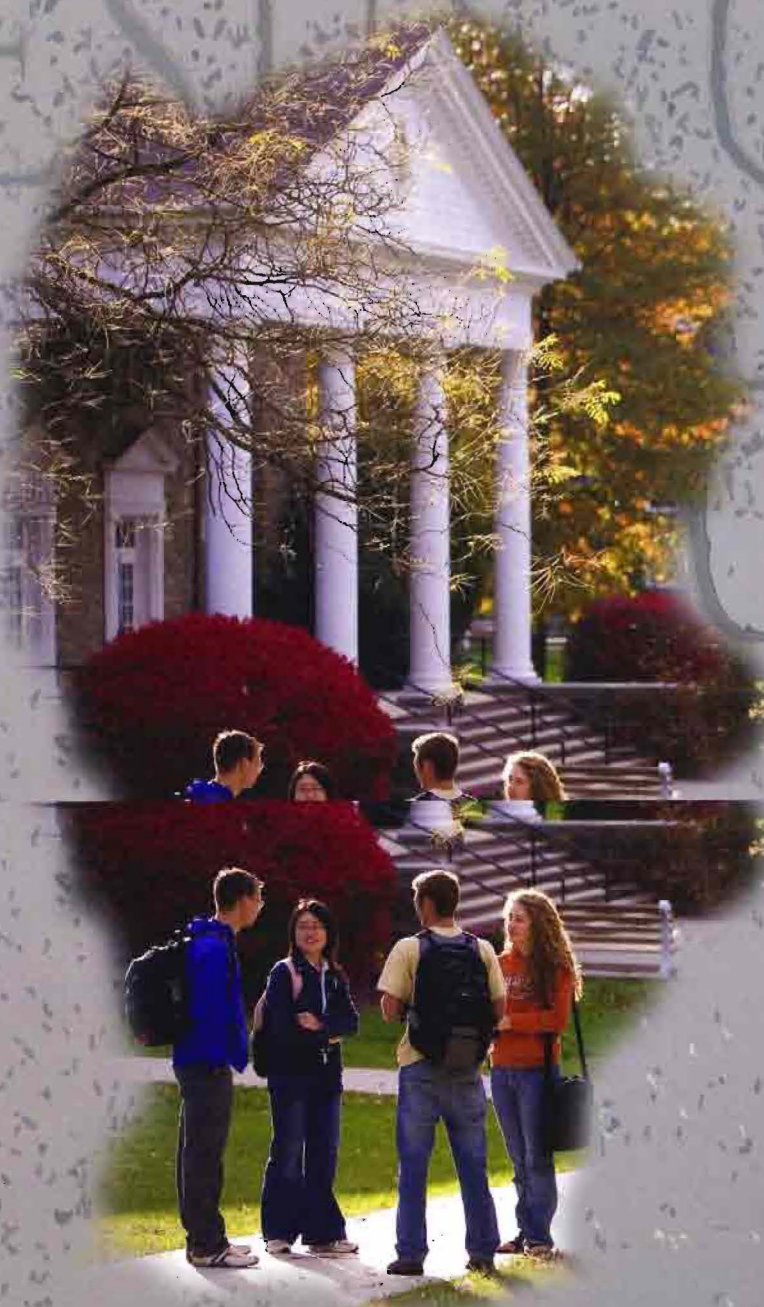


HOUGHTON

Milieu



“T

*“In him the
whole building
is joined
together...”*

EPH. 2:21

Being a Christian College of Liberal Arts Makes the Difference

by Darlene Bressler



Darlene Bressler is interim academic dean and professor of education.

"Houghton is a living, dynamic, intentional place of Christian faith-keeping in all aspects of life."

ONE OF THE DEFINING CHARACTERISTICS that advocates of a liberal arts education often highlight is its focus on the development of the whole person, a focus that encompasses all of the intellectual, moral and social aspects of human life. Like most liberal arts institutions, Houghton College also aims to nurture the whole person, but with a critical difference: Our goal is the education of Christians, individuals who are committed to being disciples of Jesus Christ and who have embarked on a lifelong journey of learning to love the Lord their God with all of their hearts, souls, minds and strength (Mark 12:30).

Central to our mission of providing a liberal arts education that is Christian lies the biblical idea of transformation, a word whose original meaning in New Testament Greek was to change shape. Although education that makes no claim to being Christian can indeed shape, change and transform students, the ultimate transformation toward which we work at Houghton is that of enabling students to become more like Christ in their understanding of the world, in their perceptions of themselves, in their relationships with others and in their actions. This process of transformation—where all things are made new (Revelation 21:5)—leads to an understanding that all of life is sacramental—an acknowledgement that our being, thinking and doing is always in the context of the sacred.

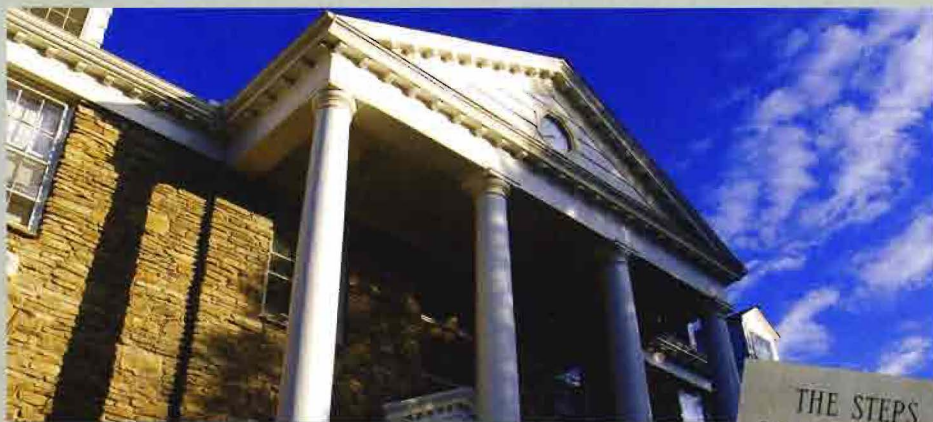
At Houghton, the faculty continues to develop curricular and co-curricular learning experiences that have the potential to be the means through which God's Spirit will work to transform our students. In our curriculum we seek to resist any tendency that creates a dichotomy between the sacred and the secular; that nurtures the mind but ignores the heart; that divorces learning from faith, hope and love and that detaches faith from works of service. In and out of the classroom, our students become increasingly thoughtful and perceptive readers, writers and communicators of a variety of texts. They learn to critique sources of information, analyze arguments, synthesize ideas, evaluate and judge cultural expectations and use technology judiciously. They also face multiple opportunities to apply their knowledge and hone their critical thinking skills while living in community with their peers and with the faculty and staff and while serving both the local community and the world as followers of Jesus Christ.

Whether students are working in small groups to solve math problems, analyzing works of art in a London gallery, participating in faculty decision-making committees, playing on the athletic field, planning campus social events, sitting on a dorm council, serving as a class senator, presenting a paper at an undergraduate research conference, painting a landscape, designing a web site, praying in chapel, providing income tax preparation advice to area residents or conducting the orchestra, they are being challenged and called to be transformed into the persons God intends them to be. In short, we aim for our students to learn to think and act as Christians, being transformed into the image of Christ and living all of life as a sacrament—an external expression of inward acts of grace.

Whether students are working in small groups to solve math problems, analyzing works of art in a London gallery, participating in faculty decision-making committees, playing on the athletic field, planning campus social events, sitting on a dorm council, serving as a class senator, presenting a paper at an undergraduate research conference, painting a landscape, designing a web site, praying in chapel, providing income tax preparation advice to area residents or conducting the orchestra, they are being challenged and called to be transformed into the persons God intends them to be. In short, we aim for our students to learn to think and act as Christians, being transformed into the image of Christ and living all of life as a sacrament—an external expression of inward acts of grace.

This issue of *Milieu* explores what difference it makes for Houghton College to be Christian, motivated by the central mission of the transforming power of the Christ message. In the following pages, you will find insider views about the chapel program, the athletic department's prime directive, student life programming, student and professor experiences of embodied integration in the classroom and other features that make Houghton a living, dynamic, intentional place of Christian faith-keeping in all aspects of life. We invite you to join us in considering what it

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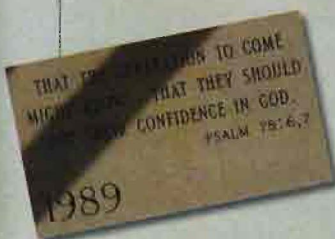
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HOUGHTON **Milieu**

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HOUGHTON Milieu welcomes letters, alumni news, unsolicited manuscripts, and art or photographs for possible inclusion in the magazine. All are subject to editing. Opinions expressed are those of the authors or their subjects and are not necessarily shared by the college or the editor. Send these in care of the editor to the college, or fax 585.567.9668, or e-mail: milieu@houghton.edu. Address changes should be sent to the Alumni Office, Houghton College, Houghton, NY 14744-0128. Neither Houghton College nor HOUGHTON Milieu is responsible for unsolicited mail received by persons who ask that their addresses be printed in the magazine. Written permission is required to reproduce HOUGHTON Milieu in whole or in part. Contents © 2007 Houghton College.

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The HOUGHTON Milieu, issued four times a year by Houghton's Office of Advancement, is the primary print communication to connect the college with its various constituencies: alumni, faculty, staff, students and other friends. Milieu supports the mission of the college by providing information of interest and by developing and enhancing campus-audience relations and understanding through wide-ranging articles and timely reports of campus news. The magazine projects the college as a significant force for Christian liberal arts education in society.

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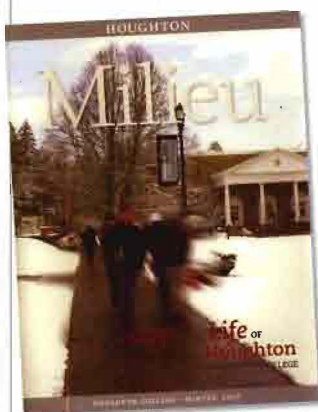
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**Houghton
College** *a higher purpose
in mind*

Warmth and sunshine

I just received the winter '07 edition of the *Milieu* and promptly tore open the envelope and savored the entire issue. I was especially thrilled to see that the day featured for "A Day in the Life of Houghton College" coincided with my



28th birthday! Being a past international student who lives at home on the beautiful island of Barbados, it is easy to feel like my years at Houghton were a life-

time ago and that I am far removed from everything that is happening there now. Keeping in contact with my Houghton friends and professors isn't easy—even with the blessings of e-mail and long distance telephone calls—but receiving the *Milieu* in my mailbox always reminds me that I really was, and still am, a part of the Houghton family. I'm sending everyone at Houghton all the warmth and sunshine that I often take for granted here to help you through the spring semester (I remember Houghton winters, so I know you'll need it) and wish you all God's best for 2007.

Shelly Bend '01

Saint Thomas, Barbados

Still online

Shelly Bend '01

Saint Thomas, Barbados

Still online

To my delight, the winter issue of *Milieu* arrived in today's mail. It had been much too long since receiving campus and alumni news, so I read it completely, immediately. By the time I got to page four I realized why there had been no *Milieu* for so long: the computer was involved! As I was reading the printed copy today I cringed at the thought of having to read the same thing on a computer screen. Also, I like having the paper copy for reference, especially news about alumni. Now I guess

I'll forever wonder what I missed by not getting the fall *Milieu*!

How much reimbursement do I need to send in order to receive a print-out? If memory serves me correctly, a few years ago an opportunity was given recipients to underwrite costs of publishing the *Milieu* to prevent cutbacks in the number of yearly publications. Perhaps enough money could be saved from mailings to those who prefer the online *Milieu*, in addition to voluntary contributions, to enable alumni and friends to receive all issues one way or the other. You produce such a good publication that your readers don't want to miss a copy!

I enjoyed "A Day in the Life of Houghton College" very much and commend you for the way various news items were included in the day's accounts.

Priscilla (Ries '50) Waltz

Ft. Myers, FL

The postcard regarding the "fourth" *Milieu* edition confirms our minority status: we do not have access to the Internet. It is easy to see the future for the *Milieu*.

Henry and Anne (Rabenstein '50) Koval '51

South Holland, IL

What about those of us who do not have computers? Will we be left out?

Michael F. Schell '50

East Aurora, NY

Since I read every article in

Michael F. Schell '50

East Aurora, NY

Since I read every article in the *Milieu* and I do not have a computer, I am sad that I will miss out on news because of the online edition.

Dorothy (Miller '67) Oberholtzer

Lancaster, PA

I do not have a computer and at this point in life I do not intend to get one. I don't have time for a computer and I'm very frugal. I cannot see spending \$50 per month for Internet access, plus identity theft scares me. Please give us oddballs

the option of a mailed copy. I'm a voracious reader and I like to sit in an easy chair in the evenings, not in a hard desk chair, hunched over a screen to further ruin my eyes.

Joanne (Haglund '56) Crouse

Greensburg, PA

I am not on the Internet and do not do e-mail, so I was unhappy that the fall '06 issue was only online. I was disappointed because I thought you would have an article about the 25th anniversary of the October 2, 1981 accident that took the lives of six students ("Forever 20," fall '06)—my son Bert was one of the six. Because of my husband's failing health (he passed away October 1), I was unable to attend the memorial service held on campus, although two of my daughters and their husbands were there.

My suggestion is to give your readers the option to receive the *Milieu* via the mail—all issues. Just remember, a good many of us in our 70s, 80s and, yes, 90s are not computer literate.

Mildred Rapp

Frederick, PA

I was browsing the Houghton web-

site and read the article you wrote for the fall 2006 *Milieu* regarding the October 2, 1981 accident. Thank you for a well-written message from your heart. Bert Rapp was my brother. I will never "get over" the accident that took Bert



home to the Lord, although I firmly believe that God is in charge now as well as on that day, and has reasons that can explain this loss. Someday, in Glory, I want to remember to ask "Why?" although I think it won't be that important to me then!

Our family is pleased that the Bert Rapp Memorial Scholarships, set up at

Houghton College and at Biblical Seminary in Hatfield, PA, are continuing to help young Christian students continue in their education. Interestingly, the scholarship at Biblical Seminary this year went to a man whose wife was a Houghton student at the time of the accident. Bert would have liked that; Houghton was very important to him.

Marilyn Rapp Mellon
Harleysville, PA

Donations to the Bert Rapp Memorial Scholarship are welcome. Contact the Houghton College Office of Advancement at 585.567.9340.—Editor

I am sure that you have received many positive comments about *Milieu* online. Sorry, but I still prefer the hard copy and reading it at leisure in small doses with my coffee. It is too much for me to read online. I am sure there are many who don't have computers or are not into the electronic age. Will they be excluded from obtaining a copy?

Marion (Pogoda '55) Harr
Camillus, NY

Just received the winter issue of the *Milieu*—read it from cover to cover! Had missed the last issue, but thought it just didn't come. Had missed the fact that we would need to go online for it. Not real computer savvy, not my idea for reading an enjoyable booklet, not the way I want to receive the *Milieu*.

Pauline (Foss '58) Buck
Baldwinsville, NY

I was really surprised when I got the winter 2007 edition of the *Milieu* and found out there had been an online issue in the fall. Somehow I missed the postcard that everyone mentions. So I read the online edition yesterday. You've done a nice job with it and I'm sure there are people who are very happy to read it online. For me, having the actual paper copy in hand is lots nicer. It means I can get away from my computer, which I am at all day long. I can sit down in a comfy chair, put my feet up and read the

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Several members of the Rapp family returned for the 25th anniversary celebration of the accident, held in the fall of 2006. Pictured are (clockwise from bottom left): **Mim Rapp Dilmore** (seated, former staff member), **Don Dilmore** (standing behind her, former library faculty), **Brad Mellon '71** (standing) and **Marilyn Rapp Mellon** (seated).

Milieu at my leisure. So, to answer your questions: a) No, I would not like every issue online and b) I would definitely not want to opt out of getting the issues in a printed format. Thanks.

Lyn (Sheldon '71) Harter
Houghton, NY

Obviously, the e-version of this won't work for everyone, as Dr. Shannon pointed out ("Exchange," winter '07). But for those of us with T1s and other broadband access, it is wonderful. I would recommend allowing feedback that would remove some of us from the hard copy version, thus conserving paper and funds. Thanks for the great product.

Steve Paine '75
Virginia Beach, VA

Re: the online *Milieu*—great idea and beautifully executed. For those who are still reluctant to crawl out of their caves and enter the 21st century, it's time they learned to use a computer. Get one and join the rest of the civilized world. Or just paint your windows black and huddle in the dark. Folks who are still getting all their news on the print media are just denying themselves so much information and once they get their toes in the Internet waters will be surprised at all the wonderful things that await them in cyberspace!

Phil Collmer '62
Lakewood, WA

I really enjoy the *Milieu* online and am inclined to read it thoroughly in that manner. The hard copy is great, too.

Sandy Benson '53
Warwick, RI

It would be great to have a downloadable PDF version of the print *Milieu* on the Web site so you can see the full layouts.

Laure Hanks '05
Monroeville, PA

Perhaps it would be good to consider doing four issues of *Milieu* for all, but making all four issues each year available online. I was visiting an older couple who are Houghton alumni and they felt they would be left out only getting three of the four issues—despite the fact that that was all that was available before. It is very likely that the money saved on paper and postage for all who want it online would more than balance out the cost of sending the fourth issue to those who want it on paper.

Martha (Fox '67) Sitzman
Trumansburg, NY

The experiment with an added, online issue of Milieu has drawn strong responses, as you can see. The suggestion that the funds saved by having

The experiment with an added, online issue of Milieu has drawn strong responses, as you can see. The suggestion that the funds saved by having readers "opt out" of printed delivery could finance the printing and mailing of a fourth issue is not as simple as it may first appear: more than 7,000 of Milieu's readers would have to choose electronic-only delivery to cover the costs of a fourth mailing. The college will continue to explore the best avenues through which to deliver Milieu to all of our valued readers.—Editor

"Inaugural Season" Begins with Dedication Service, Community Reception



President Mullen speaks at the semester's first chapel service on January 10.

THE HOUGHTON COMMUNITY gathered to welcome **Shirley A. Mullen '76** as the fifth president of the college at a dedication service and reception on January 10.

During the dedication service Mullen challenged the Houghton community to "be the best Houghton for one another." She recounted how President Stephen Paine had encouraged Freida Gillette, professor emeritus of

history, who—bolstered by his belief in her abilities—went on to earn her doctorate. Gillette mentored **Katherine (Walberger '43)** on to earn her doctorate. Gillette mentored **Katherine (Walberger '43)** Lindley, professor emeritus of history, who, in turn, encouraged Mullen during her undergraduate years at Houghton. "I am here today because Houghton was, and still is, a community called and calling each other to 'live large,'" said Mullen.

Mullen spoke of Moses encountering God in the burning bush, noting that, like Moses, we often fail to remember

that God made us, gave us gifts and knows our strengths and limitations. "Be bold; don't be limited by fear," she said, "Notice the gifts and potential in each other."

Following the service, the community gathered for a reception in the Reinhold Campus Center. "Today we mark a time that gives promise of a renewed sense of mission and calling for Houghton," Mullen told those in attendance, "Houghton is a college made for such a time as this."

Borrowing from the story of Esther, "for such a time as this..." will be the theme for a series of inaugural events, of which the dedication and reception were the first and which will culminate with Mullen's inauguration on October 5. On



Students enjoy the food at the community's "grand reception" for the college's fifth president.

February 8 Mullen hosted a dinner for businesspeople, government office holders, media representatives and friends of the college from western New York's Southern Tier. In addition to appearing at various alumni meetings, the president will host dinners in Buffalo and Rochester that will be part of the "inaugural season," as she has labeled it.



President Mullen greets guests at the Southern Tier dinner on February 8.

The transition in leadership "allows us, for a limited time, to focus on sharpening our own sense of calling within the community," Mullen said, "and then to move out into a range of our constituencies—to strengthen old ties and to make new ones." She noted that the year would be a time "of a renewed sense of mission and calling for Houghton—a college that we believe is made 'for such a time as this.'"

HOUGHTON COLLEGE

HOUGHTON COLLEGE

For such a time as this

~ INAUGURAL EVENTS ~

January 10.....Community Reception
February 8.....Southern Tier Dinner
May 3.....Buffalo Dinner
May 31.....Rochester Dinner
October 5.....Inauguration

Faculty/Staff News

ASSOCIATE PROFESSOR OF ENGLISH Laurie Dashnau presented a paper entitled "On Writing and the Incarnation of the Spiritual Disciplines" at the Conference on Christianity and Literature at Cedarville University.

Professor of Theology **Richard K. Eckley** had his commentary "Apoca-

ber, past president, and current chair of the investment committee.

Jayne Maugans, professor of sociology, was a contributing author of "Access to Dental Care: Older Adults Experiencing Mental Health Barriers," which was accepted for presentation at the 84th Annual Session and Exhibition of



Christie Tanner's first place photo of Wesley Chapel entitled "Few Have Seen."

lypse—Revelation: A Commentary for Bible Students" published in the *Wesleyan Bible Commentary Series*.

Cathy Freytag, associate professor of education, had "Ministering with leyan Bible Commentary Series.

Cathy Freytag, associate professor of education, had "Ministering with Head, Heart and Hands: Leading and Laboring as Scholar-Servants in Zambia" published in the winter 2006-2007 edition of *Wesleyan Life*.

Richard Halberg '71, professor of business, was the first recipient of the Christian Business Faculty Association's Barnabas Award. The award recognizes his service and leadership in the organization, of which he is a founding mem-

the American Dental Education Association held in New Orleans in March. **Kim Zittel '92-Palamara**, assistant professor of social work at Buffalo State, and the primary author and researcher of the poster, made the presentation.

Zittel '92-Palamara, assistant professor of social work at Buffalo State, and the primary author and researcher of the poster, made the presentation.

Associate Professor of History **Meic Pearse** has published a new book, *The Age of Reason*, volume 5 in the *Baker History of the Church*.

Christie Tanner, photo archivist, won first place in one of the categories of the member-juried University Photographer's Association of America's November Monthly Image Competition.

Kowalczyk: The Complete Package

Bethany Kowalczyk is "the complete package," says her coach, David Lewis, "She is a quality person and an accomplished soccer player, and she excels in the classroom." Kowalczyk's feats have not gone unnoticed by the athletic community: in all three of her seasons she has been an NAIA All-American (2nd team).

After the 2006 season she earned first-team honors from the AMC North Division and the NAIA Region IX, and both named her Player of the Year. The National Soccer Coaches Association of America (NSCAA) named her to its NAIA All-American Second Team. For the week ending October 1, Kowalczyk was the NAIA's national player of the week, an honor she had also earned during the previous season. She scored 21 goals and 13 assists for the Highlanders this year, bringing her tally just three goals shy of tying Houghton's all-time scoring record for the most goals in a career (79).

Kowalczyk performs in the class-

room as well. The NSCAA named her to its Scholar All-America First Team in the East Region. [For its regional teams, the NSCAA considers candidates from all levels of play—not only

NAIA, but the National Collegiate Athletic Association's (NCAA's) Divisions I, II and III as well.] Kowalczyk was the only first-teamer from a school outside of the NCAA Division I; in fact, she was the only NAIA player on the regional first, second or third teams. The NSCAA also named Kowalczyk to the national team of the College Division (all levels except for NCAA Division I) Scholar All-America, First Team.

Women's Soccer Team Highlights Year in Sports with Another Trip to National Tournament

THE WOMEN'S SOCCER TEAM returned to the National Association of Intercollegiate Athletics (NAIA) national tournament—the team's fourth straight trip and seventh in the last nine years—achieving the Elite 8 for the second consecutive year before falling 1-0. The



team finished the year 18-2-2 (they are 179-20-10 in the last ten years), fifth in the NAIA's final national rankings, then received several individual honors after the season ended.

Bethany Kowalczyk '08 led the team with 21 goals and her third selection in as many years as an NAIA Second Team All-American (see sidebar for more on Kowalczyk), and she had plenty of company. **Bridget Toth '07** earned NAIA Third Team All-America honors while **Jenn Switzer '07** and **Kim Gehl '07** earned Honorable Mentions. Five other women players received American NAIA Third Team All-America honors while **Jenn Switzer '07** and **Kim Gehl '07** earned Honorable Mentions. Five other women players received American Midwest Conference (AMC) and regional honors. **Krista Fowlkes '07** broke Houghton's career record for assists, with 51. Ten of the team's starters will return in the fall. The team earned a Gold Ethics Award from the National Soccer Coaches Association of America (NSCAA) for going the entire season without drawing either a red or yellow card—one of only seven teams in the country (men or women, all levels) to do so.

The men's team defeated Roberts Wesleyan on penalty kicks to reach the Final Four in the NAIA Region IX



tournament before falling to conference champs and national quarterfinalists Rio Grande and finishing the season 6-10-3. Goalkeeper **Erik Lefebvre '09** was selected as an NAIA Second Team All-American and to the AMC North Division's First Team. Lefebvre allowed only 22 goals in 1,499 minutes of action. **Justin Farnsworth '10** was Freshman of the Year for the AMC North Division. Five other players received honors as well, and Matt Webb (13-19-4 in three years as head coach) will have nine starters returning in the fall.

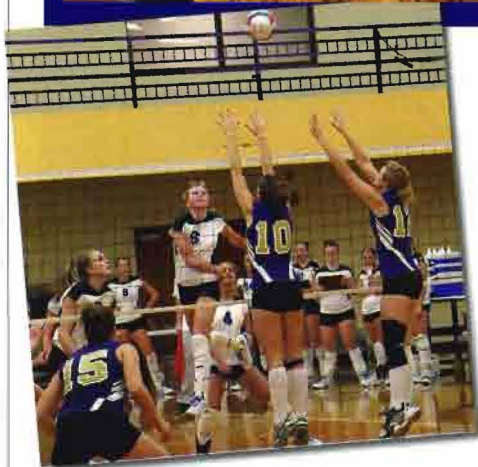
The field hockey team finished an injury-plagued season—the second under **Coach Darlene Wells '75**—at 9-9. **Kristin Mazzeo '07** tied the career assist record (30) in the last game of the season.

assist record (30) in the last game of the season.



Holly Motheral '10 led the volleyball team (17-13 for the season) in kills (3.07/game) and attacking percentage





(.275%) and tied for second place in blocks with 0.75/game. She was selected to the First Team All-AMC North Division and to the All-AMC North Division Freshman Team. **Elizabeth Gardner '07** had 1,158 assists, earning Second Team All AMC North Division honors, and was recognized as a member of the Third-Team All-CoSIDA Scholar Athlete for District 1 at the College Level. Coach **Nancy (Banker '90) Cole** ran her 10-year career record to 222-143.

Dan Ballard '09 paced the men's team for District 1 at the College Level. Coach **Nancy (Banker '90) Cole** ran her 10-year career record to 222-143.

Dan Ballard '09 paced the men's



cross country team, finishing 12th at the AMC championships and 66th in the NAIA national championships. **Mary Gibson '07** sparked the women, winning the Houghton Invitational. **Ryan Spear '07** was named a Daktronics-NAIA Scholar-Athlete.

Eight other Highlanders earned All-America Scholar-Athlete honors for the fall sports as well: **Ernie Walton '08**, in men's soccer; **Sarah Rowley '07**, **Rebecca Smith '08**, **Bridget Toth '07** and **Ashley Laboda '08**, in women's soccer; and **Hilary Black '07**, **Robin Frost '07** and **Elizabeth Gardner '07** in volleyball.

In the winter sports, the men's basketball team enjoyed its highest win



total in 10 years, finishing the season at 9-16. Guard **Luke Mortenson '07** led the team with 16.3 points per game, followed by **Mada Abdelhamid '10** (9.6), **Yannick Anzuluni '10** (8.9) and **Corky McMullen '07** (8.0). The 6'7" Anzuluni and 6'6" Abdelhamid led the team in re-

bounding with 7.2 and 6.5, respectively, giving the team a stronger inside presence this season. McMullen led in assists with 64, followed by Mortenson (55) and Anzuluni (40).

The women's basketball team enjoyed a resurgence as well, finishing the regular season 12-13 before falling in the first round of the AMC playoffs.



Leah French '10 led the team in scoring, averaging 14.1 per game, followed by **Erika Forland '10** with 11.8. French and Forland also led the team in assists.

Leah French '10 led the team in scoring, averaging 14.1 per game, followed by **Erika Forland '10** with 11.8. French and Forland also led the team in assists, with 52 and 51 respectively, while Forland was tops in rebounds, pulling down 7.0 per game.

Post-season honors for basketball had not yet been announced when *Milieu* went to press. Track and field is underway. Look for a year-end report in a future issue.

Estate Gift Benefits Religion and Philosophy Department

The religion and philosophy department says a recent gift from the estate of Margaret Cypress will benefit the Woolsey Lecture Series. Cypress graduated from the adult Bible studies program at the Buffalo Bible Institute in the 1960s, and "had fond memories of her professors and fellow students there," according to a family member. Cypress made small, annual donations to "express her appreciation of her education," and then made provision for Houghton in her will. The religion and philosophy department plans to use the gift to build the endowment of the Woolsey Lecture Series, which brings speakers to address topics in theology and culture.

New Law Impacts Giving to Houghton

The Pension Protection Act, H.R.4, signed into law in August 2006, contained a provision that allows donors age 70½ or older to make direct charitable gifts from traditional or Roth IRAs to any public charity without tax penalties. The law allows annual gifts up to \$100,000.

charitable gifts from traditional or Roth IRAs to any public charity without tax penalties. The law allows annual gifts up to \$100,000.

As a result of this new provision, Houghton has received more than \$200,000 in IRA rollover gifts this year. These gifts have supported building projects, scholarships and The Houghton Fund. For more information regarding this new legislation, contact Barb Bates in the advancement office: 585.567.9336.

President Bush Selects Lyon, World Hope to Lead AIDS Initiative in Haiti



White House photo by Eric Draper

President George W. Bush and Laura Bush host a meeting on World AIDS Day in the Roosevelt Room at the White House, Friday, December 1, 2006. Trustee JoAnne Lyon is two seats to the President's right.

BOARD OF TRUSTEES MEMBER Jo Anne Lyon, president of World Hope International, has been selected by President George W. Bush to lead a \$7.7 million HIV/AIDS initiative in Haiti. Bush announced Lyon's selection at a World AIDS Day ceremony in the West Wing of the White House on December 1, 2006.

World Hope International will partner with seven indigenous Haitian organizations to implement the Haitian Partners for Health (HPH) initiative. The initiative in Haiti is part of the President's Emergency Plan for AIDS Relief (PEPFAR) designed to address HIV/AIDS in some of the most impacted areas of the world. Haiti has the highest HIV/AIDS prevalence rates in the Western Hemisphere, estimated

by UNAIDS in 2005 as 3.1 percent of the adult population (over 280,000 people).

Over the next three years, World Hope and its partners will reach over 32,450 Haitians with prevention and education, supply 10,500 with counseling

Over the next three years, World Hope and its partners will reach over 32,450 Haitians with prevention and education, supply 10,500 with counseling and testing, serve over 24,250 orphaned and vulnerable children, train and support over 7,000 caregivers and provide palliative care for at least 15,200 men and women.

"I would like to thank many Houghton alumni who have given their lives in service to Haiti, both long-term and short-term," Lyon says. "They established a wonderful foundation upon which we have the privilege to build and developed Haitian leaders who are now working with us in accomplishing the task before us."

Family Ties *by Naomi (Spurrier '05) Smith*

FOR THE PAST FEW YEARS, Professor of Psychology Paul Young '76 has presided over classes that included one or both of his twin daughters, Alison Young '07 and Hilary (Young '07) Gunning. When asked about the experience, Young said that teaching his daughters has been "nothing short of a delight," noting that both are quick to come to his rescue with timely questions or comments when class discussion begins to flag. ("It's nice to have someone to rely on," Young says with a smile.) He has thoroughly enjoyed the way his daughters "engage the material and make connections," often coming up to him after class to continue a debate or ask a question. Young wonders what the "opportunity cost" has been for Alison and Hilary to study under his tutelage, but it appears that all three family members are thriving in this season of learning together.

Last summer, Alison, who is a psychology major and linguistics minor, completed an internship in psycholinguistics at Harvard University. She spent 10 weeks working with a Harvard graduate student doing research about "priming"—studying word associations and implicit prejudices—

in four-year-olds. Young recruited and scheduled participants, ran sessions, coded data and presented her findings to a group of Harvard professors at the end of the summer.



Alison Young '07, Hilary (Young '07) Gunning and Paul Young '76

Young wonders what the "opportunity cost" has been for his daughters to study under his tutelage, but it appears that all three family members are thriving.

Her internship was not the first time that Young had completed "priming" research. In an Experimental Methods class at Houghton, Young worked with Professor of Psychology Cynthia Symons to replicate an experiment done by a Harvard University professor and gained what she calls "significant background and experience."

Here, she talks about why she chose a psychology major and about her journey as a student in classes taught by her father:

A Bit Crazy *by Alison Young '07*

FROM PRIMING RESEARCH UNDER Professor Symons to 20-page papers with Professor Young (no special treatment for blood relations!), my psychology major has given me significant background and experience. The coursework has been rigorous at times, and there has been the odd (and even) semester when I knew that there was not enough time in the day to complete my work. On the whole, though, Houghton has shaped me into a knowledgeable, capable psychologist.

At the outset, I resisted declaring a psychology major. I had enjoyed the few classes I had taken in high school, but I knew that once I was a freshman fellow students would eventually find out that my dad happened to teach psychology here. Call it superficial, but I did not want people to assume my choice of major was entirely due to my father's influence. Add to that my interest in diverse fields, and it may be easier to see why, when forced to declare, I became a humanities major.

My career as one of only two humanities majors at Houghton ended when I realized that I was not passionate about my classes, and I could not see a lifelong career in them. I found myself envying my sister, who was taking interesting classes such as Abnormal Psychology and Social Psychology. I finally decided that, despite what other people thought, I would switch over to psych. I have not looked back.

What I like the most about the psychology major is how it relates to all my other coursework. Being a bit crazy, I have three minors—computer science, linguistics and mathematics. All three, which I initially took simply because they seemed intriguing, have ultimately linked back to my major. All three have ended up being assets on my applications for graduate school and for my summer internship at Harvard.

The program here at Houghton has prepared me well for future graduate work, and for a lifetime of research, discussion and critical thinking.

The Lesson That Was Never Listed

A recent alumna shares how Houghton readied her to be a therapist by Erin (Galloway '03) Cushing

I'M A MARRIAGE AND FAMILY therapist," I often say in meeting a new acquaintance or introducing myself to a new colleague. Though I've repeated these words dozens of times in the past two years, it still seems strange to label myself by a profession. What does my choice of career say about me as a person? When did my career path start, and what solidified it? When I think back to the events and circumstances that led to my present-day position I am always struck by the foundation laid for me by the psychology department at Houghton College. The fact that I have kept every single textbook and all my class notes from every psych class at Houghton (even through two moves!) bears testimony to the value of my undergraduate education.

In considering the daily requirements of my job as a family therapist at an inner-city clinic for children and families, I am reminded of Professor VanWicklin's developmental classes. A fundamental understanding of child and adolescent physical, emotional, and cognitive development is crucial to my work with traumatized youths. Professor Young's Drugs and Behavior class proved to be vital to my understanding of psychotropic medications used to treat my clients with ADHD, depression, bipolar disorder, anxiety disorders and early-onset psychosis. In this day of insurance-driven consumerism, Professor Young's Statistics and Experimental Methods classes provided me with a knowledge and appreciation for evidence-based practices that offer the most time-efficient services to my clients. After spending nearly two years in daily practice with children and families, I have an even deeper appreciation for the wit and wisdom Professor Lastoria shared in his Intro. to Counseling and Psychotherapy and Family Systems classes. Above all, class lectures and discussions from Professor Stevenson's Psychology



Erin (Galloway '03) Cushing says being a therapist allows her "to listen, to care and to share a burden."

"What does it mean to be a marriage and family therapist? Why did I choose this career? For me, it is as simple and profound as Christ's love for us."

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and Christianity course often come to mind as I experience the daily interaction of my faith and career and recognize the vital relationship between the two.

What does it mean to be a marriage and family therapist? Why did I choose this career? For me, it is as simple and profound as Christ's love for us. To be a therapist is to come alongside another, to listen, to care and to share a burden. This lesson was never listed in any of my course syllabi, but it was the most relevant message. The entire Houghton College community modeled it consistently during my tenure as a student. While the psychology faculty prepared

me in every way for the academic endeavors of graduate school and beyond, Houghton College as a whole helped

me in every way for the academic endeavors of graduate school and beyond, Houghton College as a whole helped mold me into a scholar-servant, for which I am grateful.

Erin (Galloway '03) Cushing graduated from a marriage and family therapy program at the University of Connecticut in 2005. She works with children and families at the Clifford Beers Guidance Clinic in New Haven, CT. Erin and her husband, **Toby Cushing '03**, reside in Hamden, CT.

To Seek and Find "the Source of the Truth"

Meet two faculty members new to the religion and philosophy department this year

by Naomi (Spurrier '05) Smith

KELVIN FRIEBEL

Kelvin Friebel, associate professor of Old Testament, knew he was called into full-time ministry from a young age. The son of a Wesleyan pastor, Friebel spent his childhood in northern Wisconsin. "My parents were the key factor in shaping my spirituality," he says, explaining that their model of godly living inspired him to follow in their footsteps.

Friebel attended Seattle Pacific University, where a Bible professor helped him kindle an interest in Old Testament studies. He spent a year studying in Tel Aviv, Israel, and after graduation he devoted himself to shepherding several congregations in southern Wisconsin. "But eventually I realized that my gifts lay more in teaching and preaching than in some of the other facets of pastoral ministry," Friebel says. This realization led him to earn his master's and doctoral degrees at the University of Wisconsin and to begin teaching as his "full-time, vocational ministry." Friebel still participates in church leadership, though, and he finds his pastoral background helpful in training and preparing students for ministry.

For many of the past 16 years, Friebel taught at the Christian & Missionary Alliance (C&MA) denomination's Canadian Theological Seminary in Saskatchewan. As he developed relationships with young, international seminarians, Friebel discovered opportunities to teach and preach overseas. After frequenting the Philippines and Hong Kong, he began



traveling to a C&MA school in Beirut, Lebanon, where students from across the Middle East—Syria, Jordan, Iraq, Egypt and Sudan—came to study. His experiences in Lebanon convinced Friebel of the importance of "reaching the Islamic world through training nationals to bear witness to Christ," and he hopes to draw Houghton students into the vibrant ministry possibilities there.

Friebel and his wife **Margaret (Smock '74)** live in Houghton. Their two children, Jonathan and Rachel, are married and live in Canada.



KÜLLI TÕNISTE

"I have always been a person who questions the truth. I don't take ready-made answers," Külli Tõniste says. Tõniste, assistant professor of New Testament, was born and raised in Tallinn, Estonia. As a teenager, she watched communism crumble and history being re-written before her eyes. "I saw

freedom reverse what communism had taught to be true," Tõniste relates. Such experiences helped solidify her desire to seek and find "the source of the truth."

In her quest for truth, Tõniste has discovered two loves: archeology and biblical studies. While attending Asbury Seminary in Kentucky, she won a scholarship from the Biblical Archeology Society and spent three weeks digging up artifacts in Israel. As for biblical studies, Tõniste explains that she wants to pursue truth "in the areas of life where truth matters the most. Religion—discovering who God is and what he desires of us—informs the best and most important decisions in life." Tõniste explains that she wants to pursue truth "in the areas of life where truth matters the most. Religion—discovering who God is and what he desires of us—informs the best and most important decisions in life."

Tõniste is completing her doctorate from Asbury in conjunction with the London School of Theology. Her doctoral work is based in the book of Revelation, but she finds both Old and New Testaments important and interesting. Among her favorite biblical characters are Daniel, who "lived life with dignity no matter who held power," and Peter, who reminds Tõniste of "a blunt Estonian who talks before he thinks."

Tõniste and her husband, Douglas Childress, live in Belmont, NY, where Childress pastors the Belmont and Scio United Methodist Churches.

Third Floor Addition to Library Dedicated

ON JANUARY 9 administrators, faculty, staff, students and community members gathered to celebrate the completion of the third floor addition to the Willard J. Houghton Library. Construction on the project began in May and ended in October 2006. The expansion, made possible by funds from a bond issue in November 2004, provides 14 faculty offices (now occupied by the religion and philosophy department), six classrooms and ample meeting and study space.

During her opening remarks at the dedication ceremony, President **Shirley Mullen '76** reminded the Houghton community that "we are not just dedicating this building, but ourselves to the task of



this college." Buildings do matter, Mullen said, because of what they symbolize about the work we do within them, but "buildings are only as important as the life that goes on inside."

Several faculty members from the religion and philosophy department read scripture, calling those gathered to remember that "Unless the Lord builds the house, its builders labor in vain," (Psalm 127:1) and "By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures" (Proverbs 24:3). Before a ceremonial ribbon-cutting, those assembled joined in a litany of dedication for all who will learn, teach or serve within its walls.

Master's Program Planned in Theology

by J. Michael Walters '86

Pending faculty approval and then approval from the state of New York, Houghton College plans to offer a master of arts in theological studies, with classes beginning in the fall of 2008. This would be the second master's degree program offered by the college—the Greatbatch School of Music began awarding masters' degrees in 2005. The new degree will require 45 hours of course work (15 classes) and three hours of directed research.

The core requirements will include six courses: Biblical Interpretation, Church History, Systematic Theology, Faith and Culture, Ecclesiology and Christian Spirituality. Students may choose a 12-hour concentration in one of three areas: pastoral studies, youth ministry or global Christianity, and would be permitted to transfer in up to nine hours of credit from other accredited graduate programs.

The faculty for the new master's degree will include members of the department of religion and philosophy, faculty from other relevant departments (intercultural studies, for example), and select adjuncts with expertise in designated

areas of study—including "practitioners" from pastoral and mission settings.

The new program will offer courses in "block" or "intensive" formats to accommodate students whose work or vocational responsibilities would not permit them to participate in a traditional, full-time residency program. The current plan is to offer "once per week" courses on Tuesdays and Thursdays of each semester and a series of three one-week courses in June. These summer "intensives" are designed to allow people from some distance, even overseas, to matriculate in the program.

The program will also place a priority on connecting students with each other and with faculty by building spiritual community through worship, annual retreats and sharing meals. For more information, contact Mike Walters (phone 585.567.9453 or e-mail michael.walters@houghton.edu).

Mike Walters '86 is professor of Christian ministries, director of ministerial education and chair of the department of religion and philosophy.

Using Sports as a Platform for Missions

The Wesleyan Church's missions arm, Global Partners, has embraced sports ministries. Houghton's Skip Lord is its volunteer coordinator.

by H. "Skip" Lord '80

FROM ITS INCEPTION, the Houghton College athletic department—its athletes and coaches—has placed a priority on using athletic abilities to honor God. We see it as a spiritual issue, of stewardship. Jesus addresses this in Matthew 25:14-30 when he tells the parable of the talents, in which people are held responsible for what they do with the various gifts God has given them.

For many years now, we have spoken of the ministry the athletic department has to those **with whom** (our teammates), **against whom** (our opponents) and **in front of whom** (everyone else) we play. That ministry can take many forms: team devotionals, summer sports camps, Saturday morning leagues and instruction for local children, inner-city outreaches, service projects, international mission trips and more.

Over the last 10 years, hundreds of Houghton College athletes and coaches have made 28 trips to nine countries

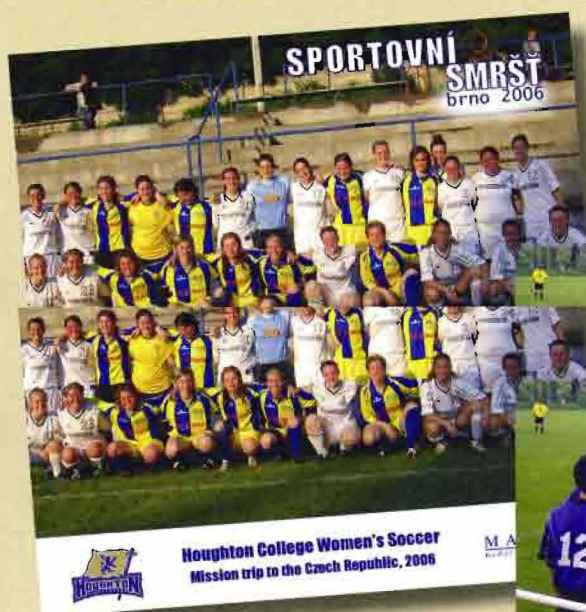
to use their athletic gifts and abilities in ministry settings. We send each of our intercollegiate teams on an international mission trip at least once every four years, thereby ensuring every student-athlete the opportunity to be involved. In addition to these college trips, Houghton coaches have led three high school basketball teams (selected from participants in our summer camps) on trips to Russia.

As a result of this commitment to sports ministry, Global Partners, the missions arm of The Wesleyan Church, invited me to join its extended mobilization team in the new role of "Volunteer Coordinator of Sports Ministry." The hope was to use the ever-expanding global interest in sports to accomplish several goals.

The first goal was to expose more athletes and coaches to the possibility of using their gifts in an international missions context. The

second was to develop training for those who felt called to serve in this way. Third, we wanted to expand sports missions involvement among the other Wesleyan colleges and universities. (Many of them were already serving as individuals or teams, but with varied organizations—as many Houghton athletes had done. Our hope was to involve these athletes and teams to meet the growing needs in Wesleyan missions.) Finally, we wanted to increase ministry opportunities and connections for missionaries on the fields through the venue of sports.

Since this was a new approach for Global Partners, we had to figure out the best ways to accomplish these goals. After many meetings at Wesleyan headquarters in Indianapolis with the mobilization team, we decided on a two-pronged approach that would allow us to connect interested coaches and athletes from Wesleyan schools with



THE WESLEYAN CONNECTION



fields that desired to host them.

We began building relationships with key area directors, field directors and missionaries. We already had a working relationship with the team that serves in Brno, Czech Republic, where Houghton College had been serving, but we wanted to expand on that. We began attending the annual missionaries' retreat for the European area, building friendships. Those relationships led to opportunities to present seminars on sports ministry to the conference attendees. In later years, these conferences have provided a cost-effective way to meet with representatives from the Czech and Russian fields and plan our specific visits there. We also worked on this part of our goal here in the United States. I have been invited to talk about sports ministry with the area directors from around the world at leadership council meetings.

The second prong of our plan proved more difficult. Even though we had built good relationships, not every field was ready or interested in hosting a team and many of our Wesleyan schools were already involved in their own quality programs. It wasn't as simple as calling a school and saying, "Where do you want to serve?"

After much prayer, discussion and dreaming, we came up with the idea

that led to last year's "Sports Blitz Brno—2006." Our intent was to bring teams representing each of the Wesleyan colleges and universities into the city of Brno for an Olympic-style event around which to build ministry opportunities. It took several years to develop the idea, during which I had the privilege of promoting the idea with speaking engagements on four of our Wesleyan campuses.

Southern Wesleyan University (Central, SC) invited me to speak at its "Champions for Christ Weekend," when athletes and coaches were challenged with using their gifts to honor Christ. Sessions included a presentation to the athletic department staff and college administrators, and a second presentation to the athletes and coaches.

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Bethany Bible College (Sussex, New Brunswick, Canada) allowed me to speak in a chapel service for its International Missions Week, and provided access to their students to talk about the Sports Blitz and the unique opportunities it offered.

Indiana Wesleyan University (Marion, IN) invited me to visit and meet with its athletic department staff to talk about how its teams might be involved in this outreach.

Our own Houghton coaches and

athletes also heard presentations that outlined how they could participate.

In June 2006 the dream became a reality. Eighty-three people from four different schools came together for the biggest short-term mission outreach ever undertaken by Global Partners and The Wesleyan Church. Bethany Bible College sent a beach volleyball team and a support team. Southern Wesleyan sent a women's basketball team. Houghton College sent men's soccer, women's soccer, men's basketball, women's basketball, music and support teams. Indiana Wesleyan sent a baseball team.

The leadership team of missionaries and national leaders had established these goals for the Sports Blitz:

- Evangelism and follow-up—At least three people made decisions to follow Christ as a result of the outreach and national leaders had established these goals for the Sports Blitz:

- Evangelism and follow-up—At least three people made decisions to follow Christ as a result of the outreach. The Gospel was presented in many different settings ranging from one-on-one to large groups.

- Leadership development for Czech leaders at Majak—Every member of the Majak Ministry Center Leadership Team was intimately involved in the planning and preparation for this event and each was assigned to lead a specific area of responsibility.

- Exposure for Majak's ministry in Brno and the Czech Republic—More

than 600 people visited the ministry center, many for the first time. Major newspapers covered the events, as did both radio and television stations covering much of the Czech Republic.

- To see North Americans called into ministry—European Area Director Dennis Wright challenged us to consider God's call to career ministry. Four different people responded.

- To establish/foster/develop partnerships with key churches, districts and supporters—Considering the number of people who participated in this event and the fact that each participant assembled his or her own support team for prayer and financial support, it is fair to say that the network of individual supporters, churches and districts crossed the entire country.

- Expose the European church to the opportunities of sports ministry—Joel Babcock, a missionary in Croatia, came to observe the event and discuss possible future events there.

(The October-December 2006 issue of *Wesleyan World* magazine features the growing field of sports ministry and includes additional details of this event.)

What's next? We've gone from dreaming of a major event to it actually happening, but our dream was never to do one big event and go home. The dream is to mobilize an army of sports ministers, to inspire believers committed to using their God-given gifts and society's love for athletics to change the world. There are many possibilities.

We would love to have a full-time director of sports ministry in Europe to serve the Wesleyan fields there and coordinate with me. We would like to have sports ministers in any other fields where Global Partners serves. We are interested in coordinating opportunities for interested individuals and teams to serve in a variety of areas around the world. We are praying about ways to partner with nationals to do their own sports ministry, locally and

internationally. We are working with faculty colleagues and friends to develop quality academic programs, where students who are interested in serving in this growing area can prepare to do so.

Pray that we will continue to keep our focus on God as we labor in an arena that is prone to pride. Pray that Houghton College can become a better model of what it means to be Christian scholar-servants in the athletic arena. Pray that God will provide wisdom as to which activities and outreaches to pursue next.

H. "Skip" Lord '80 is associate vice president for athletics and conferences at Houghton College and volunteer coordinator of sports ministry for Global Partners, the missions arm of The Wesleyan Church. For questions about sports ministry contact him at 585.567.9645 or e-mail harold.lord@houghton.edu.



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Houghton College Men's Basketball
Mission trip to the Czech Republic, 2006



Houghton College Women's Basketball
Mission trip to the Czech Republic, 2006



"A Commitment to Work at Community"

In the past, the student handbook spelled out Houghton's rules—sometimes lightheartedly abbreviated to "don't smoke, drink, chew or go with the boys (or girls) that do." Today, the statement of responsibilities of community life spells out the

expectations for attitudes and behaviors of students, faculty and staff, along with some biblical and historical rationale for choosing them. At a recent roundtable, several people discussed this document—its strengths, weaknesses and history. Participants included **Denise Bakerink '83**, interim dean of student life; former Dean of Student Life **Bob Danner**; President **Shirley Mullen '76** and Professor of Psychology **Paul Young '76**, who was on the committee that drafted the most-recent revision of the statement.—Editor

Milieu: Is this the primary document that defines the college's Christian community?

Young: It's the *only* document that talks about community responsibilities.

Mullen: This is the document that defines the communal aspect. The faith statement would be pretty critical as well. Also, the preamble names the fact that we're a college, but otherwise much of what's discussed could apply equally to a group of Christians that was forming a hospital or a summer camp. I'd like to see that unpacked a bit more; I don't think it offers a compelling reason to be a Christian college. For example, it doesn't offer a rationale as to why a Christian should dedicate himself or herself to academic progress. It isn't a developed part of the document.

Danner: This document does distinguish the Christian college from others, though, because you won't find the kind of rationale and expectation [that is in this statement] placed in the secular college's. There, it's "do whatever you would like to do unless it's illegal."

Danner: This document does distinguish the Christian college from others, though, because you won't find the kind of rationale and expectation [that is in this statement] placed in the secular college's. There, it's "do whatever you would like to do unless it's illegal."

Milieu: Does this document lead the students and college into legalism and Pharisaical attitudes?

Young: One of the express attempts of the document—at least in the last three revisions—is to place more emphasis upon both the inner person and the connection of our behaviors to community life rather than looking at just the behaviors. So we say specific things like: these are not measures of spiri-

tuality, they're not even behaviors that all Christians agree on—they're things that we've decided to make a part of this community, because we think that it makes the community function better. We took pains, particularly in the last revision, to address what we do when there are violations of any of these—it's focused on reconciliation, restoration, on not allowing legalistic angles to be points of division.

Danner: I think you'll find that spirit came in with the 1985 revision. That was the first time that the community responsibilities were put out in any sort of fashion that had biblical references and biblical guidance behind it. It was that revision that divided the guidelines into two parts: behavioral expectations that grow out of our understanding of the scripture and the prudential or advisory—those that we as an institution adopt because we think that they are best for our purposes, for the good of our students, for the fostering of an educational environment on the campus. I chaired that committee and we owed a lot to the careful thinking of [the late Professor of Piano C.] Nolan Huizenga, and to the extensive borrowing we did from Taylor, Westmont and Gordon.

Bakerink: When I talk about this document now to parents or to first-year students, I say, "this is a wonderful document, but above all, it's a humbling document." It talks about the attitudes we're expected to have and who we're supposed to be as Christian brothers and sisters living in a Christian academic community. I try to help students understand that it's more than just the things that we don't do, that it's about who we need to be as members of the community, who we're called to be.

Mullen: The document does have a tension between the developmental and the disciplinary. There is an inherent tension in an educational community trying to develop moral sophistication. You can't force community. You can invite community, but you can't really force I Corinthians 13.

Milieu: In the "Application" section it says that if one cannot abide by these standards then he or she "should withdraw from the community, at least for a season of reflection."

Bakerink: I love that line. It would be wonderful if people really did have the maturity to say "Right now this isn't working for me, it's not helping me grow as a Christian. I possibly could be harming the community. I'm going to withdraw for a time." It's probably quite idealistic, but this document is setting out high ideals.

Young: That's one area that I hope we'll have a very serious conversation about for the next revision. I'm more and more struck by the idea of "a love that will not let you go;" that we will not send anyone away because they break the rules.

Bakerink: We always have to balance the interests of the student and the interests of the community. If someone's behavior is making it difficult for others to succeed, where do the boundaries come into play? How does the smothering love factor into that? The tipping point that leads to students leaving here is often when their behavior is hurting not only themselves, but also the larger community and especially the students around them. I can't in good conscience allow that to happen.

Danner: The attitude that the administrator and the people that help the administrator use in putting "legs" to this document is important. Sometimes booting somebody straight out of this place may be the most loving thing that you can do to them, or with them or for them. Sometimes it straightens them out. The problem, however, is that we are human and we can't see them as God sees them, and I was never quite out of this place may be the most loving thing that you can do to them, or with them or for them. Sometimes it straightens them out. The problem, however, is that we are human and we can't see them as God sees them, and I was never quite sure after taking one of those actions if I had done the right thing. That's one of the most humbling positions to be in, but I'm convinced that God overrules our frailties in those kinds of situations.

Mullen: We're in a culture that's so "rights"-based. One of the questions I hear students asking is "How can the college make me do such-and-such?" Of course my response is "the college isn't making you do anything." This notion of commitment to a voluntary community in a culture that is so grounded in individualism and rights is something that we have to talk about. As long as we approach it from the idea of "No one is going to make me do this," then we haven't gotten

to the point where we can have a serious conversation about this [document].

Young: It really requires a continual reassessment and discussion of what we mean by community. A community can't just be an assemblage of people with rules to make sure we're all nice to each other.

Bakerink: Unfortunately, it's easier to have a conversation with a student about "Why did you choose to go out drinking?" even though a better conversation may be "Why do you have unresolved anger in your life?" Are we talking to each other as a community about these things—calling each other to a higher purpose? It's easier to talk about outward types of behaviors that are more apparent.

I've often said that I wished we could have a statement of community responsibilities that said "Love the Lord your God with all of your heart, soul, strength and mind and love your neighbor as yourself"—we're done. Then what we would have to do to make it a living document is to talk to each other about what that means.

It really requires a continual reassessment and discussion of what we mean by community. A community can't just be an assemblage of people with rules to make sure we're all nice to each other.

Young: One of the dangers of spelling it out is that we don't have to talk about it. If we adopted what you suggest, we'd have to get in each other's faces all of the time.

Milieu: Does this statement do an adequate job of presenting some of those issues?

Bakerink: I think it does a wonderful job. I think that we could do a better job of getting students to understand that.

Bakerink: I think it does a wonderful job. I think that we could do a better job of getting students to understand that.

Danner: The document may have its problems, and we may have our problems with it, but when you back up from it a bit you see the value that this kind of process can have for an institution like ours, because it does take a stand on some very important issues. That has always helped me deal with the foibles and problematic parts of it. It's a very important statement for an institution like this to have—to make a commitment to work at community, although we'll never achieve it perfectly.

Readers can find the entire text of the statement online at www.houghton.edu/milieu.

A Fruitful Conversation

by Linda (Mills '74) Woolsey



Just as the body of Christ has many members, with many voices and differing gifts, the Christian liberal arts college is composed of professors and students of many disciplines and modes of training. The New Testament invites us to join a faith

community in which women and men, Greeks and Jews, slaves and free are full participants in God's redemptive and empowering grace. The Christian liberal arts college embodies this vision in a learning community characterized by lively and fruitful conversation. At its best, a Christian liberal arts education invites us to be lifelong participants in that conversation in ways that transform us as individuals and equip us to meet Charles Wesley's challenge to "serve the present age."

A Christian liberal arts perspective encourages students to see study of the arts, humanities and sciences as a great conversation among many voices, given coherence by a shared faith. Though we rarely use the word these days—whether from true humility or postmodern embarrassment—*wisdom* is central to this conversation. This is true not only of biblical or theological studies, but of all methodical, analytic, imaginative and critical study that broadens and deepens our understanding of ourselves and of our world. At Houghton, we invite students to converse with texts from the past, and also with contemporary people, ideas and events. We do not limit this conversation to voices from the faith community, but Christian voices are central to it.

At its best, this conversation is searching, stretching and stimulating. But it is not an end in itself. The Christian liberal arts ideal aims at *fruitful* conversation, reclaiming a liberal arts heritage that prepares students to be useful in their communities and the wider world. In Cicero's day, this meant leading by eloquence in public speaking. At other times it has given us the ideals of the "Renaissance man" and of the "citizen" in a

republic founded on reason and "self evident" natural truths. Liberal arts study has long aimed at liberating students from ignorance and giving them cultural authority grounded in knowledge and skill.

To this, Christian scholars might add Simone Weil's sense that studies, by developing the habit of attention, prepare us to pray and to serve a needy world. In *Waiting for God*, Weil suggests that study of any subject deepens the student's capacity for attention, that ability to "be still" (Psalms 46:10) which enables us to listen to God. Weil also links this "attention" to the capacity to meet the deepest needs of suffering human beings. As Christians, we also find, with Dante, that the "good of intellect" enables us to see our world's violence, fraud and malice in ways that turn us toward peace, truthfulness and selfless love.

As we converse with our students, we are working to bring them into active and engaged relationship with words, ideas and traditions, and with the voices of our present age. But we are also inviting them into relationships enriched by the great, ongoing conversation of the liberal arts tradition within the community of faith. Our Christian liberal arts conversation develops intellectual, spiritual and social powers while cultivating awareness of the world's need. At its best our conversation engages all our powers, and is powerfully engaged with other human beings in order to "serve the present age."

Professor of English Linda Mills '74 Woolsey chairs the English department.

He is Welcome

by Hilary Kalisch '08

*M*y brain was exploding, but my professor didn't seem to notice. Leaning against the side of the podium he swung one leg aimlessly, a small smile on his face. "What do you think?" he asked scanning the room deliberately, "What do you think?"

"I don't know!" I shouted inwardly, "I don't know what to think!" My brain was a jumbled mess; how could I think about the content of the lecture both in itself and in the context of my faith? But he waited, with that little smile on his face he patiently waited for the thoughts he knew would form. What do you think? So much was asked of us with those four words.

As college students we spend the majority of our time in the classroom: 50-minute segments throughout the day and piles of homework at night. We spend most of our time learning. Education is why we are here; it is what we are paying for. But why a Christian education? Why Houghton, for that matter? If we simply wanted a diploma we could go to a state school, and for a lot less.

Here, though, God is invited into the classroom, welcomed into English classes, science classes, recreation classes or psychology classes. The professors don't use their 50 minutes to give three-point sermons, but they include God in the learning process. He doesn't change the class' topic into a different subject, but God is included.

Some professors mention God quite often, some only in prayer and others mention Him barely at all. The point is that He is welcome. I know that when I have a question regarding my faith, any of my professors will help me find an answer. While God may be included through words, He is also included through personal example.

As a Christian called to obey God's commands, I try to hold myself to a high level of integrity. I have the obligation to act according to what I profess. I am learning to be a Christian in the classroom: to work hard, to be honest, to respect professors

As a Christian called to obey God's commands, I try to hold myself to a high level of integrity. I have the obligation to act according to what I profess. I am learning to be a Christian in the classroom: to work hard, to be honest, to respect professors and fellow students and to not complain. Sometimes I am disappointed with how I act or what I see—from students or professors, other times I am proud. We are still learning, students and professors alike, to be Christians in all that we do; we are still learning how to be good examples to one another, to encourage each other to strive for something higher than ourselves.

I had one professor who thanked us for listening at the end of every class period, as if we had done him a favor by coming to

his lecture. His thanking us made me want to return the favor; I wanted to be a good student for him, one who would make his teaching a joy. I tried. I will always remember, though, turning in a paper that I had not had the time to do well. I had tried, but I had run out of time. I was ashamed because he had put great effort into teaching me, and I was giving him what I knew was a poor paper. I felt as though I had let him down. I wouldn't have felt so guilty, I think, if he hadn't put so much effort into making the class fun and interesting. I wouldn't have felt so guilty if he hadn't thanked us for being there each day.

Another professor began her class by saying, "I will pray for you and I need one of you to pray for me." Utter silence. Finally, one student spoke up, "I will."

That should have been me. It is not hard to talk to God. It is not hard to pray for one

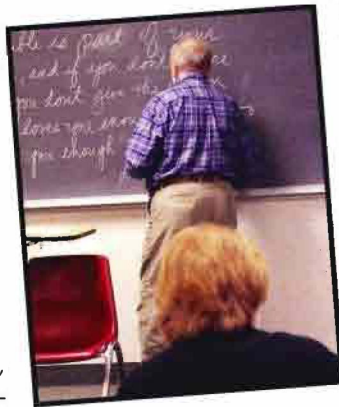
another. If I'm not even willing to pray for my professor when she asks, what does that say about my willingness to live as a Christian in other areas of my life?

By making my faith part of my education, Houghton has forced me to think more deeply about what I believe, to evaluate and allow other opinions to challenge it. It has taught me that faith and learning are not separate but blended. We have chosen to make God a part of our lives, and of this college, so it is only right that He is a part of all aspects of our lives, including our education. If we don't let God be a part of every day now, will we suddenly decide to allow it later? I don't think so.

Making God an active part of my learning process has been a great discipline and a benefit of my education. I have furthered my educational development; I have also strengthened my faith. The examples of those around me have encouraged me to live my life according to my beliefs—both in and outside the classroom. It has not always been easy, but it has been good.

Making God an active part of my learning process has been a great discipline and a benefit of my education. I have furthered my educational development; I have also strengthened my faith. The examples of those around me have encouraged me to live my life according to my beliefs—both in and outside the classroom. It has not always been easy, but it has been good.

Hilary Kalisch '08 is a writing major from Three Lakes, WI.



SSD Syndrome: The Great Divide

by W. Christopher Stewart

*How do we integrate faith and academics?
Who said they were separate?*



Suppose you had a friend who came to Houghton believing that God had called her to be a translator for Wycliffe Bible Translators. Suppose further that your paths cross several years later and she tells you that she had a special fascination and

talent for economics, and had, after much prayer and reflection, decided that God had called her to become an investment banker. How would you react? Would it jive with your theology?

If not, you may have fallen into what many have called "The Great Divide" or "The Sacred-Secular Divide (SSD)." Mark Greene, the executive director of the London Institute for Contemporary Christianity, describes it as a syndrome that pervades the church. We're all carriers. If the Bible-translator-turned-investment-banker example above gave you pause, you tested positive. The primary symptom of the "SSD syndrome" is the tendency to regard certain forms of work as sacred callings or "vocations" and others as mere occupations or "careers."

"Vocation" comes from the Latin *vocare*, which means "to call," and refers to the work a person is called to—by God, sacred callings or "vocations" and others as mere occupations or "careers."

"Vocation" comes from the Latin *vocare*, which means "to call," and refers to the work a person is called to—by God, traditionally—though many now use the word as a synonym for "career" or simply "job" (as in "vocational training"). We talk about people being "called" to "the ministry" or to "the mission field," but many of us feel less comfortable describing our work as computer programmers for Microsoft, marketing analysts for L.L.Bean or designers for Ethan Allen as "callings."

Unless, that is, we also use our hard-earned specialized knowledge and skills to design a Web page for our home church, keep the books for Youth for Christ or replace the alternator in the church van. The work itself to which we devote the majority of our time has no sacred significance. It doesn't really matter to God, or to God's kingdom. It's not motivated, informed or affected in any deep or serious way by faith in Christ, is it?

A lot of Christians—including me, in the past—think only of pastors and missionaries and the like as "full time Christian workers." Christians suffering from SSD tend to think of work in terms of a hierarchy that's been dubbed "the Evangelical pyramid." At the top are missionaries. Just below them are pastors and maybe doctors, followed, perhaps, by teachers, firefighters and midwives. The pyramid expands as you move down, passing lawyers, truck drivers and insurance salespersons on your way to the bottom, where you find investment bankers, car dealers and philosophy professors.

Another symptom of SSD is the difficulty that attends our efforts to articulate the scholar-servant ideal in a way that really integrates scholarship and service. What we tend to do is simply place them side by side—we're scholars who also happen to be servants, but what we think of as our service activities all too often don't have any essential connection to the hours really integrates scholarship and service. What we tend to do is simply place them side by side—we're scholars who also happen to be servants, but what we think of as our service activities all too often don't have any essential connection to the hours we spend engaged in scholarship and study.

The inability to see scholarship as service is nothing new in the Christian community. In I Corinthians the apostle Paul asks a series of rhetorical questions: "Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?" (I Corinthians 1:20). Christians suffering from SSD have long interpreted this passage to be driving a wedge between intellectual pursuits and "the life of faith."

Around 200 A.D., Tertullian (who suffered from an acute case of SSD syndrome) echoed these sentiments in words that have resounded for centuries: "What concord," he asked in *Prescriptions Against the Heretics*, "is there between the Academy and the Church?...With our faith we desire no further belief."

Tertullian questioned the utility of scholarship for Christians, and warned his generation against what he regarded as the harmful effects of secular learning. Tertullian's polemic against scholarship continues to influence how Christians conceive of "the Lord's work," very often in ways that greatly complicate our efforts to link service to our educational mission.

All too often the sort of service envisioned in connection with the phrase "scholar-servant" has little or no real connection to scholarship. Our own literature reflects this. A recently published booklet entitled "Service: A Lifestyle" lists a range of service activities involving students and alumni. Of the 13 portraits of service offered, only one or two have any real connection to the participant's identity as a scholar, or to scholarship of any sort beyond a high school education.

It's not my intention to disparage the other examples of service to others. Involvement in such organizations as Special Olympics, Royal Family Kids Camp, Habitat for Humanity and the Houghton Volunteer Fire Department, to name just a few, plays a crucial role in servant formation by shaping character and reinforcing the desire to serve others. They also do a boatload of good.

However, shouldn't we be focusing on what's really distinctive about the forms of service that college graduates are uniquely capable of rendering? Recipients of higher education must engage problems of the sort and in ways that others who lack the appropriate educational background simply cannot.

I've been haunted by a single word spoken to me by the academic dean of another Christian college several years ago. I had interviewed for a lot of jobs and was amassing an impressive record of second-place finishes. I'd learned that interviewing for a job is a two-way street, and I'd come to her campus with questions of my own. Over lunch, I asked the academic dean what she believed to be the most significant challenge facing Christian higher education over the next couple of decades. She fired back a single word: "Relevance."

Christian colleges and universities have been running scared for a hundred years, fearing decisions and practices that would lead them down the dreaded "slippery slope of secularization." The landscape of North America is dotted

Christian colleges and universities have been running scared for a hundred years, fearing decisions and practices that would lead them down the dreaded "slippery slope of secularization." The landscape of North America is dotted with colleges and universities (the favorite examples being places like Harvard and Yale) that were founded to train young people for lives of Christian service (chiefly as "ministers"), but subsequently "lost their souls."

I agree that some aspects of what is generally meant by "the secularization of the academy" are legitimate points of concern, but those of us who study and teach within Christian institutions must take care that in avoiding the slippery slope of secularization we do not find ourselves on another path, equally perilous and no less destructive of our witness: "the road to irrelevance."

We're on the road to irrelevance every time we insist on separating "intellectual formation" or "academic life" on the one hand and "spiritual formation" or "spiritual life" on

the other. These are not simply inseparable, they're not even *distinct*. To say they are is to endorse SSD, which threatens to render the product of our combined efforts almost entirely irrelevant.

Opposed to SSD in all its forms is the cultural mandate of Christians, described by Arthur Holmes in *The Idea of a Christian College* as "a call, not just to couple piety with intellect, nor just to preserve biblical studies in our school[s], but more basically to see every area of life in relation to the wisdom and will of God and to replenish the earth with the creativity of human art and science." Maintaining the stream of Christian culture through time isn't simply an act of preservation motivated by a sense of nostalgia, but a necessary prelude to constructive cultural criticism in our own day—from the locker room to the board room, and from the studio to the laboratory.

Our task is to transform cultures. To do this effectively we have to master the roots and dynamics of our native cultural traditions. This is the ultimate purpose of everything we do here, and it's a purpose quite distinct from and larger than any of the more immediate purposes we bring to the college experi-

We're on the road to irrelevance every time we insist on separating "intellectual formation" or "academic life" on the one hand and "spiritual formation" or "spiritual life" on the other.

ence—to get a job, find a spouse, get away from home, make friends, have fun, draw a paycheck (in my case)—as legitimate as these purposes are. Ultimately, our obligation as Christians to bridge the sacred-secular divide and fulfill our obligation to transform cultures is rooted in our responsibility to "make disciples of all nations." It's not optional.

In his book *Your God is Too Small*, J.B. Phillips identifies and debunks a range of inadequate or what he calls "unreal" conceptions of God, then turns to the more constructive task of flinging wide the doors and windows of our minds to appreciate the "size" of God. Having isolated a major contributing cause of the SSD syndrome—namely, a God "too small" for modern needs—he cautions us not to confine our thinking flinging wide the doors and windows of our minds to appreciate the "size" of God. Having isolated a major contributing cause of the SSD syndrome—namely, a God "too small" for modern needs—he cautions us not to confine our thinking about God "to religious matters or even to [what he calls] the 'religious' interpretation of life." Then he cautions not to allow our conception of God's immensity and infinitude to cause us to lose sight of God's relevance with respect to every detail of our finite existence.

Instead, we should remember Paul's exhortation to the Colossians, that "whatever you do, work at it with all your heart, as working for the Lord, not for men...It is the Lord Christ you are serving."

This article is adapted with permission from a chapel talk given last year by Professor of Philosophy Chris Stewart. You can read the full text online at www.houghton.edu/milieu.



A Mainstay of the Houghton Experience

by Jeff Babbitt '96

Now that I'm over 30 (32, to be exact), I've given myself permission to reminisce. It's not that I had much choice in the matter, it just happens when you get older, like your hair falling out, people prefacing your last name with "mister" and

beginning sentences to your children with the phrase "When I was your age...."

When I reminisce about my days as a student at Houghton, certain images come to mind: memorable classes (German, with Frau Stevenson), studying abroad (Mayterm in Italy), significant co-curricular experiences (four years of working with Youth for Christ) and, of course, chapel.

Chapel was a mainstay in my Houghton experience, something that truly affected my spiritual growth, that constantly challenged me to see the world and my faith differently. It always seemed to nudge me a step or two further in my spiritual journey.

Some chapels resonate in my memory, many years after the fact: Ken Medema's forays into musical improvisation, Christian Life Emphasis Week (CLEW) with Richard Allen Farmer, praise and worship services led by David Lewis and even those three-hour tours called Founder's Day Convocations!

I was reminded of chapel's significance recently when I heard **Ryan Spear '07** describing his chapel experience: "Usually when I'm tempted not to go to chapel the real reason is because, deep down, I'm afraid to be challenged...because when I am, it means my beliefs and actions are called into account and I'll be forced to make a decision to change or not. The change often isn't easy, but it's always necessary."

He's not the only one who has felt the life-changing potential that chapel offers. Students, faculty, staff and even

community members have been deeply affected, even found their lives transformed by services in John and Charles Wesley Chapel. "Chapel was usually a highlight of my week," says **Kathy (Domes '96) Post**, "especially the praise and worship chapels. As a fairly young believer, I totally soaked in these times of worship. I was amazed at the 'bigness' of the chapel and all that were gathered there—I came from a small church and had only been a Christian for three years, so this was a brand new experience for me."

"Of course, I'm biased," says **Jennifer Walters '02**, "but my most memorable chapels were those given by my father [**Mike Walters '86**, professor of Christian ministries]. I often selfishly take responsibility for helping to hone his ability to

"Of course, I'm biased," says **Jennifer Walters '02**, "but my most memorable chapels were those given by my father [**Mike Walters '86**, professor of Christian ministries]. I often selfishly take responsibility for helping to hone his ability to relate the words of the past to a crowd of 20-somethings. He sought to convince a generation of kids to appropriate the life of Jesus into their own, to care about the poor, or politics, and to argue about what truly matters."

Jill (Wallace '71) Davis says her most memorable chapel was when Robin Moore, author of *The Green Berets*, was the speaker: "He gave me a whole new perspective on the war in Vietnam," Davis says, "I was also impressed that a conservative college like Houghton was willing to 'broaden our horizons' with a controversial speaker."

"When I studied abroad in Costa Rica, one of the last things we did as a group was take communion huddled under a table to represent the poor of the world who 'catch our crumbs' as

we first-world Americans partake at the table with Christ," recalls **Heather (Terry '96) Gillham**, "The following semester I took communion in Wesley Chapel and unexpectedly started sobbing as I remembered my experience in Costa Rica and the privileges we take for granted."

As those who know Houghton well, we are privy to the bad, as much as the good. We can easily recount a few less-than-stellar chapels and we recognize that chapel is about as perfect as the individuals on stage, or in the audience. We recall times when our neighbors (of if we're honest, ourselves) spent chapel napping, studying, writing notes or doodling. "Chapel—just like life—has its ups and downs," notes Spear.

Perhaps one of the most notable "down" times in the history of chapels occurred in the spring of 1989. Here's how a report in *The Houghton Star* chronicled it: "As a high school band from Michigan performed during chapel on Friday, April 21, the door to the left of the stage opened, and a man wearing a green ski mask appeared, running. His only other article of clothing was his trench coat, which he carried in his hand. As he ran across the chapel, the full board of trustees, sitting in folding chairs in the front row, pulled their feet back to provide the streaker a path."

The prospective students I encounter through my job in the admission office appreciate Houghton's unswerving, Christ-centered approach to higher education. They recognize the central role that chapel holds in our mission. (I'm glad that I haven't had to try to explain to a visiting student

and his parents why there was a streaker in that morning's chapel, though!)

Any discussion of chapel must include mention of the debates concerning Houghton's "mandatory attendance policy" (which currently requires students to attend two-thirds of the chapels each semester) and its lack of a policy regarding the attendance of faculty and staff. Walters says: "I could never understand the willingness of Houghton to entrust me with the development of my own academic growth—allowing me to choose which classes to attend, which to skip, which papers to do and which to forget about—but not the development of my spiritual growth."

Another alumnus sees it differently: "The college has core courses as part of each student's degree requirements, and each major has certain courses that are mandatory," he notes, "it seems reasonable that there should also be some standard for spiritual development."

Although it has imperfections, chapel remains vital to the spiritual growth of the Houghton community. It continues to challenge me, as a Houghton staff member, when I make time to attend. It may be that we took chapel for granted when we were students, but many miss it desperately after leaving. Reassuringly, we can count on it to have relevance and importance in transforming the lives and minds of the Houghton community for years to come.

Jeff Babbitt '96 is associate director of admission.

Straying from the format

What is the essence of chapel? Two years ago, the Spiritual Life Committee developed a working mission statement and, though it is not perfect and may change, it provides some insight into what chapel strives to be:

The purpose of chapel is to affirm our corporate identity as part of the larger body of Christ. Our times of corporate gathering are expressions of this identity. We desire these gatherings to reflect the varied composition and needs of our community of faith and academic pursuits. Specifically we seek chapel times which are:

- **Participatory**—An opportunity for community members to encounter God through music, scripture, prayer, communion and contemplation

- **Celebratory**—An expression of corporate worship and pursuits. Specifically we seek chapel times which are:

- **Participatory**—An opportunity for community members to encounter God through music, scripture, prayer, communion and contemplation

- **Celebratory**—An expression of corporate worship and occasionally a time of recognition of those in our past and present who serve as spiritual examples

- **Revelatory**—A time to grow in our understanding and knowledge of God

- **Expository**—An expansion of our understanding of scripture, Christian truths and experience and how these inform our individual and corporate spiritual identity.

Chapel services are more varied in format and approach than most Sunday services. Chapel services evolve to present the unchanging message of the gospel in new and exciting ways. So what do chapels look like these days?

Scripture stands at the heart of chapel worship. Many talks are expositions of a scripture passage; psalms are prayed to-

gether as calls to worship; hymns and scripture songs take their texts from the Bible. Sometimes a passage is acted out, mimed or read in readers' theater style.

The practice of personal testimony is a strong part of our Wesleyan Holiness tradition and in chapels throughout the year faculty, staff and students share how God is at work in their lives. These Faith Journey chapels often remind us that we can work, worship and play with one another without realizing the depth of our spiritual struggles, or the roads we have walked.

What and how to sing can be an issue, so the college is producing a chapel song book to expand our repertoire (see "Bread for the Journey," *Milieu*, winter 2007 issue). The idea of diversity in worship is much broader than whether one is singing to the organ or a praise band, though, and not everyone is comfortable

What and how to sing can be an issue, so the college is producing a chapel song book to expand our repertoire (see "Bread for the Journey," *Milieu*, winter 2007 issue). The idea of diversity in worship is much broader than whether one is singing to the organ or a praise band, though, and not everyone is comfortable with the variety of chapels.

The testimony tradition of Faith Journey chapels is new and uncomfortable to some. While The Wesleyan Church has a long tradition of women in ministry—and Houghton College has a woman president—a woman preaching is a stretch for some of our students. A performance last fall by the Zambian Orphan Choir exposed many members of the community to a kind of music and a depth of suffering that was new to them.

And new isn't always welcome: one father of a prospective student said that he would never send his daughter where chapel services dared to stray from the format of a hymn followed by an expository sermon! —John Brittain, dean of the chapel



A Different Perspective

by Greg Bish '95 and Rachel Varughese '07

Houghton's students see co-curricular activities as more than entertainment

Students at Houghton have a different perspective on co-curricular activities than some of their peers at other colleges. Given Houghton's rural location and the regular stresses of college life, it would be easy to embrace the "bubble" mentality that

plagues many students in colleges big and small, to ignore the growing needs of the world and to focus on personal needs, desires and deadlines. But God's call for us to care for his creation, to protect widows and orphans, to love our neighbors and to help carry each other's burdens is a call that we cannot ignore.

With this Christian worldview, Houghton students are not content to fill their calendars with intramural sports, movies, concerts, recitals, plays and events sponsored by the Campus Activities Board—although there are plenty of these to keep students busy throughout the week. Instead, through organizations like Evangelicals for Social Action, Helping Houghton Seniors, Allegany County Outreach and a campus chapter of Habitat for Humanity, students take the initiative to improve not only our community, but also the world.

Many willingly give up the chance to sleep in on Saturday mornings to build something for a local family in need or to travel to Buffalo to teach English to refugees at Journey's End. Many encourage their classmates to examine their surroundings and make a change, to prove that their generation will not mornings to build something for a local family in need or to travel to Buffalo to teach English to refugees at Journey's End. Many encourage their classmates to examine their surroundings and make a change, to prove that their generation will not be defined by laziness or selfishness.

In December, a group of students led by **Charlotte Keniston '07**, planned the events for World AIDS Day 2006, which involved educational seminars on campus, fundraising for World Hope International and a chapel service (pictured above). Keniston, who is the president of Global Christian Fellowship, is also heading a group of students to organize the newly revived Current Issues Day this spring. It will focus on human trafficking, hoping to inform the community on this growing epidemic that is enslaving people all over the world.

While it would be easy for students at Houghton to ignore the issues that don't directly affect their schoolwork or future plans, they refuse to do so. Convicted by the degeneration of

the environment and our call to care for the earth, a group of students is working to make the campus more environmentally friendly. They have worked with Pioneer Food Service Director Fred Libick to reduce the use of non-biodegradable substances and to lessen the amount of paper napkin waste in the cafeteria.

One of Houghton's lasting organizations has been Allegany County Outreach, through which students are paired with local children to create a mentor relationship, providing kids with a caring friend. They get together individually and as a large group for events like picnics and scavenger hunts to promote positive activities and interactions. Another organization, Evangelicals for Social Action, sponsors periodic excursions called Urban Dips, which encourage students to spend a weekend in one of the area's cities, volunteering at various locations to improve the extended community of western New York.

The efforts to reach out are not limited to the academic year. During the summer, many of the school's athletic teams take mission trips overseas, most recently to the Czech Republic, western New York.

The efforts to reach out are not limited to the academic year. During the summer, many of the school's athletic teams take mission trips overseas, most recently to the Czech Republic, using sports ministry to make connections with people all over the world. (See article, page 15.)

The variety of student-led organizations reflects the students' many passions and abilities, providing numerous options for service and growth. By working together to embody the love of Christ, students make a difference in the community, but also in themselves—something they take with them well after graduation.

Greg Bish '95 is director of student programs. Rachel Varughese '07, an English major from Mount Vernon, OH, is an intern in the student programs department.

MILESTONES

Let Milieu help you share your important life experiences—employment, honors, graduate school, marriage and births. Your news and photos connect you with classmates. Contact: Milieu, Advancement Office, One Willard Ave., Houghton College, Houghton, NY 14744, or e-mail: milieu@houghton.edu. When sending in photos for publication, please submit the highest resolution image available (a minimum size of three by four inches at 300 dots per inch—which is equivalent to 900 x1200 pixels.) Visit the alumni online community at www.houghton.edu.

66 Bill and Marilyn (Burroughs '65) Francis hosted Bob (former faculty) and Rosleyn '84 Danner at the Royal Albert Hall in London for the Salvation Army's annual Christmas Celebration. Bill Francis serves as the Salvation Army's international secretary for the Americas and Caribbean; Marilyn is the zonal secretary for women's ministries in the Americas and Caribbean.



The Francises and Danners at the Royal Albert Hall in London for the Salvation Army's Christmas celebration.

70 Bob Friedrich, who earned his master's in divinity from Gordon-Conwell, is the interim priest at St. Stephen's Episcopal Church in Olean, NY.

75 Jeffrey Prinsell has been named president of the American Academy of Dental Sleep Medicine. Prinsell lives with his wife and two sons in Marietta, GA, where he maintains a private practice.



Jeffrey Prinsell '75

82 Thom Dutton, certified music practitioner, has released his fourth CD, "Relax." Dutton says the CD contains "music for relaxation and comfort performed on the celtic harp." For more information, visit www.capesidemusic.com.

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Rick Sanson is a teacher and coach at Keswick Christian School in St. Petersburg, FL.

84 Debra (Skinner) Fischer is the senior paralegal and office manager at the law firm of Granito & Sondej, PLLC in Liverpool,

NY. Her husband suffered disabling injuries in a 1999 tractor-trailer accident and is now a househusband. The Fischers keep busy with their five children: Martin, Jr., age 28; Tiffany, 27; John, 15; James, 12 and Robbyn, 8. "We are enjoying the best of both worlds with having younger children in the house and also

four grandchildren (three girls and one boy)!" says Fischer, who also loves to sew and quilt. She says they also adopt retired greyhounds "and presently have four fur children!" Friends can contact her at dsf618@aol.com or dsf618@earthlink.net.

Tom and Jennifer (Thirsk) Raff have adopted a new daughter (see *Future Alumni* and her website: www.babyjellybeans.com).

The Raffs also have a son Jeremy, 17, recently accepted to Houghton's class of 2011 and daughter Susannah, 14. Tom is a faculty associate at the Reading Hospital and Medical Center's family practice residency in Reading, PA. Jen manages the teens and toddler on the home front.

Two Alumni are Fulbright Scholars

Thomas Gurley '68 has been awarded a Fulbright Scholar grant to do research at the Institute for Single Crystals in Kharkiv, Ukraine from January to June 2007. Gurley—who earned his doctorate from Case Western Reserve University—will conduct fundamental research on intramolecular hydrogen bonding. He is the technical director for Hospira, Inc. (formerly Abbott Laboratories) in Ashland, OH, where he works to develop formulas for the production of rubber, latex and other plastic pharmaceutical components. Gurley is one of approximately 800 U.S. faculty and professionals who will travel abroad through the Fulbright Scholar Program in 2007. Gurley's wife, Jayne (Looman '68) Gurley, will travel with him to teach at the Providence Education Center, a newly formed Christian college.

Heidi (Evensen '99) Hultgren was awarded a Fulbright grant from Norway (her home country) to study at Teachers College, Columbia University. She began her studies in 2005 and is completing a degree in literacy education in May. As an international student, Hultgren is part of the Foreign Fulbright Program.

The Fulbright international educational exchange program operates in over 150 countries. Recipients of Fulbright awards are selected on the basis of academic or professional achievement as well as demonstrated leadership potential in their fields.

MILESTONES

87 Do you remember the Houghton College Sailing Team? **Pam (Walker) Ducharme** wore her sailing team T-shirt when the principal at the school where she teaches in York, SC, asked faculty members to wear shirts from their colleges, to show how diverse their educational backgrounds were. Ducharme says the "team" was the brainchild of **Ron Kerr '86**, who had the T-shirts made so that the 100+ members could have a picture taken. The picture appears on pages 236-37 of the 1986 *Boulder*. The sailboat has yet to be found.



Were you a member of the Houghton College sailing team? Pam (Walker '87) Ducharme recently wore her T-shirt to the school in York, SC where she teaches.

88 **Donald and Susan (Lamont) Dutton** are moving to Vermont, where Donald has accepted a position as finance director of SouthEast Vermont Community

Action. In September, Susan won first place in the illustrative category at the Southwestern New York Professional Photographers Conference for her photograph of a covered bridge in Vermont (see www.susanduttonphotography.com).

90 **Bill and Linda (Romanowski) King** have two girls (ages six and three) and a new Collie named Maggie. Bill has joined Anystream, Inc. as director of eastern U.S. sales of its product Apreso. Friends may contact the Kings at bking1000@msn.com.

92 **Bob VanWicklin** received a direct commission to serve as an officer in the Navy Reserves. VanWicklin, who serves as the deputy chief of staff for U.S. Representative John R. "Randy" Kuhl (R-29th NY), will begin his Navy career as an ensign attached to the Defense Intelligence Agency in Washington, DC. He will also continue to serve in Rep. Kuhl's Washington office.



Mr. & Mrs. Desai

Down the Aisle

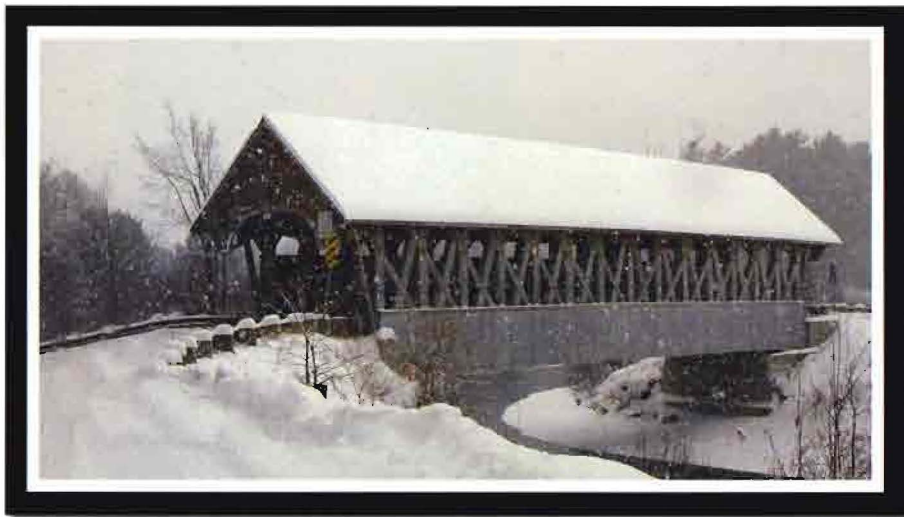
Chirag and Sarah Richards- '06 Desai '06	01-06-07
Lloyd and Ramona (Minniefield '93) Ervin	09-16-06
Grant and Amy (Cooper '02) Heckman	10-14-06
Roger and Melanie (Neureuther '04) Houck '02	09-16-06
John and Simona Lilley '96	06-24-06
Peter and Melissa (Neureuther '02) Wantuck	08-30-03



Mr. & Mrs. Wantuck



Mr. & Mrs. Houck



Susan (Lamont '88) Dutton won first place with this Vermont covered bridge in the illustrative category at the Southwestern New York Professional Photographers Conference.

95 Tim Deckert was elected as a partner at McNees Wallace & Nurick LLC, where he practices corporate law. Away from the office, Tim and his wife Mindy are kept busy by their children, Alexa, 5; Kirsten, 3; and Michael, 1 (see *Future Alumni*).



Mike, Sean, Madeleine (on lap) and Claire Freace live in Augusta, GA.

Mike, Sean, Madeleine (on lap) and Claire Freace live in Augusta, GA.

Paul Williamson attends opera school at the University of Toronto, where he recently performed the role of Eisenstein in *Die Fledermaus*.

97 Andy Childs has completed his master's degree in physical therapy from the State University of New York's Upstate Medi-

cal University in Syracuse.

Mike Freace and his wife Claire have moved back to Augusta, GA, where he is the athletic director and varsity soccer coach at Westminster Schools. Last

season his team won the state championship with an 18-2-2 record and Freace was named Georgia coach of the year. His wife is a stay-at-home mom with their two children, Madeleine, 3, and Sean, 1.

98 Paul DeHart completed his doctorate at the University of Texas at Austin in 2005 and is an assistant professor of political science at Lee University. Last July he published an article entitled "The Dangerous Life: Natural Justice and the Rightful Subversion of the State" in the journal *Polity*. His dissertation, *Better Than They Knew: The Constitution's Implicit Moral Design*, has been accepted for publication by the University of Missouri Press and will be released this fall. DeHart's wife, Robyn, is a romance novelist with Avon/HarperCollins whose fourth book is due out in August. Friends can reach DeHart at pdehart@leeuniversity.edu.

Podcast Star Majored in History

Lars Brownworth '97 is a history teacher at Stony Brook, a private Christian school on Long Island. He's becoming famous, though, for what he does in the evenings. Brownworth records podcasts on the history of the Byzantine Empire which have earned the highest possible ratings (5/5) on iTunes and routinely rank in the top five educational podcasts and the top 50 of all podcasts.

What's a podcast? It's a recorded program that can be downloaded to a computer or MP3 player (such as an iPod—which is where the "pod" portion of the name comes from). The most popular distribution site is Apple Computer's iTunes. Like most podcasts, Brownworth's history lectures are free to download.

Perhaps what's most noteworthy is that his lectures are on the Byzantine Empire—not a widely popular subject, even among history majors like Brownworth. (The *New York Times* called it "rather abstruse.") Still, his series on "12 Byzantine Rulers" has captured the imagination of cybersurfers who download each of his pod-

Perhaps what's most noteworthy is that his lectures are on the Byzantine Empire—not a widely popular subject, even among history majors like Brownworth. (The *New York Times* called it "rather abstruse.") Still, his series on "12 Byzantine Rulers" has captured the imagination of cybersurfers who download each of his podcasts upwards of 140,000 times. "There was something mysterious about the Byzantine Empire to me, this sense that it was lost history," Brownworth told the *Times*.

Brownworth has also been profiled in the magazine *Wired* and the *New York Newsday* newspaper, where he told columnist Aileen Jacobson that it was his brother Anders who got him started in podcasting by recording and posting a lecture summarizing Byzantine history. When that proved popular the brothers forged ahead, Lars doing the research and lecturing, Anders recording and posting the podcasts, of which there are now 13.

The podcasts are available from iTunes, Yahoo, Podcast Alley, Digg Podcasts or at the Brownworths' own site: www.anders.com/lectures/lars_brownworth/12_byzantine_rulers/.



MILESTONES

Future Alumni

Patrick and Susan (Schultz '93) Agostinelli

Jesus and Marlisa Richters '92 Alvarez

Scott and Allissa (Barnett '99) Alvord '97

Perry and Julie (Siemens '89) Bailey

Daniel and Allison (Aldred '98) Bates '98

Daniel and Denise (Rohrbach '97) Bosworth

Keith and Kelly Canary '91

Joel and Kim (Staff) Cockle

Mike and Amanda (Young '01) Cox '00

Tim and Melinda Deckert '95

Tai and Suzanne (Brenneman '94) Guerra

Dave and Lori '00 Huth '91

Michael and Jill (Brautigum '99) Jordan '99

Ben and Shannon (Bates '97) Kitchen

Ethan and Mechele (Souder '99) Lee '99

Ben and Sarah (Stefanski '99) Lingenfelter

Mike and Kelly (Gurnow '99) Maliszewski

Sergio and Alyson (Horn '01) Mazza '01

Daniel and Alicia (Consolo '98) Powers '98

Tom and Jennifer (Thirsk '84) Raff '84

Tobias and Jorene (Kelly '98) Ring '98

Paul and Victoria (Silveri '97) Seeburger

Christopher and Heidi (Fast '96) Tait

Glyn (Staff) and Michelle Turner

Brad and Bev Zarges '92

Talia Dianne

Dominic Pasquale

Dalia Maria

Alvarez Richters

Owen Michael

Emersyn Jenny Ann

William Jackson

Amalie Virginia

Olivia Claire

Benjamin Clayton*

Reid William

Evelyn Ruth

Kirsten Grace

Julia Grace

Gladiola Hope

Grace Erin

Lyndsay Erin

Caleb Benjamin

Cassidy Love

Laura Elizabeth

Gabriel Alyxander

Liam John

Olivia Joy*

Aliah Kelly

Jonathan Edward

Caleb Allan

Elle Sue

Jenna Alyse

12-03-03

09-15-06

03-18-06

07-15-04

05-17-06

03-13-06

01-20-07

08-20-06

08-04-06

11-30-06

01-26-07

12-19-03

12-02-06

11-14-06

04-19-06

01-23-07

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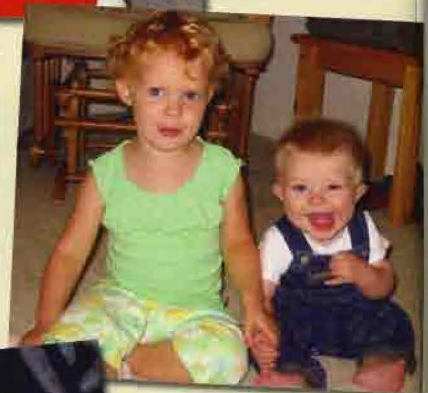


The Maliszewskis with baby Laura Elizabeth

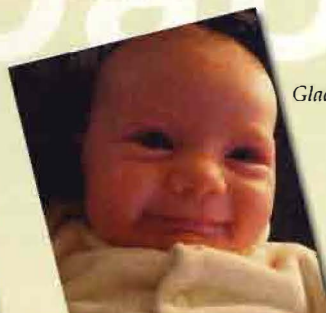


Cassidy Lingenfelter

William Bailey with his big sister



Baby Caleb Lee



Gladiola Huth



Dalia Richters



Baby Caleb Lee



Dalia Richters



Gabriel Mazza



Lyndsay Erin with mom, Shannon (Bates '97) Kitchen



Olivia Raff

* adopted

Jonathan Seeburger

Alumni Curate Exhibits at Rockefeller Museum

When it opened in February, Colonial Williamsburg's Abby Aldrich Rockefeller Folk Art Museum featured two exhibitions curated by Houghton College alumni.

John Watson '74 served as the primary conservator and co-curator of the exhibition "Cross Rhythms," a display of banjos, fiddles and dulcimers from the 19th and early 20th centuries. Watson joined Colonial Williamsburg in 1988 and serves as conservator of instruments and mechanical arts.

Christina (Cortwright '92) Westenberg curated the exhibition "Down on the Farm," which follows the story of Prince, a carved wooden dog, as he explores the countryside. Westenberg joined the Foundation in 1994. In 1999 she left Colonial Williamsburg to work at the



Christina (Cortwright '92) Westenberg and John Watson '74

New York State Historical Society and Farmers Museum in Cooperstown, NY. She returned to the Foundation in 2001 and is a museum educator at the New Museums of Colonial Williamsburg.

00 In December **Randy Fisher** earned a second bachelor's degree, in elementary education, from Lock Haven University of Pennsylvania. Fisher is certified to teach kindergarten through sixth grades and middle school science. He resides in Bellefonte, PA; friends can e-mail him

at rfisher2006@hotmail.com.

01 **Sergio and Alyson (Horn) Mazza** live in Revere, MA (outside of Boston). Sergio recently finished his master's in divinity degree at Gordon-Conwell Theological Seminary. Alyson teaches biology and

recently finished his master's in divinity degree at Gordon-Conwell Theological Seminary. Alyson teaches biology and

environmental science at Salem (NH) High School. They had their first child in December (see *Future Alumni*).

02 **Amy (Cooper) Heckman** has married (see *Down the Aisle*), with **Meredith Dyson '02** and **Sarah Howard '02** as

02 has married (see *Down the Aisle*), with **Meredith Dyson '02** and **Sarah Howard '02** as

kindergarten through sixth grades and middle school science. He resides in Bellefonte, PA; friends can e-mail him



Scott and Allissa (Barnett '99) Alvord '97, Tim and Amy (Wellington '97) Kasper '97, Eric and Sarah (Haffey '00) Ockrin '97 and Eric and Tammy (Burns '99) Engert '97 recently got together for a reunion—the guys had all lived in Stegen house during their senior year—and took this picture of their kids while they were together. Back row (left to right): Blake Kasper, Andrew Kasper, Evan Kasper, Caleb Kasper, Owen Alvord and Ethan Engert. Front row (left to right): Emersyn Alvord, Zoey Kasper, Mia Engert, Ellie Ockrin and Grace Ockrin.

MILESTONES

bridesmaids. Heckman is continuing her ministry with music and children at the Church of the Nazarene in Waynesburg, PA—she was ordained as a deacon of music ministry in the Nazarene church last summer. Her husband works at Strategic Energy in Pittsburgh. Their mailing address is 236 Cedar Ridge Road, Waynesburg, PA 15370, or e-mail gaheckman@gmail.com.

04 Rob Joubert '04/06 sang for Prince Charles in Philadelphia on the prince's recent visit to the United States. Joubert sings with the Philadelphia Singers and the group performed with the Philadelphia Orchestra.

06 Chirag and Sarah Richards-Desai were married in January (see *Down the Aisle*). Tineke Hegeman '07 was a bridal attendant; Paul Christensen '06 and Akash

Desai '01 were groomsmen. Sarah works in communications and marketing at the Cornell Lab of Ornithology. Chirag is an audit assistant for Deloitte & Touche LLP. The couple resides in Rochester, NY.

In January, Greg Hellings enrolled at the University of Texas at Dallas to take several prerequisite courses in computer science. Upon completion of the courses this summer Hellings will move into a doctoral program as a Johnson Distinguished Research Assistant. Friends can e-mail him at greg.hellings@gmail.com.

PACE Cohort D4

Alfred State College Emergency Responder and University Police Chief Gregory S. Sammons recently completed a Weapons of Mass Destruction (WMD) training course at the Center for Domestic Preparedness in Anniston, AL. Sammons served for eight years as an



Gregory S. Sammons

Alfred State campus police officer before being named chief of police in 2005. He and his wife, Roxana, live in Arkport with their three daughters: Racquel, Courtney and Sarah.

Former faculty/staff

Florence Orser, who served as "dorm mother" in Gaoyadeo for 16 years and an additional year at Brookside (now Lambein) before departing in 1977, celebrated her 99th birthday on January 13. Orser's children, Janet (Orser '61) Fleth and David Orser '64 both attended the college, as did her foster-daughter Judy (Grove '71) Gilmore and four of her grandchildren: Don Orser '87, Tom Orser '89, Linda (Fleth '88) Thompson and Ed Fleth '90. Orser lives in Rochester, NY.

"Alumni College" Returns in Summer of 2007

Week between alumni weekends will feature classes, field trips and more

Houghton's "Alumni College" will return from July 1-6, 2007, the week between the two regular Summer Alumni Weekends (SAWs). The Alumni College will feature workshops and seminars presented by Houghton College faculty, emeriti faculty and alumni; field trips; volunteer opportunities and more. Alumni are welcome to participate in any or all days, at an all-inclusive cost of just \$25 per day.

The cost includes on-campus housing, all three meals, and attendance at the seminars and workshops. Selections of faculty and topics for the sessions is ongoing, but will include:

- A seminar "track" emphasizing spiritual development
- A track focused on current events
- Other specialty topics
- A track for trail development, working on Houghton College forest lands clearing trails, working on signage

and preparing maps and descriptive brochures

- A field trip and special activities to celebrate the Fourth of July
- Use of the fitness center facilities.

Participants are not required to stay the entire week—they are encouraged to enjoy as much of the program as they can.

The regular SAWs will bracket the Alumni College program, with June 29-July 1 focused on reunion groups for the classes of '47, '52, '57 and '67 and a cluster reunion for the classes of '71, '72 and '73. SAW II will run July 6-8, with reunions for the classes of '82, '97 and '02 and a cluster reunion for the classes of '91, '92 and '93.

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Registration for either weekend is just \$25 per person—again, including on-campus housing and meals. Those who can only attend Saturday are welcome to come without charge and pay only for



whatever meals they attend. The alumni office asks that even those attending just Saturday register in advance so that they can plan for the appropriate number.

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Both weekends will feature ice cream socials, time to visit with classmates and an opportunity to meet Shirley Mullen '76, the college's new president. SAW II also has a full program for children from three-year-olds through high school-aged, and a toddler "drop-off" corner for children under three. Each SAW also has many other activities and highlights. Brochures with details will be in the mail soon, or visit www.houghton.edu/alumni or call 585.567.9626.

REMEMBRANCE

39 Almeda (Culbertson) Shanafelt died January 8 at the age of 92. She had served with her husband Ira at Colorado Springs Bible College, Miltonvale Wesleyan College, Athens Ohio Wesleyan Church, El Cajon Wesleyan Church and Skyline Wesleyan Church. She is survived by her three daughters and their families.

41 Winifred J. Rupp died December 24, 2006 in New Collins, NY at the age of 87. Rupp earned her master's degree from Syracuse University and taught social studies for many years at Letchworth Central School until her retirement. She is predeceased by her sister and survived by her brother **Ellsworth Rupp '39**.

43 Rachel (Boone) Keith, M.D. died January 4 in Detroit, MI, at the age of 82. Keith was the daughter of Baptist missionaries who served in Monrovia, Liberia, where she was born. She came to Houghton after graduating from high school in Richmond, VA, at the age of 14. She was salutatorian of the class of 1943 at the college. She went on to complete her medical degree at Boston University in 1949; the *Boston Globe* once noted that she had made the highest score ever on a medical school test.

In 1951 Keith moved to Detroit and entered a residency program at Detroit General Hospital—only the second African-American female doctor in that hospital's history, according to the *Detroit Free Press*. Several years later Keith opened her own practice which she ran until her retirement a few years ago. "She gave each of her patients so much care and love that it sometimes got her in trouble," Keith's daughter, Cecile Brown told the *Free Press*, "People knew if they were coming to see Dr. Keith, they were going to have to wait because she gave each one time and attention."

Her husband, Sixth Circuit Court of Appeals Judge Damon Keith survives. She is also survived by three daughters, a brother, two granddaughters and a nephew and niece.

47 Elizabeth Aura (Warren) Strong died January 5. Strong was an athlete and member of the a cappella choir while at Houghton. After graduating she taught at Houghton Academy for a year, then married **James M. Strong, Jr. '47** in 1948. He predeceased her by eight years. The couple lived in Michigan before returning to his hometown of East Hampton, NY, where Strong was a substitute teacher in area schools while raising four children. She taught Sunday school for more than 50 years at the Hamptons Alliance Church, also serving as Sunday school superintendent and on the church's governing board.

"Mom was known as a woman of great compassion, a loyal friend, a follower of Christ and a generous person," writes her daughter, Barbara Borsack, "Her home was always open to any and all. Her table always had room for an extra visitor." Strong is survived by her four children, 13 grandchildren and 11 great-grandchildren. "We will always remember her love of Houghton College," Borsack says, "She made lifelong friends there and loved returning for reunions whenever she could."

50 John H. Mulholland went to be with the Lord May 27, 2006 in Willow Street, PA. Following his years at Houghton, Mulholland continued his education at Dallas Theological Seminary where he received master's and doctoral degrees in theology. He served 41 years as professor of theology at Washington Bible College and Capitol Bible Seminary. He is survived by his wife, **Helen (Lawrie '51) Mulholland**, and their two children.

69 Sharon (Beach) Falke, 59, died December 25, 2006 at her home in Houghton. Falke graduated from Columbia University and had been a quality assurance supervisor for the state of New York in Rome. She was a member of the Houghton Wesleyan Church. Surviving are her husband, Glen Falke; two sons, **Jeffrey Falke '93** and **Richard Falke '98** and five grand-

children. Also surviving are her brother **Brad Beach '75** and sisters **Kimberly (Beach '78) Scheel** and **Robyn (Beach '84) Buxton**. She was predeceased by her brother **Stephen Beach '77** in 2004.

85 Rev. Edward A. "Ted" Hale, 44, died January 19 in Chambersburg, PA. Hale graduated from Union Theological Seminary in Richmond, VA, and was ordained in 1991. He pastored the Lower Path Valley and Burnt Cabins Presbyterian churches in Fannettsburg, PA, for the last 15 years. He also served as chairman of the Fannettsburg Fest committee and drove the ambulance for the Metal Township Fire and Ambulance Company. Hale is survived by his wife, Diane; four sisters, including **Martha (Hale '68) Morse**, **Marilyn Hale '74** and **Jennifer (Hale '83) Byrd**; seven nieces and nephews; two grandnieces and a grandnephew.

New Alumni Directory Coming in 2008

Alumni will soon receive a request for updated information to be included in the 2008 edition of the *Houghton College Alumni Directory*. Along with the form for updated information will be a request for a contribution toward the cost of producing the directory.

ALL alumni who complete and return the updated information card will receive a copy of the directory, whether or not they make a contribution—the publisher is taking the risk that our alumni will understand the value of the directory and contribute enough to make it happen.

As with the 2003 book, the directory will include four sections: 1) an alphabetical listing of all alumni who do not opt out of the directory, 2) a listing of alumni by class year, 3) a listing of alumni by occupational category and 4) a listing of alumni by geographic location.

The publisher expects to deliver the completed directories in the spring of 2008.

More About Woolsey

(fall '06 issue)

When I arrived on campus in 1972, the building you show sat where the north end of the Chamberlain Center now stands and was known as "Old Science" (the building had housed science classes until "New Science"—now the Paine Science Center—was built). The second floor of Woolsey was home to the foreign languages department, while various Bible classes were held in the first floor and social sciences mostly in the ground floor. The majority of my classes met in that building. I always loved the friendly way the well-worn hardwood floors creaked and squeaked as we walked over them. Woolsey and Fancher Halls were connected to each other on the ground floor and first floor. Woolsey was demolished in preparation for the construction of the Chamberlain Center.

Karen (Peterson '76) Van Otterloo
Nairobi, Kenya

The picture of Professor Woosley is my memory of him—leaning against the chalkboard. I don't remember him writing a lot on that board, but I think he wrote someplace that would not be erased—my mind. I didn't know it then, but he and all my other professors left an indelible mark on me. It stuck. Nothing got erased. The only experience in my life that I would repeat is my Houghton years. I would listen harder, study more and remember much.

Karen Joy Sandiford '82
Las Cruces, NM

years. I would listen harder, study more and remember much.

Karen Joy Sandiford '82
Las Cruces, NM

Thanks to all who shared their memories of both Warren Woolsey '43 and Woolsey Hall. The building was constructed in 1922 as the college science building and Academy classroom. In 1973 the college named it Woolsey Hall to honor two generations of service by members of the Woolsey family (stretched to three generations when Dan Woolsey '77 joined the faculty in 1991, followed by Stephen Woolsey '73 and Linda Mills '74 Woolsey in 1999). The Hall was razed in 1988 to make room

for the Chamberlain Center. In 1990, to perpetuate the honor to the family, the college gave the name Woolsey Auditorium to the large room atop Fancher Hall. In 2006, the college's theology department named the Woolsey Lecture series to honor Warren Woolsey '43. Richard J. Mouw '61, president of Fuller Theological Seminary, returned to campus as the first speaker for the series, which is endowed by a generous gift from Mary Randall Stewart in honor of her mother, Margaret Hayes Randall.
—Editor

Memories of the quad

(winter '07 issue)

The picture shows many members of the class of '78—Paul Clark, Kevin Lawson, Doug Strong, Jim Kraft or



Don Sproul (sorry guys, even a magnifying glass couldn't help us tell which), **Scott Records** and **Steve Bullock**—but **Steve Sawada '77** is also shown, so our guess is that this picture was taken in late April 1977.

Some on-the-quad memories include the Canadian-American ice hockey game, the squirrel that ran up **Jeff Millwater '77**; **Dan Woolsey '77** being strung up in a sleeping bag from the silver maple outside the library, the snow sculpture the Canadian-American ice hockey game, the squirrel that ran up **Jeff Millwater '77**; **Dan Woolsey '77** being strung up in a sleeping bag from the silver maple outside the library, the snow sculpture contests each Winter Weekend, freezing in the giant tent for the Homecoming banquet in 2002 and dodging raindrops at the graduation buffet in 2006.

Denny and Sue (Rensel '78) Shaffner '78
Rockton, PA

What a joy it is to open my mail box and find the latest issue of *Milieu*! This time it was extra special, since the back cover contained a picture of many of my fellow classmates exiting Wesley

Chapel.

Dead center with the red shirt and jean jacket is **Scott Records '78**. To his right is **Dave Irwin '77** (in jeans shirt) and Dave's younger brother **Dan Irwin '80**. Their older brother **Glenn Irwin '76** is on the right side of the photo, running. Under the window on the left side of the photo is one of my cross country teammates, **Steve Sawada '77** and to his left is **Laurie (Hess '77) Wakeman**. In front of the second column from the right is **Sheila Ditullio '77**. Thanks for the memories!

John M. Roman '77
San Juan, Puerto Rico

I know that the picture was taken way past my time at Houghton as most of the girls are wearing pants (they were forbidden way back when), and those who are wearing skirts have them way above their knees!

I recall that on a moonlit night just before graduation in 1962, some of the guys (and I won't mention any names) went up to the college farm and herded cows down to the quad. They even made a "cows-on-the-quad" sweatshirt, one of which I own. That is my favorite on-the-quad memory. Can that be beat? I think not!

Sylvia (Bristow '62) Cahill
Webster, NY

I have many memories of the quad, because it was my front yard. In 1954, when I was 15, my father, Paul Gilmore, came to work for the college. We lived in the center of the campus in Karker House. My bedroom overlooked the quad and on many summer mornings I would look out my window to see my future husband mowing the lawn. One day I was walking on the sidewalk from Luckey Building toward the library when Dr. Jo Rickard came up behind me, took my arm and ordered me to walk with her across the quad to Bedford Gym. "There should be a sidewalk here," she said, "and if enough of us walk here, there will be one."

Laura (Gilmore '65) Fiegl
Canisteo, NY

In the early 1960s my parents moved to Houghton so my father, **Robert Cummings '50**, could begin his career as a German professor. We met with Dr. Paine and then walked out the front of Luckey Building. I saw a huge, green lawn. My mother, **Marion (Thornton '47) Cummings**, tugged at my hand and told me she had played field hockey there. I was in awe—to think that I was standing where she played field hockey. (What was field hockey anyway?) I couldn't wait until I could play there, too.

The quad played an important role for those of us privileged to grow up in Houghton. We spent hours playing croquet with the equipment provided by the college for summer school students. I remember using hydrangea blossoms to play volleyball with **Debbie (Fero '76) Young**. Doc Jo caught us and made us pick up every single piece. I enjoyed walking there on winter nights, with the snow slowly sifting down. It was so beautiful. The lights around the quad made white coats purple. We were enchanted. The snow sculptures made by various classes over the years were incredible, too.

The quad was a great meeting place, with benches for "hanging out." I remember chatting with a college student one day who said he had a sister my age and he really missed her. Several years later I met his sister, when we were both freshman at Houghton!

Some of my strongest memories are the many discussions we had about walking across the quad as a shortcut. We were told sternly to stay on the sidewalks and stay off the grass. That made no sense to us—wasn't grass made to walk on? Was the quad sacred ground that we weren't worthy of? Finally we were told we could walk on the quad, but to try to spread our trails out so that we didn't wear paths in it.

I was privileged to witness many changes to the quad over the years—buildings have come and gone—yet the quad remains, near and dear to our hearts.

Brenda (Cummings '75) Dix
Lagrangeville, NY

My favorite on-the-quad activity was the snow sculptures of 1975 (see photos below). I remember being blessed by the No Greater Love sculpture, and being pretty sure that kissing a "Prandsom Hince" (as the frog sculpture was entitled) wasn't allowed in our pledge.

Patty (Wilson '78) Mondore
Jamesville, NY

I remember playing soccer on the quad—I was goalie—the day before graduation in 1976. Someone took a shot and his or her shoe flew off and hit me in the jaw—gave me a beautiful bruise and bump (but I caught the ball!). My favorite memories, though, are the snow sculpture competitions, when each class was given a corner of the quad and made its sculpture according to the theme of Winter Weekend. There were some very talented sculptors!

Anita (Hill '78) Placido
Winfield, IL

My favorite on-the-quad activity, definitely, was playing football in the falls of 1980 and 1981.

Rick Sanson '82
St. Petersburg, FL

I especially recall an attempt to reduce the "paths" that were being created as students took shortcuts across the grass. Small signs were positioned at strategic points reminding us all that "Shortcuts Kill." We'll never really know what impact this subtle reminder had on pre-

serving the quality of Houghton's most famous lawn—because most of the signs were gone within a day or two! While I'll avoid suggesting they were stolen, perhaps we should search eBay to see if they have reappeared some 20 years later!

David Mee '86
Burlington, NC

I remember playing in pick-up soccer games. What better use of our backpacks than to make a goal? I also remember playing football on it during the winter months. The funniest thing I remember, though, was when a few of us brought some cows from one of the local farms to campus and tied them to the trees lining the quad.

Robert Treadwell '88
El Paso, TX

In the late 1980s, a favorite (but most unappreciated) activity on the quad was to disassemble someone's room, furniture and all, and reassemble it on the quad.

Jennifer (Wagner '90) Clark
Pensacola, FL

Oh, the "Chapel Beach." My friends and I would bring out blankets and snacks and books and CD players to do some studying in the sun. Of course, we rarely accomplished any studying because there was always greater enjoyment in watching the men of Shen run around shirtless, playing soccer or Ultimate Frisbee!

Jeanette Nolan '01
Norfolk, VA



PICTURE THIS

"...you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit."—Ephesians 2:19-22

CHRIST IS THE CORNERSTONE of Houghton College, but many of the buildings have earthly cornerstones as well. Some of them are shown at right. Can you match them with the buildings they are part of, listed below? Just to make it interesting, we'll send some Houghton paraphernalia (as long as our supplies last!) to those who send us the correct answers.

Not enough fun? OK, get creative: choose a few words or a favorite verse and write a "cornerstone" that you'd like to see on one of the campus' buildings. We'll share some of the best—and funniest—in an upcoming issue.

Send your e-mails to milieu@houghton.edu or send letters to Milieu, Houghton College, One Willard Avenue, Houghton, NY 14744.

- _____ Center for the Arts
- _____ Chamberlain Center
- _____ Gillette Hall (formerly East)
- _____ Lambein Hall
- _____ Nielsen PE Center
- _____ Paine Science Center
- _____ Reinhold Campus Center
- _____ Rothenbuhler Hall (formerly South)
- _____ Shenawana Hall
- _____ Wesley Chapel
- _____ Willard J. Houghton Library

- 1 "ACCEPT ONE ANOTHER, THEN, JUST AS CHRIST ACCEPTED YOU, IN ORDER TO BRING PRAISE TO GOD." ROM. 12:7
1985
- 2 How Lovely Are Thy Dwelling Places, O Lord Of Hosts!
1988 Psalm 84:1
- 3 FOR IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING
1972 ACTS 17:28
- 4 THE WORKS OF THE LORD ARE GREAT, SOUGHT OUT OF ALL THEM THAT HAVE PLEASURE THEREIN
1969 PSALM 111:2
- 5 THAT THE FOUNDATION TO COME MIGHT BE THAT THEY SHOULD HAVE CONFIDENCE IN GOD.
1989 PSALM 78:6,7
- 6 JESUS CHRIST THE CHIEF CORNERSTONE
EPIH. 2:20
1957
- 7 1960 "REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH"
- 8 IN WHOM ARE HID ALL THE TREASURES OF WISDOM AND KNOWLEDGE.
1963 COE 2:1
- 9 THAT OUR DAUGHTERS MAY BE AS CORNER STONES, POLISHED AFTER THE SIMILITUDE OF A PALACE.
1958 PSALMS-144:12
- 10 THE KING'S DAUGHTER IS ALL GLORIOUS WITHIN
1970 PSALM 45:13
- 11 THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD.
1980 PS. 37:23

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