldeira.

"We all ran and jumped on each other and it felt like we were family," said Huesers.

# Locker Room Talk

By Heather Harney

I've never been a fan of locker rooms. They are steamy, claustrophobic, and moldy.

As a woman, I cannot recall ever chatting with other women in locker rooms (or anywhere) about rolling up on a man to kiss him and grope him. However, a journalist from Liberty University, Joel Schmieg, shared that he has heard men in the locker room talk about sexual encounters with wives or girlfriends and the conversation can be vulgar.

A presidential candidate, namely Donald Trump, spoke about sexual assault on an audio tape. There are leaders of the church, mostly white men, such as Pat Robertson and Jerry Falwell Jr., who brush off Donald Trump's words as just being "macho."

"That is a text book definition of sexual assault," was my immediate reaction," said Shannon Scott, assistant professor of Communication, when he first heard the audio tape. "It is actually men and boys who have to be the voice on this. I have been in locker rooms. I have never in my life heard

someone brag about doing something like that. One guy said something close to that one time and we jumped on him for it."

The Washington Post and Christianity Today both posted articles questioning the lack of evangelical response against Trump's comments.

"It is important to note that evangelical Christians have not responded as one unit to anything in this election," said Steve Sherwood, assistant professor of Religion at George Fox University (GFU). "People who are standing with Trump are older white men, both in the church and without. I can't believe that are any of those men that truly think what he has said is no big deal. They know he is confessing to actions, actions he has talked about."

The evangelical men who have said they are disappointed by Trump's comments still back him because he says he will protect unborn children, appoint conservative supreme court justices, and defend religious freedom. They ignore the fact that no one has the

right to another person's body without their consent.

By brushing Trump's actions and words off as something "boys do in the locker room," people perpetuate sexual assault against both women and men.

"To me, it really undermines all of Christianity's credibility when . . . [people say] 'these are just things he is talking about, he did not really say or do those things. Plus, he repented and kind of said he is sorry.' That feels pretty disingenuous," said Sherwood.

This sort of hypocrisy is one of the many reasons people are leaving the church. When members of the church body brush off lewd and sexually violent conversation as just "men being men," we deny the humanity and dignity of women. Rudy Giuliani said once at a rally that he had things to say about Hillary Clinton but he would save that for the locker room. This is unacceptable and the church needs to stand up and say "no more."

Ephesians 4:29 says "Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear." I admit every word that comes out my mouth is not 100% edifying. I own what I say and apologize when I say something wrong or hurtful. Our words matter.

I'm not privileged like Trump is. If I were to walk up to a man, grab him, and run my hands all over him, I would be charged with sexual assault. Trump talked openly about grabbing women and kissing

them without their consent because when a man is rich he can get away with it. Perhaps Trump was right when he said he could shoot someone and no one would care.

Worse still, young children are watching and listening to Trump, and are witnessing adults brush off language of sexual assault. They are watching us and following suit. Children see how wealthy white men get away with horrible things. Our actions matter.

In the 2005 audio tape, Trump describes sexual assault that he committed—there is no way to sugarcoat the fact. Having money and being a white male does not entitle him to have dominion over others. A man does not have authority over a woman's mind, soul, body, or choice, nor do women have authority over men.

If those of Christian faith continue to disregard the mammoth issue of sexual assault—in both actions and language—we create a culture where only a privileged few can call their bodies their own.



# POWER-

# ER

## Imbalance

By Courtney Bither

Secretary Hillary Clinton is qualified to be President of the United States. I'm not convinced this is a good thing.

First, let it be noted that Secretary Clinton and Donald Trump are not comparable in terms of acceptable behavior and qualification. Trump has assaulted women, ridiculed people with disabilities, called the election rigged, argued that global warming is fake, and demanded for the construction of a literal wall on the U.S.-Mexico border.

My hesitancy about Secretary Clinton's expertise actually has very little to do with Secretary Clinton herself — and let it never be said that I suggested a woman could be too qualified for her job.

My hesitancy is with the system of presidency. Any candidate (read that again — any

candidate) running for president works within the system in which we function. And the system we function in currently depends on the exploitation of marginalized peoples, like the poor, people of color, women, and people with disabilities.

In order for politicians to gain power in this system, they must make moral concessions. We can evaluate all major politicians — and likely all leaders — on this front. President Obama has brought about wonderful change during his presidency — he legalized marriage equality, strengthened the Violence Against Women Act, expanded the Hate Crimes Prevention Act, and cut unemployment in half between 2010 and 2016.

President Obama also embraced and engaged in drone warfare leading to the deaths of hundreds of civil-

ians in Afghanistan, Somalia, and Yemen.

Concession.

A vote for Secretary Clinton is not without compromise either. Secretary Clinton is definitely not without fault when it comes to race. She also represents Wall Street and militarism.

Concession.

A vote for Donald Trump has its own flaws. Donald Trump represents misogyny and white supremacy.

Destruction.

In order to be President of the United States, individuals must accept moral tradeoffs. These tradeoffs are made, most often, at the expense of the poor and marginalized. On some level, candidates for the presidency accept this exploitation as necessary — even

if it is a temporary acceptance with full intention for change.

This does not sit well with me.

It's nauseating that candidates must pick certain people to care for while exploiting others.

This is not just about voting or not voting — we do this with everyday decisions. Where were you clothes made? What did you eat for lunch?

I know that I respect Secretary Clinton as an accomplished, articulate, qualified candidate for president. I know that I fear Donald Trump because he is sexist, racist, and classist.

And I know that I am conflicted about the presidency in general. It's nauseating that candidates pick certain people to care for while exploiting others.

## A Play with Spirit

By Hannah Dugan

Photos by Adrienne Speer

"Blithe Spirit," the George Fox University (GFU) Theatre Department's Fall comedy, opens Oct. 20 and runs until Oct. 30. The play is under the direction of visiting professor Jacob Coleman from Pacific University, and offers welcome comedic relief.

"Blithe Spirit" centers around a Gentleman and his second wife in 1940's England who invites a psychic to do a séance, whereupon she accidentally summons the ghost of his first wife. The tensions and hilarity that ensue set up the perfect storm for a dramatic situation.

"It starts out very proper, and the further along things go the more things fall apart. That's part of the hilarity of it," said senior Joe Thurston, who plays the main character Charles.

Despite the lightheartedness of the play, Coleman is interested in the play's meaning on a level not quite so blithe.

"It's about love," he said. Two kinds of love, in fact. "You have two intellectual equals whose lifestyles fit together but they don't have a terribly passionate love. His relationship with his first wife was more passionate, but also more troublesome."

While the far-fetched premise of ghosts, psychics, and mag-



ic might appear to contain no relevance to audience members, Coleman believes the play offers a look at love in the context of marriage that gives voice to the concerns of 1940's England; concerns which are still relevant today.

"The ghost part is a metaphor for trying to balance these two kinds of love and the impossibility of trying to have a stable, comfortable marriage of equals and a deep love," Coleman said. "How do we maintain this ideal of passion and attraction in this institution of marriage that also calls for longevity and balance between the partners?"

Coleman himself was mostly a stranger to GFU before working on the play, but was impressed by the depth of the cast and crew.

"The program here is very strong," he said. "I've worked at colleges all over the area and the level of professionalism in this department is quite stunning. Even at auditions, it was difficult for me because there was so much talent. They have

surprised and delighted me every day."

"Blithe Spirit" was selected by the Theater Department in conjunction with Coleman against the historical tradition of heavier plays by the school.

"George Fox has developed a reputation for very heavy, serious plays. This breaks with that. It can just be a fun night of hilarity. I would be shocked if someone made it through the show without busting a gut," said Thurston.

"Blithe Spirit" was chosen partly in awareness of the school's reputation and partly to offset the greater heaviness in the world currently.

"It's hard to ignore the sense of darkness and strife in the political atmosphere," Coleman said. "We thought the way theatre might serve this community at this time would be to be a place where we can all come together and laugh at something we have in common, which is the joys and pains of love. No matter what else is happening in the world, that remains a constant."



Coleman's primary goal for the show is simple: "I'd like for people to laugh." Although, he said, "I'm curious about the way people make deeper meaning out of it."



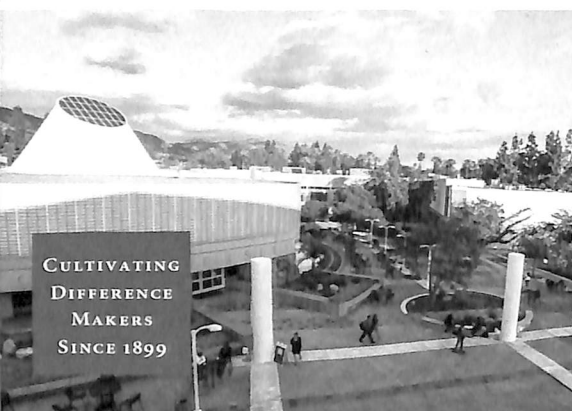


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