

Opinion

The Girl Who Cried Thorns By Anonymous

The September 10 sun rose to illuminate a new publication on Meredith's campus: *The Briar Patch*. Some students found a cryptic email in their email.meredith.edu inboxes, some discovered a new Twitter follower (from an account which made illegal use of the copyrighted Meredith Lux, I might add), and some spotted hard copies of the blog, printed on unusually sturdy paper, strewn around campus *Mean Girls'* burn book-style.

The principled tag-line "Behind the oak leaves lies the thorny side of campus life" precedes every blog post, and the writer(s) include a short description at the end of each as well:

"*The Briar Patch* is a new independent publication rooted in Meredith's tradition of women using their voices to better their communities. *The Briar Patch* seeks to challenge the existing norms that hinder social progress on campus."

These noble book-ends to their content introduce and conclude each bout of free expression by reminding their audience that they are the good guy(s). They write with swift keys of justice. They shine a light onto the thorns. But they fail to shine a light on themselves.

This strikes many as the largest scandal Joyner has ever seen, and emerges in the wake of the recent *New York Times* anonymous op-ed. Whether inspired by, fueled by, or published in ignorance of the op-ed "I Am Part of the Resistance Inside the Trump Administration," they must acknowledge the diminished credibility of their cleverly-tailored words. Just as the *NYT* op-ed's secret source leaves America to question the reality of its heavy and serious assertions, *The Briar Patch's* anonymity allows its writer(s) to write not only without a fact-check, but also without context, without the ability to be followed up on, and without the normal healthy

circumspection a journalist humbly keeps.

This should not discount the many valuable uses of anonymity in journalism. When safety or security are matters of concern, anonymity is an important tool in investigative journalism, key to avoiding self-censorship and ensuring the emergence of the truth. However, when paired with (albeit well-written) satirical banter, it can take necessary sensitivity away from what just may be legitimate issues.

It seems to me that *The Briar Patch* has unclear and conflicting goals as a publication in its infancy. Their most obvious goal is to entertain, which, judging by the many conversations they've started, is something at which they've succeeded. Their medium is clever, on the brink of witty, and frustratingly void of grammatical error—almost. But inescapable when reading their work is their second goal: to complain. Which relates to their third goal, about which we can only speculate: to correct? They have people talking, and their initiative

towards societal self-awareness is admirable. But their biting words do little to bring people on campus who care and want to help (I promise, there are some) towards any possible ability of doing so.

And shaming an entire gender via pusillanimous tripe never stopped any genuinely corrupt old males from doing what they're allegedly doing.

Plus, isn't it annoying when someone publishes something provocative and contentious under a byline that reads "anonymous"?

Their most recent post, a satirical rewrite of the Meredith *Alma Mater*, was inspired by Rupri Kaur, who is "often criticized for the overly simplistic, arbitrary, and infantile approach she takes in her work." In my honest opinion, they hit that nail right on the head with this third post. However trivial it is, though, it clearly required ample time to write and will require my ample time to dissect—something few students serious about their studies have to spare.

This editorial was written by *Herald* Associate Editor Mimi Mays.

Homophobia in the Realm of the Angels By Sarah Kiser, Editor-in-Chief

I don't have to do much research to assertively say that homophobia exists in Meredith's campus ministries. As a previously very active member of Summit Church and Cru, two of the largest ministries on our campus, I have seen and felt homophobia permeating the Bible studies and sermons, even the masses at Bojangles on Thursday night.

It's a quiet taboo. Like a mania. The same tempo of shag night when everyone's trying to find his/her next life partner on the crowded dance floor, stepping to canned music once the old people have left for the night.

It's the quiet that says, "We love God, and people like us."

This mania, this silent detesting of people we, as Christians, don't really understand, speaks powerfully. It says "Gay people, you're not welcome. God isn't for you; He's

for us."

I understand that a campus ministry is a branch out of the church, and nobody could reasonably expect to thoroughly tackle homophobia in the church in one editorial. I also understand that it's not reasonable to blame campus ministries for establishing homophobia that persists on our grounds. They did not create it; instead, simply, they inherited it and brought it with them not necessarily with malicious intent. So, I'll try not to overstate myself by saying that this is an easily surmountable problem for our campus.

This is an ideology that keeps a specific and large group of people away from the Gospel. Homophobic actions against LGBTQ people distort the Gospel, using it as a weapon when it's supposed to be welcoming to all, "Jews or Greek, slave or free," residing amongst "all

nations" (1 Cor. 12: 13) (Matt. 28: 20).

This problem is easily surmountable, in that the division between LGBTQ people and Christians can be taken down gradually if only we stop shunning them from our small groups or avoiding any LGBTQ organizations. The Holy Trinity Lutheran Church's campus ministry has already made steps towards bridging the divide. Its website, under the "What we believe" tab, reads that the Evangelical Lutheran Church in America holds "that all people are children of God, loved by God, and all are one in Jesus Christ. This love and acceptance is extended to all races, ages, abilities, sexual orientations, and gender identities."

That's not too wacky, is it? The ELCA is saying to the world, "Jesus loves you," except the "you" truly means everyone.

InterVarsity Christian Fellowship student leader Indyah Bryant described IV as "a multi-

ethnic community" including members identifying as LGBTQ. Bryant said "one of our core values is that everyone is created in God's image and therefore is of great value to God. Our mission statement is to reach every corner of the campus with this good news – to show everyone that they do matter to God and deserve His love." To this end she said, "I feel it is our duty to love everyone and show them that God loves them as well, no matter who they are or where they are in their spiritual journey."

Spectrum, Meredith's LGBTQ organization, declined to comment.

Believing and acting on love that extends to all doesn't hurt or cost anything. And genuinely loving people like God loves us won't result in 'warping' core beliefs to suit the liberal masses. It might, however, cause you to have to put out more chairs at small group though, because everyone wants to find love, joy, peace, and kindness.

California Dreamin' By Olivia Slack, Staff Writer

2045 may seem to be far in the future, but for California lawmakers, the deadline is most certainly looming. On September 10, the state's governor, Jerry Brown, signed a bill that calls for California's electricity to be produced by completely zero-emissions sources by the year 2045. That means that the state will have to rely entirely on renewable energy resources such as solar or wind power as well as alternative resources like nuclear power to generate its electricity, rather than using coal or other carbon-emitting resources.

The reality is that the majority of energy sources humans use today do emit a large amount of carbon, and California will need to turn to renewable and alternative energy sources in order to meet their goal. NPR reported that on one sunny day this summer, nearly 50% of California's energy was already being produced by solar power. Of course, these percentages vary from day to day as conditions change, but scientists continue to research new ways that renewable energy can become a more viable option for mass power generation.

Senate Bill 100, which Governor Brown signed into law on Sept. 10, requires that 50% of the state's energy be powered by renewable resources by 2025 and 60% by 2030 before reaching their total 100% renewable goal by 2045.

California is the fifth largest economy in the world, and because of this, the policies they enact hugely influence not only the United States, but the world. Recently, the state has made a name for itself by committing to fight climate change even when the current presidential administration has taken a far more relaxed and

unconcerned position on the issue. If California is able to accomplish their goal of going carbon emissions-free by 2045, it will be a large step forward in combating climate change, both in terms of political influence and environmental impacts. By committing to an environmentally conscious stance on the issue of carbon emissions, California is taking the step towards preserving our planet for future generations. Even if you don't live in California or on the west coast at all, this bill does affect you as a citizen of planet earth, because the actions of even a few affect the lives of us all.

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