

HOUGHTON milieu

COLLEGE BULLETIN • JUNE 1989



ABOVE: Olson Clark '46, retired from Wesleyan pastorates in New York, Michigan and Vermont, repairs campus center steps. Forty-six years ago as an 18-year-old, Olson laid up nearly 60 percent of the stone for Luckey Memorial Building (background). Clark's assistant is Eric Carpenter, 1989 Academy valedictorian and entering Houghton College frosh biology major.

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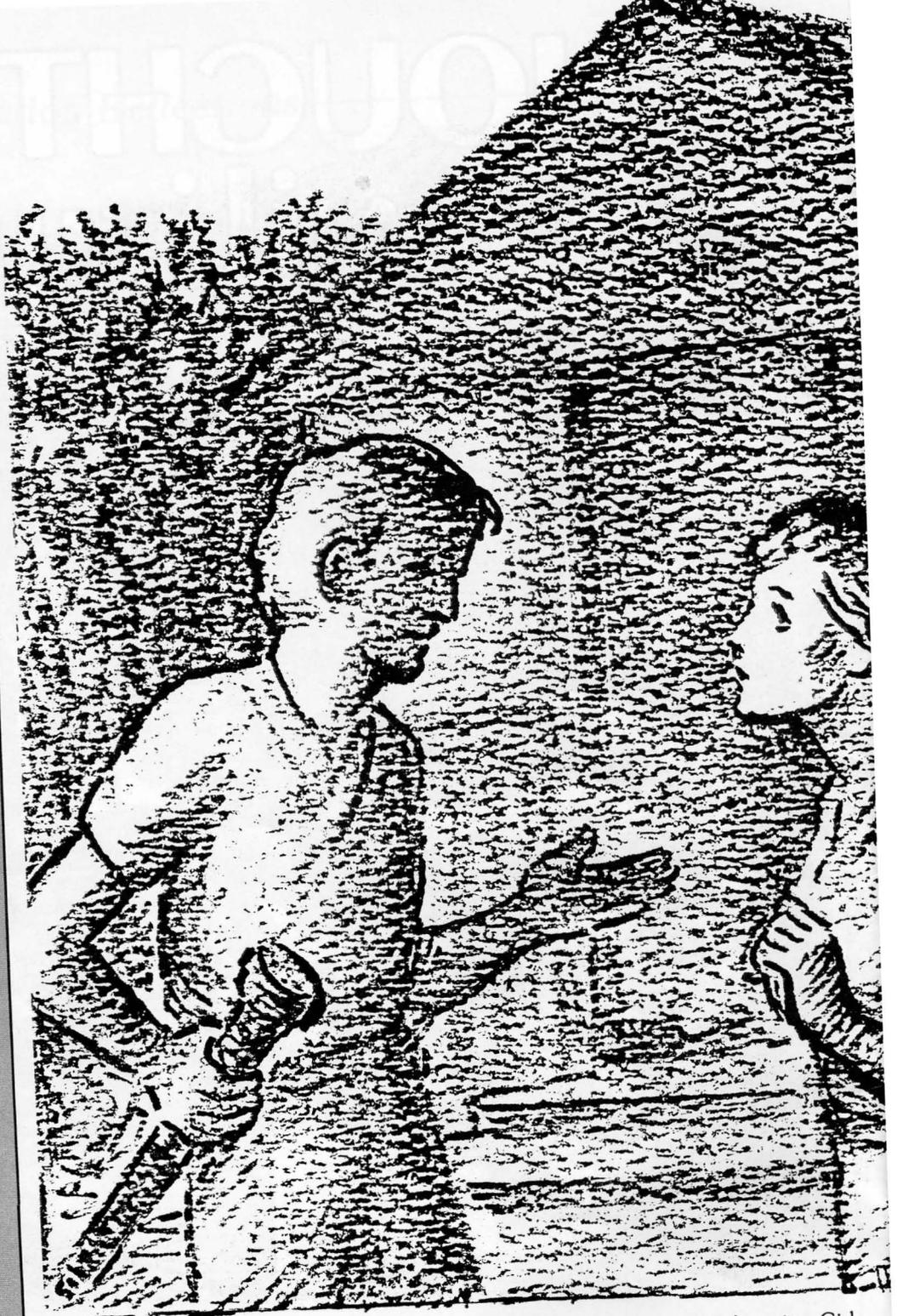
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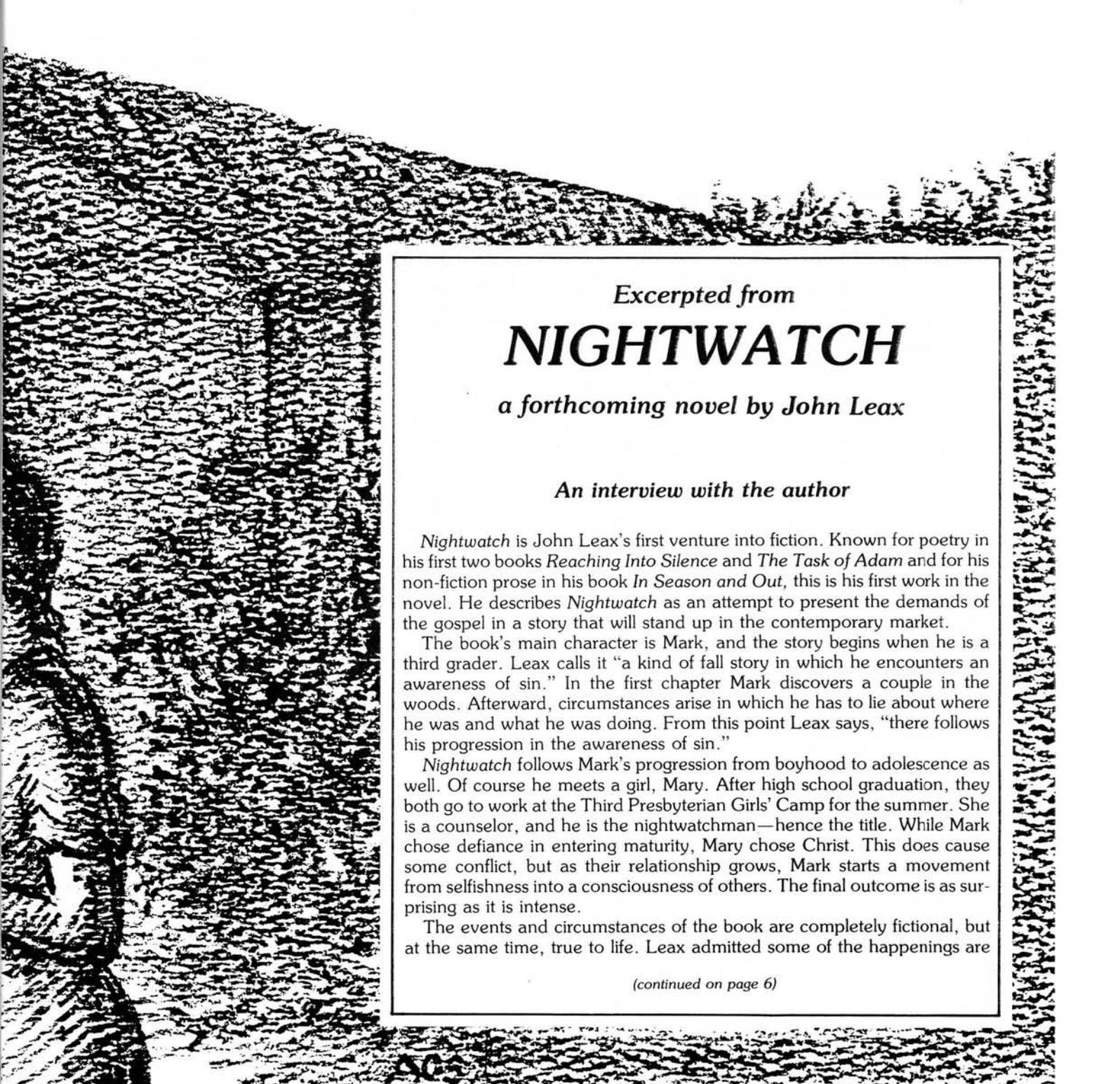
myLINE

Despite a chilly, drizzly spring, signs of summer at Houghton are unmistakable—Mayterm has wound down, the generally youthful faces of collegians are largely replaced by the more varied visages of summer conferees—Christian college admissions counselors, United Methodists, cheerleaders, sports camp participants. Willard Smith has returned

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A DAY at the Third Presbyterian Girls Camp ended with cabin devotions for the campers, but after lights out, the counselors—high school and college girls—remained on duty for an hour before the night watch came on. No hour of the day seemed longer. And now that there had been a prowler, the wind winding through the treetops and dipping to the ground making dry, shuffling noises in the old leaves carpeting the woods seemed dangerous. The soft whispers of the girls not ready for sleep buzzed



Excerpted from
NIGHTWATCH
a forthcoming novel by John Leax

An interview with the author

Nightwatch is John Leax's first venture into fiction. Known for poetry in his first two books *Reaching Into Silence* and *The Task of Adam* and for his non-fiction prose in his book *In Season and Out*, this is his first work in the novel. He describes *Nightwatch* as an attempt to present the demands of the gospel in a story that will stand up in the contemporary market.

The book's main character is Mark, and the story begins when he is a third grader. Leax calls it "a kind of fall story in which he encounters an awareness of sin." In the first chapter Mark discovers a couple in the woods. Afterward, circumstances arise in which he has to lie about where he was and what he was doing. From this point Leax says, "there follows his progression in the awareness of sin."

Nightwatch follows Mark's progression from boyhood to adolescence as well. Of course he meets a girl, Mary. After high school graduation, they both go to work at the Third Presbyterian Girls' Camp for the summer. She is a counselor, and he is the nightwatchman—hence the title. While Mark chose defiance in entering maturity, Mary chose Christ. This does cause some conflict, but as their relationship grows, Mark starts a movement from selfishness into a consciousness of others. The final outcome is as surprising as it is intense.

The events and circumstances of the book are completely fictional, but at the same time, true to life. Leax admitted some of the happenings are

(continued on page 6)

behind the canvas flaps that had been rolled down closing the half-walled cabins. The counselors, working in pairs, walked the paths, quieting the girls with their presence, speaking only when the whispers broke into laughter.

Mary stood alone at the door of the cabin furthest from the lights of the central bathhouse. Against the distant glow of the yellow bug light, she could see her partner on guard outside the first cabin in the row. She wished she had the central position. The scraping of a branch against

another in the wind unsettled her, and she turned to peer into the woods, but she could see nothing.

A pillowed sob sounded near her. She went quickly to the cabin door and spoke.

"It's all right. I'm right here."

A small voice answered, "I'm scared."

"You and me both," Mary said under her breath, before drawing aside the door flap, stepping into the cabin, and sitting on the floor beside the child's bed. "I'll stay with you," she said and gently began

to rub her back.

"Will you stay all night?"

"If you want me to."

"I do."

"Then I will."

The child lay quiet under Mary's hand. Outside the wind moaned through the trees and scuffed along the ground. Mary fingered the switch on the flashlight in her lap, and shifted against the bed.

"You won't let him get me?" the child asked.

(continued on next page)

*“Something,
someone who
was not there
during the day
was out there.”*

Mary stiffened, her hand stopped its circular movement on the child's back and then started again. "No, I won't let him get you." The wind lifted the canvas flaps banging the weights against the walls. Catching her breath Mary sang in a hoarse whisper, "God is watching over you, watching over you. . ." and the child settled into sleep.

A small, cramped room off the staff quarters served as the camp office. Coach Gale had finished it with an oversized wooden desk, two filing cabinets, three painted wicker chairs, and an elaborate P.A. system. Back issues of *The Runner*, cellophane wrapped packages of camp tee shirts, sweaters, and jackets were stacked neatly on shelves behind the desk. Coach Gale had the P.A. system switched to the room speakers, and the complex counterpoint of a Bach fugue played off the walls. When Mark came in, Coach turned it down and motioned Mark to a seat. "I've got something new for you," he said and handed him a heavy, two foot long, sealed beam flashlight.

Mark hefted it and slapped it repeatedly into the palm of his left hand as if it were a nightstick. "You're worried?"

"I have to be."

"So you expect him back?"

"I'm hoping otherwise."

"Yeah." Mark rose, crossed the room, and stared out into the dark. "And if he shows?"

"That's what the light's for. Try to see his face. But don't get close, and try not to wake the campers."

"What if he comes for me?"

"He won't."

"You can't be sure."

"Trust me."

Mark looked at the clock. "The counselors will be starting down. Time to move."

Mark stood for a moment outside the office looking up at the sky. Directly over his head the Big Dipper poured out its nightly portion of joy. For the first few weeks of camp Mark had liked night watch. He liked the cool wind and the surprising noises. He had learned from many camping trips that the same creatures inhabit the woods at night as inhabit it by day, and he had learned to walk without a light. But now night watch was different. The closeness of the dark was alien, no longer familiar. Something, someone who was not there during the day was out there, and instead of standing in the easy dark, he stood, between the sleeping girls and a waking nightmare, armed with nothing more than a light.

Halfway up the hill Mark met the counselors coming down in a group to relax, eat, and talk in the lounge before returning to their cabins for the night. "All quiet?" he asked.

"Almost," one answered. "Mary's in with the girl who saw him."

"OK. I'll see if she wants to come down in a little while." Mark left the counselors and entered the trimmed, parklike woods of the cabin area. Three double rows of cabins reached like wheel spokes from the lighted hub of the bathhouse to the rim of a circling path. Mark's first stop was the bathhouse. "Anybody here?" he called. When he received no answer, he entered. He opened each stall and looked into the shower. A luna moth clung to a bath towel left on a hook. Though it was not the first one he'd ever seen, he stepped nearer to it to get a better look. The four inch wings were bright green, but soft like cotton, and smooth like mint ice cream. He reached for it, then, realizing touching it would destroy the wings, he withdrew his hand and carefully lifted the towel from the hook, carried it outside, and draped it over a pine bough beyond the circle of light.

Except for the occasional creak of a cot as a camper shifted in her sleep and the rise and fall of the wooing wind, the camp was quiet as Mark moved down the spoke opposite Mary's. When he reached the path marking the perimeter of the area, he turned and started around the loop. At the end of the second spoke, he left the path and worked away from the cabins through the untrimmed woods. He came out of them and stood at the edge of a meadow. Backing against an oak, making himself invisible against the black bark, he watched headlights moving up and down the highway in the valley below. He looked hard, but the darkness was impenetrable. "Could use a little moonlight," he said to himself, and then he thought of Mary and of how they'd walked and laughed in the meadow before these nights of fear. She'd be wanting to go down to the lounge. He ducked back under the trees, pushed aside the low branches, and crunched down the path so she'd hear him coming and not be surprised.

She was standing in front of the cabin as he approached.

"Don't wake the girls," she whispered.

"You want to go to the lounge?" he asked.

"No." She could feel him looking at her, questioning. "I told her I'd stay. Would you bring my sleeping bag to me? I'll sleep on the floor."

Mark looked over his shoulder through the woods. "This is the worst cabin to be in, you know. We figure the guy came in through the meadow and up this way."

"I know. That's why I'm staying."

"You're crazy."

"No. Scared."

"You know," he said, taking her hand and walking slowly towards the woods, "I meant it last night."



*“The face before him was vagrant,
evil, capable of more than glaring
from the dark.”*

She kissed her fingers, touched them to his lips, and slipped away into the cabin.

After the counselors returned to their cabins, Mark made a slow loop around the area, finishing at 12:30. He went down the hill, circled the staff building, checked the lock on the craft hall, stepped into the chapel, walked through the dining hall, and entered the kitchen. He found the lunch the cooks had made up for him and filled a thermos with the last of the day's coffee. It was thick and bitter like a slice of darkness. “Drink a cup of this stuff,” he said out loud, “you can drink anything.” He tucked the thermos and lunch in a knapsack and went back up the hill. Finding the cabin area quiet, he crossed the perimeter path and moved through the trees to the base of the oak he had rested against earlier. He sat, poured himself coffee, and searched the dark meadow for movement.

An hour passed. An occasional car sped down the road. He watched for one to slow, stop, and turn off its lights. But none did. He ate his sandwich and drank more coffee. He stood up, stretched, and walked a short ways into the field. Suddenly he tensed.

Fifty yards away a hunched figure darted from a depression Mark had been unable to see into and disappeared. Mark dropped to his hands and knees, wondering if he'd been seen. He scuttled, bent over, back to his tree, grabbed his light, and slipped into the cover of the woods. Slowly, with great care, he worked quietly to intercept the figure. Coming near the edge of the trees, Mark saw the figure in the meadow. As dark as the night was, the heavy shape stood dark against the sky. But it was no longer moving towards him.

Mark waited. A low, almost tuneless, humming reached him. The figure bent working at something on the ground. Mark stepped forward.

“What are you doing?” he demanded, shining his light full in the figure's face. The figure jumped backward, dropping a pack, and growled unintelligibly. Mark followed the face with his light, and he realized he had been imagining a different face, a younger one, perverse and sensual, but harmless. The face before him was vagrant, evil, capable of more than glaring from the dark. Threatened, he stepped back and stared. Thick black eyebrows met over the bridge of the nose, hiding small furtive eyes. Beneath them, the mouth twisted sharply to one side as if pulled by mocking fingers.

“Get the light out,” it snarled.

Mark dropped the light to the man's chest and spoke. “This is private property,” he said. “You have to move on.”

The man motioned to his pack.

“You can't stay here.” Mark said. “This is a private camp.”

*“Far off,
flickering he
could see
the light at
the center of
the camp.”*

“I know,” she said quietly.

“Then come with me. Tomorrow's your day off. My uncle's cabin's miles from here. No one will ever know.”

“That's not my concern.”

Mark turned to her catching her other hand. “What is your concern?”

“I want a future.”

He dropped her hands. “You're saving yourself,” he said bitterly.

“Not just myself,” she answered.

“So there's no chance.”

“None.”

“I better get your sleeping bag.”

He started down the spoke towards the counselors' cabin. “Mark?” Her voice stopped him. When he looked back, she stepped near to him and said, “You know it's right this way?”

He shrugged.

“Tell me, I need to know you know.”

“It's right,” he said, the morose tone of his voice breaking the tension, making them both laugh.

The man, seeming to pay no attention, stooped to his pack and started to untie the knotted drawstring.

"You can't stay here," Mark repeated. When the man ignored him, he said, "Look, you'll have to come with me to see the camp director. Maybe he'll give you a bed."

Without straightening the man turned towards Mark. The short, silver barrel of a small bore pistol glistened in the beam of Mark's light.

"I ain't goin nowhere," he said. "Now

shut that light out and throw it over here.

Mark did as he was told.

Instantly the man was on it. He laughed a low, guttural laugh, choked it off, and said, "Now I see." A sharp stab of light blinded Mark.

"No," he begged. "Please. Don't."

Then the light went out, and the pounding of retreating feet filled his ears like music. For a long moment he stood motionless, then he turned and walked back into the trees. Branches he could not see cut his face, but far off, flickering, he could see the

light at the center of the camp.

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Nightwatch . . .

(continued from page 5)

derived from experiences he has had, or from those of people he has known. In fact, he stated, "I tried to write this when I was twenty-three years old and couldn't." He observed that the further he was from the adolescent period himself, the more



Learning to Treasure Learning

Commencement junior marshal Beckford holds Kenyan graduates's daughter

by Alicia Beckford

I THINK it was my grandfather, the Rev. Ernie Wilson, who first encouraged me to treasure my education.

"Alicia," he would ask time after time, "how are your studies coming? Tell me what you've been learning." In response, I would list for him the classes I was taking, to which he would nod and say, smiling, "Good, but what are you *learning* in those courses that you can take away from that classroom and *use*?" I got the sense that he was telling me that education was just as much the job of the student as it was of the teacher, if not more.

Grandfather also encouraged me in those talks to be aware that my education has a special significance for me because I am black. Although the number of blacks in higher education is rising, it is still a novel thing for a black to be able to complete high school, undergraduate work, and go beyond that to complete doctoral work. When I graduate from Houghton in 1990, after completing majors in communication, creative writing and a minor in Spanish, I will be the first in my immediate family to earn a four-year college

degree. Both of my parents went to vocational schools to be able to help support their families.

Coming to Houghton in 1986 from Delaware County Christian School, my mind was full of short-term plans and questions about the big issues in my new life: Could I get a 4.0? Was I going to get along with my new roommate? How on earth could I decide what I wanted to do with the rest of my life in time to declare a major by the end of my sophomore year? One thing of which I felt quite sure was that I would not leave Houghton with an infamous "Mrs. degree." After an academically promising freshman year, I was the only girl on my floor who hadn't succeeded in getting so much as one date. I went home to Philadelphia for the summer frustrated, low on self-esteem.

My mother, always prepared for occasions like this when her services as a counselor might be required, reassured me. "Honey," she was to say more than once, "you're at school to study, not find a husband. The Lord will provide one for you in His time, just be patient for now

and keep up the good work. I'm very proud of you." That support always helped. I channeled my energies into my textbooks and finished my sophomore year with a cumulative of over 3.8.

The following year the campus was shaken to its figurative roots when Fancher was moved from its historical location and Woolsey fell. 1988 was disturbing for me as well as I came to realize that beyond providing higher learning, college is a place where students may enjoy new independence. As my friends and I tasted the freedom that comes with growing up, I felt that I was somehow different from them. I learned about myself as a student, and more importantly, as a black student. In this other classroom, people often talk about life.

The sense that I was different in some way lead me to notice some things common to my friends which I didn't share. Most of their parents had graduated from Houghton or other liberal arts colleges. Some even had masters' degrees and doctorates. Most of them were new to the responsibilities which came with being away at college. Since my father had died when I was fifteen and I was the oldest child, I had learned to help my mom handle the financial concerns of the family.

But the difference that struck me the most, being seventeen and always



objectively he could write. But of his character, Mark, Leax said, "He is himself, not myself."

The idea of writing a novel grew out of a combination of things. His most recent book, *In Season and Out*, is mainly narrative and his publishers suggested expanding that style by expressing it within a novel. Also, Leax was teaching Writing of Fiction at that time and felt a certain obligation to practice what he taught—and besides, he'd always wanted to try it. He remembers, "I had a lot of nervous

energy [after finishing my last book] and didn't know what to do with it . . . so I wrote a short story." It was this short story that became the first chapter of *Nightwatch*.

Professor Leax wanted this book to be an expression and incarnation of thought from the gospel without compromising the story or the gospel. He intends it to be a cross over from the Christian market to also include the secular market. And of course like all authors of good books, he is planning a sequel to *Nightwatch* about Mark.

Even though Leax is excited about the

potential of communicating as a novelist, he is first a poet. In fact, following commencement and through the fall semester he is taking sabbatical leave to give full attention to his poems. It's been a while—the novel has been at least three years in the making.

If the *Milieu* sample has whetted your appetite to read *Nightwatch* in its entirety, the book will be available as a 144-page paperback in June at any local Christian bookstore for \$12.95.

—Brenda Hartman Brown

around girls and guys my own age, was that the girls I went around with were always being asked out by guys on campus. My invitations were nonexistent. Trying to be helpful, they would pair me up with one of the handful of black guys on campus. Eventually, I grew tired of being limited by social "givens" such as having to date someone my own color. Perhaps my friends never had reason to question such expectations because it was unlikely that any of them would ever want to date someone of another race.

I became involved in the Black Student Outreach, serving this year on its steering committee, in part to share in BSO's task to be recognized as an outreach group to the college community which recognized black culture, and to share in Dr. Mary Conklin's goal to foster a support group for the black Americans and internationals on campus who were feeling "different" as I did.

Discovering my independence at college had led to the discovery of some very real limitations; this was extra-curricular lesson number one. Grandfather had often told me that my education should make me proud of who I am as a black, no more than equal to anyone else or conceited, but not ashamed so that I would try to avoid bringing attention to my color, either. I had chosen a college

which didn't yet have any courses that even glanced at black history, but I felt that Houghton was where the Lord wanted me to be. I refused to believe that I had made a wrong college decision. My next lesson in life eased that concern a little.

Lesson two was that although Christians don't always see eye-to-eye, they're my brothers and sisters just the same. Nowhere, before coming to Houghton, had I met so many Christians who held different convictions about issues I had assumed to be cut-and-dry for the believer—drinking, dancing, secular music, worship, and yes, interracial dating. But there is a beauty in finding unity within diversity. It became exciting to learn about the differences I had with my Christian friends and learn to love despite them. Those differences provide many opportunities to stay up long nights talking. What better encouragement is there to test what you believe?

Part of that lesson is that classifications do not make a person who he is. While one group of my friends pegs me as a liberal, another cannot see how I can be anything but a conservative. It makes me smile to think that my identity depends not on how men see me, but on how God sees me. My identity is secure so long as I'm classified with Christ. It's liberating to know that this is the only necessary criterion for accepting someone as a brother or sister Christian. We don't have to share denominational affiliations or politics.

In the classroom is where I applied lesson number three. Grandfather's concern that I carry what I learn in my textbooks outside of the classroom was wise advice. I had memorized the definition of history in elementary school as "the record of human experience." It took a long time for me to realize that human experience begins with real people like me,

and that as long as people exist and interact, history will continue to be written. Since that dawn of personal understanding, my studies have become more personal, and although I have always enjoyed school, learning has become more



Students elected Alicia Winter Weekend Queen. Shown here with her escort.

exciting. Education is up to me as a student in that I must see the value in what I am learning and take an interest in that process for myself—not for a professor or for a grade, or even for a parent. My education must benefit me before it can benefit anyone else. Professors shouldn't be considered administrators of willful torture when they are trying to help the student better relate to the world in which he must live!

Next semester, Lord willing, I'll be in London, England, studying British literature and creative writing. It will also be a chance to see human history which was written outside of my country. When I return next spring to graduate, I can share what I've learned with those who couldn't fit into my suitcase. Another of life's lessons is that experiences, whether positive or negative, are more beneficial when they are shared. The changes becoming visible on campus are reminders that as its students grow and change, Houghton needs to grow and change with them.

Milieu—June 1989/7



Part of a Senate spot spoof of *The Supremes*, Alicia (second from left) and friends are joined by BSO advisor Dr. Mary Conklin.

"And it was said, 'Whoever divorces his wife, let him give her a certificate of dismissal'; but I say to you that every one who divorces his wife, except for cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery." Matthew 5:31, 32

THOSE WORDS, spoken by Jesus, complicate the life of any pastor who attempts to take them seriously. Just what are we to make of them in light of the staggering numbers of marriages that are failing around us?

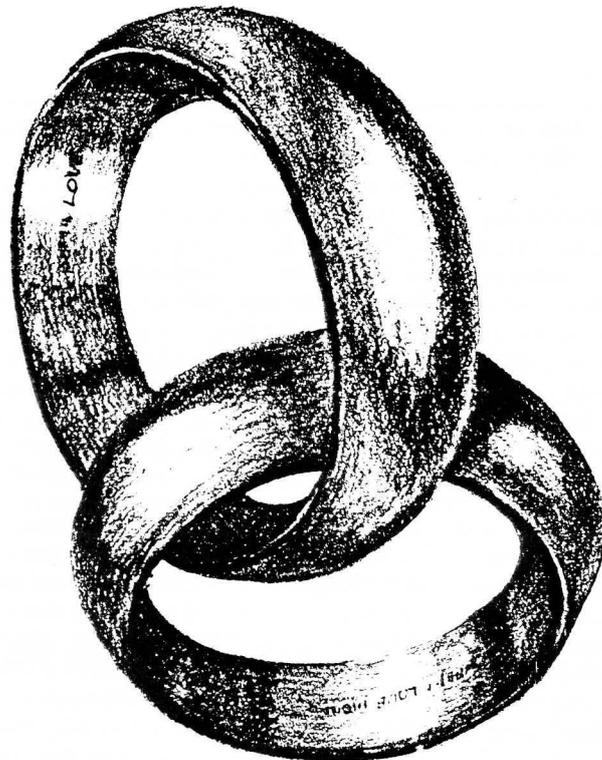
Some would suggest that marriage itself needs to be re-evaluated as a useful institution. But the remarriage rate among divorced people testifies to the strength and lure of matrimony. The problem appears to stem from a failure to understand the nature of marriage itself. It could be that marriages are failing in huge numbers because we are trying to make marriage into something it was never intended to be. This is where the words of Jesus have something important to teach us.

These words are part of a larger corpus commonly called, "The Sermon on the Mount." Most scholars agree that this sermon is intended to teach the ethic of the Kingdom of God. In other words, Jesus' teaching in Matthew 5, 6, and 7 are a window into how things are done in the Kingdom. That means that the words of Matthew 5:31, 32 must be placed into the larger context of the Kingdom of God.

"Many marriages exist only as long as neither party challenges the self-deceptions of the other."

Jesus says that although Moses permitted divorce among the hard hearted Israelites, that's not the way things are done in the Kingdom. Indeed, the sanctity of relationships, the keeping of promises is a sign, a witness, that the Kingdom has come among us. As salt and light in the world, Christians bear witness to the reality of the Kingdom that has come; not in its fullest sense, but one that has nevertheless come in the person of Jesus Christ. As His people, our witness to the Kingdom takes different courses, of which one is the way we approach human relationships, including marriage.

8/Milieu—June 1989



Marriage: A Sign of the Kingdom

by J. Michael Walters

"Understanding how God uses relationships, especially marriage, to change us into His people would silence a lot of the nonsense about marrying the 'wrong person.'"

How can our marriages be a sign, a testimony, that the Kingdom of God has come and we are part of it? Our marriages can bear witness to the kingdom in that they imitate the self-giving of Jesus Himself. Our modern world tends to view marriage as a social contract based upon self-fulfillment. The late Paul Ramsey observed that, "in spite of our society's alleged interest in the bond of marriage, that bond is now understood simply as a contract between individuals who remain as atomistic as before marriage." Many marriages exist only as long as neither party challenges the self-deceptions of the other. It is a desire for all the convenience of marriage without any of the cost of marriage. In short, it is marriage without being married!

Christianity sees marriage as a sign of the kingdom because of its unusual capacity to transform us from self-centered adolescents to self-giving, mature adults. That's why Erma Bombeck, the off-beat critic of domestic life, was right on the money when she wrote, "for most of us, marriage is our best shot at truly growing up!"

Many marriages fail because the part-

ners either do not comprehend, or reject outright, the radical transformation which is demanded of them in marriage. Mar-

"Marriage is not about self-fulfillment, it is about self-transformation."

riage is not about self-fulfillment, it is about self-transformation. The church has understood this from the start. Even a cursory reading of the wedding liturgy warns us that what we are doing is going to change us forever! Understanding how God uses relationships, especially marriage, to change us into His people would silence a lot of the nonsense about marrying the "wrong person." Stanley Hauerwas says that,

"The assumption that there is someone right for us to marry who will meet all of our needs overlooks a very crucial aspect in marriage. It fails to appreciate the fact that we always marry the wrong person. We never know whom we marry; we just think we do. Marriage being what it is means that we are not the

same person after we have entered it. The primary problem morally that we have to wrestle with is learning how to love and care for this stranger to whom you find yourself married."

The biggest risk in marriage is that we will find ourselves being transformed, through fidelity and caring, into a new person in the presence of this other with whom we have joined in love. If we aren't willing to submit to that kind of transformation, marriage will prove much too intense. But such transformation is a sign of the Kingdom.

Holding still for such a transformation is further evidence of the Kingdom that has come. Jesus' words on divorce immediately precede the section on oath-taking, on the need to let our yes be yes, and our no be no. The reason that divorce is such an anomaly in the Kingdom is that the Kingdom is a place where promises are kept. Yes literally means yes! In a culture that runs away from risk and permanence, Christian marriage openly acknowledges that we are willing to risk our futures in a permanent commitment to another human being.

The church has always had its doubts about the power of romantic love to weather the storms of life. Perhaps that explains why the wedding ceremony never asks if we in fact love our prospective spouse, only if we promise to love them. The church requires us to make promises that transcend any kind of feeling. Thus the basis of marriage is a promise, not a feeling. That's what makes it a sign of the Kingdom. By living in the relationship of matrimony we are bearing witness to a disjointed and broken world that wholeness, oneness, is really possible between human beings.

Apart from the making and keeping of promises, there is little possibility of deep relationships, the kind that can transform us. That's what makes sexual infidelity such a serious matter, for it goes to the heart of what marriage is about, faithfulness. John Maquarrie says that one of the things that distinguishes us from animals is our ability to look beyond the moment and pledge ourselves to commitments beyond the present.

In the Kingdom of God, a Kingdom where yes means yes and no means no,
(continued on page 10)

The Other Sign of the Kingdom

"We need to be tough on issues and gentle with people."

AS A PASTOR, I struggle with how to respond to marital failure. How can I uphold the sanctity of marriage and, reach out in love and compassion to those who have been divorced? How can I speak the word of obedience and the word of grace at the same time?

Typically, the church has gone to extremes. Either being so rigid in its commitment to marriage that any response to the divorced was perceived as accommodation; or, gloss-

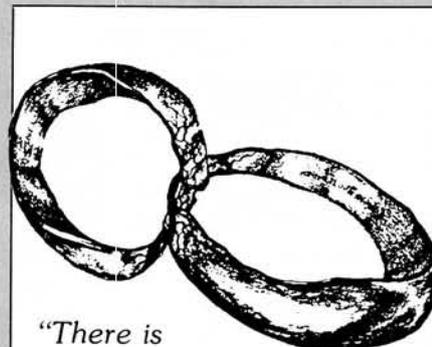
upon whether we are dealing with divorce or with the persons involved in divorce. We need to be tough on issues and gentle with people. Throughout scripture, we are taught to show mercy and love to those who have erred or fallen, while taking seriously the will of God for His people. There is no inconsistency in holding to the sanctity of marriage and embracing those whose marriages have ended.

In terms of falling short of God's purposes, everyone of us experiences failure. Divorce represents one of the most visible and painful ways in which we taste the reality of our fallen state. While we want to underscore that Marriage is a sign of the Kingdom, we also want to remember that keeping promises is only one sign of that Kingdom.

Forgiveness is a sign. Compassion is a sign. Restoration and reconciliation is yet another. Failures remind us, painfully, that this kingdom is not yet here in its fullness. That's why Jesus blessed the mourners, those aching visionaries as Nicholas Wolterstorff calls them. Blessed are those who are able to see that the failures in the kingdom are not the way things are supposed to be. And though their sorrow about such matters is acute, they are sustained by the fact that one day, they will be comforted.

To those who have failed in marriage; we must not gloss over the fact that a union has been severed, and that kind of failure would destroy us were it not for the fact that God keeps His promises, even when humans don't keep theirs. The past cannot be erased, it can be forgiven.

The signs of the Kingdom are all around us. We can see it in the lives of those who are being transformed by their promises. Thankfully, we see it too in the lives of those who know the power of forgiving love.



"There is no inconsistency in holding to the sanctity of marriage and embracing those whose marriages have ended."

ing over divorce as if it's no big deal. It is a big deal, and no amount of liturgical gymnastics about "celebrating divorce" will change that. What can change is for us to embrace the reality that Christians are obligated to respond lovingly to all human persons no matter what their circumstances. Every human being has a right to be treated by the church in the same way that Christ Himself would treat them. That's the bottom line, "Forgive, even as you also have been forgiven."

I believe that means that a differing response is called for depending

Marriage. . . . (continued from page 9)

promises are significant matters. A promise can be ignored, denied, resisted, or avoided, but it can never be erased. A promise can be broken, but it cannot be undone, once it is done, or spoken.

That's one reason why in our attempt to respond in love to those whose marriages have ended, we must never pass divorce off as nothing. To do so, is to try to uncreate what is already created. Perhaps that sounds highly sacramental, and it is, but when two persons become one flesh, there is some ontology involved which no civil court can delete like superfluous files on a computer disk! An honest talk with a divorced person will

reveal that to be the case.

In the Kingdom, there are no such things as real or unreal promises. There

“ . . . when two persons become one flesh, there is some ontology involved which no civil court can delete like superfluous files on a computer disk!”

are only kept and unkept promises. You cannot control a promise, you can only put yourself at the mercy of it. The promiser is always at the risk of the future. A Christian is one who, by definition, will-

ingly puts themselves at the risk of the future. For in this Kingdom we represent, we foretell the day when our futures will be merged with God's. Thus we can afford to make outlandish sounding promises rife with words like, “for better and for worse, for richer for poorer, in sickness and in health.” We dare make such outlandish promises because of One who has made promises to us. He said, “I will never leave you nor forsake you.” At its best, marriage is an imitating of that grace of faithful love that we learned first from Christ.

Marriage is a sign of a Kingdom that says that unity is possible in a world of disunity. Self-giving is possible in a world

NEARING the completion of my ninth year (seven as Senior Pastor) of ministry in Houghton, I can't help but reflect on some of the changes I have observed in this unique community. Houghton can often seem isolated from the world “out there” giving the impression that we don't have to struggle with the issues that appear to be part of daily life elsewhere. If that was ever truly the case (which I personally doubt) it is no longer so.

Without question, the first illusion about ministry in Houghton to bite the dust was the happy thought that because of this community's commitment to historic Christianity we were somehow immune from some of the more observable and poignant expressions of human sinfulness. That's simply not the case. Over my pastoral tenure I have learned my theology of fallen humanity the hard way. In my dealings with both adult and student members of the Houghton community I have learned that no community is automatically preserved from any of the manifestations of evil in human life.

Although some may mourn that observation, I don't. I would find it a strange thing indeed were Houghton to be some island of purity in a polluted ocean. Just how effective could we be in fulfilling the mission of this place if we catered only to those who already have it all together? The fact is, one of my toughest jobs as pastor in Houghton is to get people to admit that they don't have it all together and to stop trying to make everyone else believe that they do!

That's particularly frustrating in terms of marriage and family issues. We are a

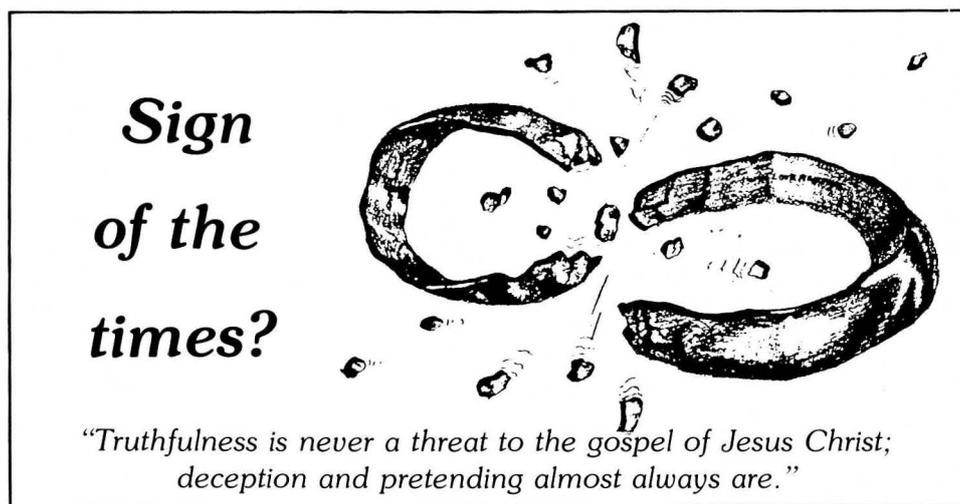
community where overachieving often appears to be the norm. How, in a community filled with success stories does one find the courage to share such intimate failures? I fear that relationships that could be helped will not receive that help until the lid blows off and seemingly irreparable damage has been done.

James counseled the Christians of his day and ours as well to “confess your faults one to another that you might be healed.” It's next to impossible to effect healing in relationships where we cannot admit that anything is wrong. My conviction is that the legacy of the later 20th century church, including the church in Houghton, will largely be determined by our ability to foster openness and understanding between believers as they struggle to overcome sin's destructiveness.

In terms of marriage that means that instead of merely doing “damage control”

after the fact, we must move to foster an understanding of just how precarious marriage relationships can be, and how often mid-course adjustments need to be made. It is not an admission of moral failure to have marriage problems. That has to be communicated loud and clear by a caring community interested in building believers rather than teaching them to hypocritically deny their problems and live a lie in front of the church.

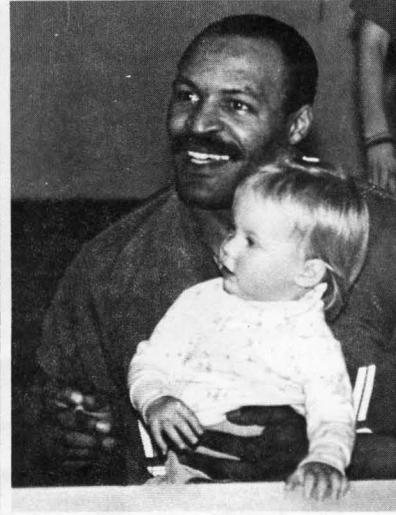
The recent emphasis upon being open about marital failures among alumni has perhaps struck some as the first step towards a wholesale acceptance of divorce. I don't believe that need be the case. What I do believe is that until we can get a realistic handle on the devastating consequences of human sinfulness that are being visited upon our marriages and families, we have little hope of bringing the sufficiency of God's grace to



highlander sports by William Greenway

of self-seeking. The two really can become one and thus signify, as the ceremony puts it, "the mystical union that is betwixt Christ and His Church." In spite of the brokenness around us, we must continue to champion marriage to demonstrate to an unbelieving world that a kingdom has come among us where yes really does mean yes. No matter what!

J. Michael Walters has pastored the Houghton Wesleyan Church since 1982. He holds degrees from Circleville Bible College, Houghton College, Asbury Seminary, St. Mary's University and is working toward the D.Min. at Trinity Seminary. Significant growth in the church ministry during his tenure has brought expansion of the church staff from three to four-and-a-half workers to meet growing opportunity and vision.



After an exciting game, Bills running back Rob Riddick signs autographs

bear upon the lives of our people.

Divorce isn't an easy subject for evangelical Christians to talk about. Growing up in the conservative church as I did, I can see how divorce was in many ways, the AIDS of the '50s and '60s. You just didn't talk about it. But refusing to talk about it and face it squarely will not serve to advance the Kingdom of God. Christians who prefer to ignore it are like those who refuse to go to the doctor because they are afraid they might get some bad news. How much better for us to face openly, with sadness and with hope, those brothers and sisters in our midst who know the pain and isolation of divorce. Truthfulness is never a threat to the gospel of Jesus Christ; deception and pretending almost always are. Only those who can admit their need ever seek out The Physician. Then the possibilities of grace are far more than adequate to the honest seeker.

Ministry in Houghton is changing just as is ministry elsewhere. The extended Houghton College family will produce its share of broken marriages, not because the college doesn't uphold the sanctity of marriage, but because that's the way our world is. The Houghton community will see an increasing number of people whose lives have been touched in some way by divorce. But given our mission to proclaim the good news to those who have heard their full share of bad news, that should not discourage us. Our mission is the same as it always was, except now we find that there are many more potential wounded healers among us.

BUFFALO BILLS DOWN HOUGHTON

No, Houghton has not brought back football. However, a group of the nationally-famous Bills came to Houghton at the invitation of the local Habitat for Humanity Committee to raise money to help in their building projects. The "Houghton" team was made up of men and women from the Houghton faculty and staff as well as from Fillmore, Rushford, and Angelica. The Bills were tall, big, and quick, and it was quite obvious that they could play basketball as

well as football. In order that Houghton's reputation as a gracious host not be sullied, the Houghton team hung close and "let" the Bills win by only 8 points.

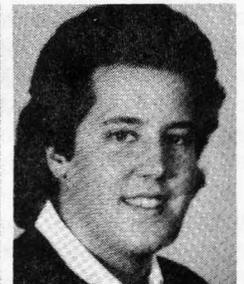
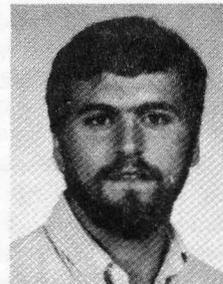
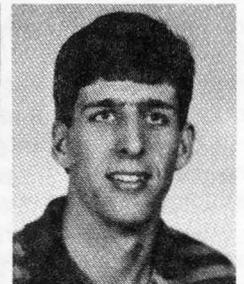
It was the largest crowd ever to see a basketball game at Houghton. They packed the stands, stood around the edges, and even filled the temporary seating behind the teams' benches. It was a lot of fun for all: teams, spectators, and the Habitat Committee. The organization cleared some \$2,000 for its work.

SPORTSMANSHIP AWARDS

Two basketball players were voted the Sportmanship trophy. Seniors Jacki Carlson and Geoff Stedman capped fine careers with this prestigious award. Diana Bandy won the Cindy Rudes/Joy Ellis Volleyball Memorial Award.

TRACK

The thinclads had a fine season. The men finished even at 11-11 and the women topped out at 13-6. The men's team won the NCCAA District II Meet and the girls finished second. Michelle Pike broke Peg Roorbach's discus mark with a throw of 103'2". Three team members represented Houghton in the NCCAA National Meet: Pam Bigham finished fourth in the intermediate hurdles; Tom Cutting finished fifth in the hammer throw with a new Houghton mark of 124'1"; and Brian Adams placed sixth in the 400 dash.



Carlson, Stedman, record breakers Cutting and Pike



“Original” village church demolished

FEW PEOPLE living in Houghton today remember that the white frame structure demolished commencement morning was once a church.

Since 1933 when the present brick Houghton Wesleyan Church was completed, the third building from the north end of the village has successively stood vacant, been the college recreation hall, served as overflow dorm space for returning WWII veterans, been a nursery school; or, in recent years, offered shelter for everything from college play props, furniture and building materials to the stored goods of missionaries on other continents.

Willard J. Houghton was a charter member and trustee of the Houghton congregation when it formed in 1852, but they met in a school house until 1876. Then, for \$25.30, they bought Caneadea Indian Reservation Lot #30 from Adelbert J. and Augusta Burr. For less than \$2,000 a church was built with

Thomas A. Corson '77, is named Distinguished Young Alumnus

THOMAS CORSON didn't graduate from Houghton before heading to Johns Hopkins University in Baltimore, MD, because they offered him a chance to complete five years of work in four. There he completed his B.A., Doctor of Medicine, and Master of Public Health degrees, but he so valued his experiences here that he asked to receive an Associate in Arts degree, and so graduate with his Houghton class in 1977.

Twelve years later (nine years to the day of his graduation from medical school), Corson found himself back in western New York, surrounded by family and Houghton faculty friends as alumni director Alderman named him Distinguished Young Alumnus for 1989.

Corson first came to Houghton fresh from Levittown Memorial High School, NY, where he was Salutatorian, in 1973. Already he's spent one high school summer as a hospital volunteer, and another as a student participant in an NSF medical research program. He'd also received the director's award for his contributions at the Csehy Summer School of Music where he met such Houghton faculty as Professor and Mrs. Ted Norton with whom he maintains a friendship.

Though he tested out of intermediate German as a freshman, Tom was no academic grind. He played in the concert band, participated in CSO, and was president of his sophomore class. He also continued summer counseling at Csehy.

While at Johns Hopkins University he was active in the Baltimore Rescue Mission Clinic, joined the Christian Medical and Dental Society and the university's Medical Institutions Christian Fellowship. (He has been advisor to the later since 1984.) After completing his M.D. in 1980, Tom taught science and math at a Christian high school, did some speaking in churches, and studied neurology at Johns Hopkins Hospital.

The following year he served at Memorial Christian Hospital in Bangladesh under a U.S. Public Health Service training grant and as an MAP-Reader's Digest International Fellow. He then completed a transitional intern/fellow program at Bassett Hospital in Cooperstown, NY, and Columbia University College of Physicians and Surgeons. During 1984-86 he became Johns Hopkins's first resident trained in internal medicine and pediatrics.

During 1985 Corson participated in the Lere Community Health Project in Chad under Lutheran Brethern World Missions. Such missionary experiences paved the way for a month at Aga Khan University Hospital in Karachi, Pakistan, followed by a return visit to Bangladesh—service at the Baptist hospital again, then work at the International Center for Diarrheal



Photos from left: Original building, with annex and tower added in 1897, demolition sequence.

ed graduation day

gifts of money, materials and labor. Willard Houghton's \$235 was the largest single cash contribution, and he personally hewed some of the original shingles. It was he who suggested topping the steeple with the carved hand and finger pointing to heaven—a wordless gospel message to the canallers whose boats passed just behind the building before the railroad came.

A church bell was purchased in 1892, a pulpit alcove was added in '97, an organ in 1908. The growing congregation moved into the new church in 1934, and the old building stood vacant. Then, in a 1940 swap, the church gained land adjacent to its new site, and Houghton College got the old church. Through most of the next three decades it was a stop-gap campus center.

Five years ago citizens considered purchasing the old building to create an arts center. That dream faded when inspection showed how much repair and money would be need-

ed. Continuing deterioration, complaints about the structure's appearance, and prohibitive restoration costs led the college to order the demolition this spring.

So, in the morning drizzle of May 8, reddish-brown sawdust insulation flowed from the landmark's wounds as Kevin LaForge's hulking red caterpillar-tracked backhoe—familiar from its recent devouring of Gao dorm and Woolsey Hall—gnawed its prey as the Class of '89 was graduating. The site will be seeded before summer.

Still, the faith, vigor and direction the old church stood for endure, embodied not just as a pointing hand in the college's archival collection, but multiplied and shared in the lives of present townfolk and students, through the '89 grads, and older alumni across oceans and cultures.

Disease Research in Dacca. Enroute home from these experiences, he visited Christian Medical College Hospital in Vellore, India, and a rural health project in Jamkhed.

In July of 1987, Dr. Corson was appointed to the Johns Hopkins University School of Medicine faculty in the departments of pediatrics and medicine. He was also named director of university health services, and participates as one of three

pediatricians in a model after-hours care plan for children in Severna Park, MD.

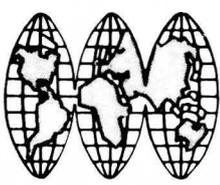
Corson's international experience helps him interface with the university's many international students, and he is involved with care of missionaries and their families through Health Care Program for Overseas Families. He hopes to see this program organized as an outreach of Johns Hopkins Medical Institutions, including education and consulting services for mission boards. Active in several professional groups, Dr. Corson is also a member of the Perry Hall Baptist Church.

Mr. Alderman—who'd been Houghton's admissions director when Corson matriculated here—concluded his presentation: "That Tom's medical/missionary service also contributes to traditional ideals of fulfilling The Great Commission was underscored in Bangladesh after he substituted for a nurse in a health clinic one morning. Later in the day she told him 'This morning you translated 16 Psalms.' Tom, in far-ranging ways your record demonstrates how we as Christians may indeed be workers together with Christ."

Citing Psalms 19:1, Dr. Corson responded that he believes it is the Christian's task to help declare the glory of God and show his handiwork, by life example. "Each of you has had a part in my life," he told the assemblage, which included his parents, brother, the Nortons and Houghton's pre-med advisor, Dr. and Mrs. Donald Munro.



Dr., Corson and Mr. Alderman



ALUMNI IN ACTION

1930s & 40s

'37 **F. GORDON STOCKIN**, emeritus chairman of the Houghton College language department, received a Layman of the Year Award from the western New York district of The Wesleyan Church in April. Dr. Stockin was cited not only for his influence on students for over 40 years—many of them now missionary linguists—but for his service to the Houghton church and the district as a Sunday School teacher, lay leader and committee member.

'47 **RAYMOND C. MESLER, JR.** and his wife will be spending the month of August in Geneva, Switzerland, where his ministry partner has accepted a two-year position with World Council of Churches.

During an April ceremony, **GUSTAVE PRINSELL '48**, former missionary doctor and Houghton College physician, was presented a Layman of the Year Award by the western New York district of The Wesleyan Church. Basis of his award included founding leadership for the denomination's medical fellowship, short-term missions projects since he settled in Houghton, and service on local church and district committees. Dr. Prinsell is senior physician of the Northern Allegany County Medical Group.

'49 **MARY (HARRIS) CAREY** continues her work as children's services consultant for the Finger Lakes Library System in Ithaca, NY. She participated in the Syracuse Billy Graham Crusade choir during April.

'49 **MARIE (STEPHENS) HOWE**, who retired from teaching English three years ago, is compiling a volume of poetry she wants to get published. Although she has begun chemotherapy and radiation treatments, Mrs. Howe hopes to attend her 40th class reunion at Houghton.

1950s

'52 **ARAXIE RUTH (KRIKORIAN) RUDD** and her husband Floyd are teaching the religious education released time classes for grades four through eight in the Sandy Creek (NY) School District. Average attendance is 40 students.

In July, **SIEGFRIED BUSS '54** will be one of 100 delegates from Japan to Lausanne II, Vision '89 in Manila. He and his wife, **EDITH (MITCHELL) '55**, serve with The Evangelical Alliance Mission (TEAM). He is professor at Tokyo Christian College and director of ministries at the Ochanomizu Student Christian Center which recently built a nine-story building and by 1990 is slated to complete another. Mr. Buss also teaches at the Tokyo School for Simultaneous Interpreters. Three of his students were finalists in the NASA Space Shuttle program, with one of them slated to be a payload specialist for a 1992 space mission.

Referring to the break-in to their Brazil home in December (see March alumni news), **LOU** and

MARY (MILLER) '56 KNOWLTON '54 have been able to recover and have been able to replace many of the things they needed. Besides tightening security in their home and in their neighborhood, the Knowltons got a seven-month-old German shepherd they will train.

BBI '54 HARRY ROSS has nearly completed 36 years of ministry in Canada, Sidney and Norwich (NY), where he currently pastors Calvary Baptist Church. In July he will be moving to Lancaster, PA, in semi-retirement.

'55 **MARITH (REINERTSEN) BICKSLER** and her husband, William, are helping to plant a church in a suburb of Taipei, Taiwan. Marith is a professor at National Taiwan University.

'58 **ARTHUR** and **DOROTHY (GUTWEIN) '58) EVERETT** work with the American Indian Crusade in Colorado. Art is researching where unreached (for the Gospel) groups are in Colorado, North and South Dakota, Nebraska, Kansas, Oklahoma and Texas. Dot will be entering much of the information on their computer, coordinating all of the information with the "Global Mapping Project." They need to purchase a word processor and a telephone modem.

'59 **JOHN "PETE" HAMMOND** received an honorary degree from his seminary *alma mater*, Gordon-Conwell Theological Seminary (MA), on May 12th. Hammond is director of InterVarsity Christian Fellowship's Marketplace Division. His citation was concluded, "Pete Hammond provides for us a model for an evangelistic ministry rooted deeply in scripture, empowered by prayer, ready to serve flexibly in a rapidly-changing world, and ever motivated by the constraining grace and love of our Lord Jesus Christ."

Down the Aisle

Brad & Karin (Jack '89) Bosshard '90
Ted & Laura Beth (Maranz '85) Dean
John & Faith Anne (Emmett '87) Fisk '88
Robert & Norma Jean (Jordan '90) Hopper, Jr.
David & Janis (Lundberg '77) Kahler
Ted & Valerie (Harz '79) Lazowski
Karl & Linda (Butcher '83) Samuelson
Reid & Amy Thomas, Jr. '87
Richard & Melissa Vienne, Jr. '84
W. John & Linda (Dingeldein '82) Wagner '82
Grant & Elizabeth (Sperry '85) White

1960s

'64 **SHARON (HUFF) ANDERSON** and her husband, James, celebrated their 25th wedding anniversary in May, as well as his graduation from nursing school.

'64 **PAUL ENGLE** has had another book published, *Guarding and Growing*. He is the author of *Discovering the Fullness of Worship*, and *The Governor Drove us up the Wall*. He is senior pastor at Christ Church in Grand Rapids, MI.

'66 **WILLIAM** and **MARILYN (BURROUGHS) '65) FRANCIS** have been appointed as the divisional leaders of the Northern New England Division of the Salvation Army. Bill will be the commander and Marilyn will direct the women's services for all Army operations in Vermont, New Hampshire and Maine. Marilyn has recently completed her first vocal/piano cassette, "Just a Closer Walk."

Earlier this year, all of **DAVE HICK'S '67** family, who serve with Operation Mobilization at headquarters in Georgia, were tested positive for Cytomegalovirus (CMV) infection. He writes, "Our number one need is for health..." Dave will be one of 4,000 delegates at the Lausanne II Congress in Manila, and will spend a few days in the Indian Sub-continent on the way.

'69 **SHARIENE (AZZARELLI) CADY** is learning bookkeeping to help with her husband's new business, is assistant adult choir director, and teaches private piano lessons. She and her husband, who have two teenage daughters, are awaiting the release of a Christian Russian family for whom they will be the sponsors.

This summer **JUNE (WEIDEMANN) FENWICK '69** and her husband, Chuck, will be living in England, where he will be a visiting scholar at the University of Oxford.

1970s

'71 **ALBA (CRUZ) ARTERS** writes that she and her husband are thankful for health. During last summer, their daughter (age seven-and-a-half) was treated for a rare blood disease. "Today Amanda is enjoying second grade and violin lessons," she said.

This year **TED** and Ginger **BALDICK '71** are celebrating 23 years of marriage. Ted is in his 11th year with the Christian Psychological Center in Memphis, TN. Also, he is clinical director of Parkwood Hospital.

'71 **DAVID BROWN** does recruiting for TEAM. He and his wife, **DONNA (SKAANING '71)**, have served through this ministry since 1976. A year later they went to Japan and began language school. Then they spent six years church planting. After their 1981-2 furlough, headquarters (Wheaton, IL) asked them to stay. "It was a difficult decision. . . we loved Japan. . . but the Lord directed us to stay."

After studying German at Houghton, **CAROL**

Alumni Activities Report 1988-89

Richard J. Alderman

What do alumni chapters DO, anyway? A look at the 39 which have met this year already shows that four of them like to picnic. The Akron chapter met in the back yard of Dr. & Mrs. John Heil, another chapter "picnicked" in the campus dining hall (due to inclement weather!) before touring the recently-moved and refurbished Fancher Hall (alias Old Ad, Jennings Hall). The Finger Lakes chapter picnicked at Seneca Lake and gave scholarships to two area students. They and their parents were among those who joined in the chapter's 20th anniversary party, planned by its founder, William Taylor.

The Harrisburg chapter cheered on their *alma mater's* soccer team against Messiah and the Washington, D.C., and Baltimore chapters attended nearby Chapel Choir concerts during Easter break. Several chapters met around catered dinners, dessert hours and luncheons. The Boston chapter met in three places, two in the city and one a luncheon in Portland, Maine, which was arranged by Earl and Marilyn Bell.

Arnold and Betty Cook were the college representatives at the Asheville and North Carolina chapters during their extended vacation trip immediately following Arnold's retirement. The Philadelphia chapter invited Dr. Graham Walker '79, now professor at the U. of Pennsylvania, as their guest speaker. A Distinguished Alumna award was presented at the San Francisco chapter to Daisy Guldenschuh Hepburn '53. Then the chapter elected her president for the coming year. Several chapter programs included special music and speakers.

The highest attendance, 90, was at the Orlando chapter. At Houghton's chapter 70 turned out, while 77 came to the West Central (Brooksville, FL) chapter. Although the chapter at Ft. Myers held its first meeting only last year, 36 alumni and friends came together for the meeting this year, planned by Priscilla Ries. Twenty-eight attended the Mid-Hudson chapter which is meeting for its third year. With Dr. Chamberlain on sabbatical during second semester, I covered more meetings than usual, representing the college at 24 meetings. President Chamberlain was able to meet with four of the chapters in the fall. Other administrators went to eight chapters and current faculty four. This summer Dean Liddick will travel to eight meetings in conjunction with his sabbatical. Five of these will be cities where such gatherings haven't before been possible.

What else does the alumni office do? This spring, we published the Alumni Directory, updated thanks to 5,200 of you sending back biographical data sheets in time to be included in the publication. Order yours for \$9.00 including postage. Your alumni board created a scholarship program for children of alumni and awarded four-year scholarships to Keith Lynip and Darcy Montaldi, incoming freshmen in 1988-89.

Eighty Golden Agers (those who graduated over 50 years ago) came back for a dinner in their honor hosted by Dr. and Mrs. Chamberlain and an overnight stay on campus. Over 20 attended Alumni College just before Summer Alumni Weekend which attracted some 300 last July. The classes whose graduation years end in 8 or 3 turned out in large numbers for their reunions. Newsletters compiled from biographical data which 575 class members sent to the alumni office were mailed to all in those classes members. The Class of '78 under the direction of Laurie Wheeler Johnson set attendance records for S.A.W. The 25-year class committee was well organized and brought back the largest Silver Anniversary class to date. The 50-year class led by hard-working class president Howard Andrus, also set total attendance and percentage records for S.A.W. Something new is Young Alumni Weekend which is gaining in numbers every year as alumni who graduated less than 11 years ago come back to campus for a relaxed, low-cost weekend.

We look forward to seeing many of you at Summer Alumni Weekend or Young Alumni Weekend this July and 24 of you on our alumni tour, a three-day boat ride on the Erie Canal from Buffalo to Syracuse. Please let us know how we can serve you.



Alumni Scholarship recipients

(GRAHAM) CHILDS '71 wanted to see the country. She finally got her chance in March when she flew to Frankfurt to meet her husband, BILL '71, after he completed a military trip on the KC-135. Carol is substitute teaching and is an Indiana University-Kokomo student, completing two undergraduate course requirements for Indiana and Illinois licensing. Bill is flying TWA, based in Saint Louis.

Due to high malpractice premiums, DAN DAUGHERTY '71 will deliver his last baby in July. Besides his regular practice, Dan is health commissioner for Ashland (OH) County. His wife, LEIGH (LAUXMAN '71), does volunteer work at the local school.

'71 HAROLD SCHOONOVER had arthroscopic knee surgery in January, and his wife, VIRGINIA (SCHWARTZ '71), had carpal tunnel release surgery on both wrists. She writes that they're both healing well.

In April DIANE (PHILLIPS) SPRINGSTEAD '71 was promoted to underwriting assistant at Selective Insurance in Hunt Valley, MD. She and her daughter, Megan, moved to Baltimore in March. Diane bowls once a week and is taking a class at Hartford Community College.

'72 ALFRED T. DAY, pastor of the Mount Pocono United Methodist Church, is one of 12 United Methodist pastors nationwide named to the Circuit Rider Sermon Series. CR is a professional journal for clergy published by the United Methodist Publishing House in Nashville, TN. The Sermon Series is a supplementary monthly edition in audio tape, which allows the subscribers to hear selected "leading preachers" in the church. Day submitted "A Gift From God," a trial tape, which was critiqued by selected reaction panelists. His sermon was in the April edition of the Series.

'72 KENNETH WINTERS continues to serve as U.S. Navy chaplain. He is stationed at New London Submarine Base with Commander Submarine Development Squadron 12.

In August GREGG VOSSLER '74 and his family are moving to mainland China to work at a school. He and his wife will both be teaching. He wrote, "Because of security reasons, we can't share details. . ." He is currently the principal of Tabernacle Baptist Church School, Hyde Park, NY.

'74 LINDA (MILLS) WOOLSEY received her Ph.D. from Drew University in May. She was elected to Phi Beta Kappa. Her dissertation topic was "That Mighty System of Central Forces: Gender, Commerce and Command in the Works of Thomas DeQuincey." Her husband, STEPHEN '73, received his Ph.D. from Drew University in May, 1988.

'75 VIRGINIA (DWORKIN) HAMMEL recently completed two interviews with United Airlines for the position of flight engineer. She holds private, instrument and commercial multi-engine aircraft certificates, and is currently a contract first officer in the C-90 King Air (twin engine turbo-prop aircraft). She and her husband, David, live in Birmingham, AL, with their nine cats.

'75 DARLENE WELLS was recently named volleyball coach of the year for the Big Bend (FL)

INVITE A MUSICAL GROUP

During Easter break of 1990, the Houghton College Choir will tour in Metropolitan New York, New Jersey and eastern Pennsylvania; the Chapel Choir in eastern Ontario, and the Wind Ensemble in western Pennsylvania. For more information or to arrange a booking, contact the Church Relations office at the College.



Nancy Haven

area. Under her leadership the Lady Eagles had a regular season record of 17-1 and finished the play-offs 23-4.

'78 **JUDITH (MEYER) BARCELONA** has been active in the Evangelism Explosion program for two years. Being a certified trainer provides opportunity to share Christ with others effectively. Judith also enjoys the ministry of the Christian Women's Club for working women. She has been trained as a volunteer counselor/advocate in the TLC Crisis Pregnancy Center in Boca Raton, FL.

After five years of being the associate pastor at Aldersgate United Methodist Church in East Brunswick, NJ, **DOUG STRONG '78** has accepted a position as assistant professor of the history of modern Christianity at Wesley Theological Seminary in Washington, DC.

1980s

'80 **BRUCE BLAINE** has received a research fellowship to pursue the Ph.D. in social psychology at SUNY Buffalo. He graduated with an M.A. in experimental psychology from St. Bonaventure University in May, where he received the outstanding achievement award in psychology. Recently he presented some of his research at the Eastern Psychological Association Conference in Boston.

'80 **DAVID DIETSCH** graduated from Princeton Theological Seminary in May 1988 with an M.Div. degree. He was ordained July 23, 1988, as an American Baptist minister and began his first pastorate February 1 at Calvary Baptist Church in Hopewell, NJ.

'80 **GARY LATHROP** graduated from the University of Pennsylvania Law School in May and has accepted employment with Smith, Somerville and Case in Baltimore, MD.

'80 **BRENDA (REBER) RAGONESI** is an active women's lay leader, coordinating the women's prayer group as well as other community outreach endeavors of their local Baptist church in Clewiston, FL. Her husband, **DAVID RAGONESI '80**, is a pediatrician at the Clewiston Community Health Center, as well as being chairman of the infection control committee at Hendry General Hospital. Additionally he is assistant professor of clinical pediatrics at the Southeastern College of Osteopathic Medicine. He writes, "We are half finished with a national health service corporation obligation and hope to move back to western New York in 1991."

'81 **JOHN DeVALVE** and his wife are serving with SIM International in Niger. They will be part of a team reaching out to the Songhai people, a fairly large group of unreached people. There is no church among them and there are only a handful of believers. The DeValves will probably begin work in October when they begin studying the language and making friends with the people. John is teaching a music class at the Bible School in Niamey.

'81 **ARTHUR GIBBENS** has been pastoring the Rudd Wesleyan Church (IA) since 1987.

Since then he has taken a short-term missions trip to Sierra Leone, West Africa. Art was ordained in The Wesleyan Church last August. Besides pastoring, he works at Sears in Mason City.

'81 **BETHANY (EMMETT) HARTER** is working on a master's degree in nursing at Troy State University, Montgomery, AL, with an emphasis in pediatrics and a functional area of education.

'81 **Lauriejean Reinhardt** spent last summer in Manheim, West Germany, on a fellowship from DAAD and will travel to Bassel, Switzerland, this summer on a University of North Carolina grant to do preliminary dissertation research. Recently she presented papers outlining her work on Anton Webern and Hildegard Jone at symposiums in Houston, TX, Norfolk News, VA, and Chapel Hill, NC. While living in North Carolina, she's been teaching at a local community college and at UNC.

'81 **DOUG ROORBACH** has opened a store, "Copy General," in Richmond, VA, and is freelancing for several magazines in the printing industry. His wife, **Laurie (Braaten '81)**, is enjoying full-time motherhood.

'82 **SCOTT DAWSON** teaches at New Covenant Christian School in Rochester, NY, and is active on the board of and in the streets with Project Life, a pro-life ministry supported by churches and individuals. His wife, **Mercy (Zecher '82)**, homeschools their seven-year-old adopted son, Walter, and is the former director of the Problem Pregnancy Center.

'83 **Brian Armen** has accepted a call to serve St. Paul's Lutheran Church in Coudersport, PA, and St. Paul Lutheran Church in Galeton, PA. He was pastor of a rural North Dakota parish for the past two years.

'83 **Linda Butcher-Samuelson** does volunteer work full-time with her husband, Karl,

with Youth for Christ in Basking Ridge, NJ. She works full-time as a credit manager in a corporation also.

'83 **KEITH CONANT** is an assistant financial consultant at Boston University. He lives in Weymouth, MA.

After working three years for a Maine weekly newspaper, **Jim Pinkham '83** moved to Waco, TX, to pursue an international journalism degree at Baylor University. He's completed all of his coursework but must do a six-month internship abroad for his master's. Jim is managing editor for *Dentist* magazine, which goes to some 135,000 professionals nationwide. He and his wife are involved in Fellowship Bible Church in Hewitt, TX.

'84 **Laura Conway** is working in the maternal/infant health unit at Fair Oaks (VA) Hospital. Also, she is still working part-time in the intensive care nursery at Georgetown University, where she had worked full-time for two-and-a-half years.

'84 **DAVID LONG** is the founder and executive director of Project Life in Rochester, NY. He and **Scott Dawson '81** recorded six songs and a pro-life message last summer called, "The Rescue Project: A Blueprint for Battle." **Diana (Edgcomb '82) Long** homeschools their 11-year-old daughter, Jennifer.

'84 **Nancy Haven** has been promoted to agency representative for the Philadelphia, Chester and Delaware Counties. She works for Industrial Valley Title Insurance Company (PA). She will be responsible for servicing and soliciting title agents in these areas.

'84 **Richard Vienne, Jr.** graduated from the University of Health Sciences/College of Osteopathic Medicine on May 14. He and his new wife have moved to Harrisburg, PA, where he will begin an internship.

'84 **Clara Wentworth** earned a B.A.

Future Alumni

John & Brenda (Rhoad '69) Brokaw III '70	Catarina Emilie	10-14-88
Matthew & Janine (Updyke '83) Broscious '84	Jeremy David	2-18-89
Lynn & Tamara (Hopkins '83) Cline	Katie Lyn	6- 6-88
John & Nancy DeValve '81	Daniel John	2-23-89
Arthur & Renee Gibbens '81	Mathias Arthur	4-28-89
Douglas & Janet (Tonneson '85) Gregory	Lauren Janet	6-17-88
Robert & Bethany (Emmett '81) Harter	Brittany Joy	3-11-88
James & Heather (Mitchell '77) Hockley	David James	3- 8-89
Bruce & Katharine Johnson '80	Susanna Elizabeth	8-25-88
Ned & Karen (Tworzydlo '83) LaCelle '83	Joshua Brian	2-24-89
Jonathan & Joyce (Sullivan '80) Lloyd	Erin Joy	4-21-89
Phil & Sandy (Schafer '86) Merrill	Zachary	11-15-88
Bob & Brenda (Owens '86) O'Gorman	Trevor Joel	3-19-89
Jim & Jean Pinkham '83	Steven James	6-14-88
David & Luanne (Makin '80) Phillips '77	David Thomas	4-17-89
David & Brenda (Reber '80) Ragonesi '80	Bethany Pearl	6- 2-88
Jerry & Linda (Brubaker '73) Rudy	Michael John	3-10-89
Brad & Mary Kay (Snavelly '81) Smith '80	Lindsey Marie	3- 2-89
Steven and Ruth (Woolsey '81) Strand '81	Peter Carl Woolsey	6- 4-88
Douglas & Cynthia Strong '78	Timothy Lane	10-22-88
Martin & Pamela (Kuegler '79) Viera	Nathaniel Jackson	1-20-88
Kevin & Lynette (Sutton '82) VanWagner '82	Kyle Andrew	4- 5-89
Kirk & Joselyn (Akers '87) Whitpan	Rachel Lindsay	3-17-89



Lucy Barnett

degree in sociology from Fredonia State two years ago. She lives in Jamestown, NY.

'85 **JAN (MERZ) KENNEDY** is working towards a master of arts in theology at Fuller Theological Seminary. Her husband, Paul, is working towards a Ph.D. in sociology at the University of Southern California.

Last summer **MOLLY PETTIT '85** received a master's degree in counseling and personnel services from the University of Maryland. College Park. After that she moved to Washington State, where she has been working at Whitworth College as a residence director/coordinator of residence programming.

'85 **BETH SPERRY** is in her second year working towards a Ph.D. in philosophy at the University of Notre Dame, where she also sings soprano in the chorale and has been an editor of the university's alternative newspaper, Common Sense. Before graduate school, she lived in New York City for two years, where she worked at Simon and Schuster and at Harold Ober Associates, a literary agency. She also worked as a volunteer with AIDS patients at Bellevue Hospital.

'85 **DAVID ZLOTNICKI** received a doctor of medicine degree from the Medical College of Pennsylvania on May 20. He will begin his residency in family practice at the Martin Army Community Hospital, Fort Benning, in Columbus, GA, in July.

'86 **MARYANN (PRESTON) BOWMAN** and her husband own and operate R & B Autobody, Inc. in Schenectady, NY.

'86 **WILLIAM GREENWAY, JR.** graduated from Princeton Seminary with an M.Div. degree and will spend the next year in church work in Gagayan de Oro, Mindanao, Philippines.

'87 **JOCELYN AKERS WHITPAN** graduated *cum laude* from Eastern College (PA) on May 21. President of Eastern College, Roberta Hestenes, gave the commencement address at Houghton in May.

'87 **NEIL MacBRIDE** served as field coordinator on the presidential campaigns of senator Joseph Biden (D-Del) and senator Paul Simon (D-IL), and as deputy press secretary to senator Frank Lautenberg (D-NJ). He is currently employed as a legal assistant at the law firm of Brown & Wood in New York, and plans to start law school at the University of Virginia in the fall.

'87 **JACK McGOVERN** completed his M.B.A. at Toledo University in March and is employed as a sales representative for Falcon Micro Systems in Washington, DC.

'87 **TEDD ROTHFUS** works for Eckerd Family Youth Alternatives in New Hampshire. He is working with 11 to 17-year-old juvenile delinquents in an outdoor program.

'87 **KEITH RUSSELL** is an elementary teacher at Millbrook (NY) Elementary School, and his wife, **KIM (LILLY '86)**, works at Poughkeepsie Savings Bank as an administrative assistant.

'87 **REID THOMAS, JR.** is halfway through his master of divinity studies at Asbury Seminary, and is pursuing ordination with the United

Methodist Church in the Eastern Pennsylvania conference.

'87 **RALPH TRAPHAGEN** is working with Operation Rescue on the east coast participating in 'rescues' from New York to Atlanta. In the course of his work he has spoken before college and ministerial groups and been jailed five times for a total of 50 days.

In Memoriam

'42 **WARREN G. BABCOCK** died November 26, 1988, in Highland Hospital, Rochester, NY, following a lengthy illness. Born in Endicott, NY, on August 23, 1919, Rev. Babcock graduated from Asbury Theological Seminary in 1945. That year he married **ELIZABETH (POLLEN '44)**, who survives. He pastored United Methodist churches in Burke, Trumansburg, Dundee/Stark-ey, Warners, Williamson, Bowmansville, and Port Gibson (all New York). Also at Port Gibson he served the East Palmyra Presbyterian Church. Besides his widow, survivors include three sons, **KENNETH BABCOCK '69**, Donald and David; 16 grandchildren; and a brother.

'21 **LUCY (MILLER) BARNETT** died April 18, 1989, in Lake Shore Hospital in Irving, NY, after a long illness. Born September 15, 1898, she later married Rev. Clarence Barnett, who died in 1973. Mrs. Barnett was a member of the Houghton Wesleyan Church. Survivors include seven sons, Gordon, Allen, **GLENN '48**, **BEVERLY '49**, **ROBERT '52**, **DAVID '54**, and **DEAN '60**; a daughter, **LUCILLE (BARNETT '47) BEACH**; 24 grandchildren; 38 great-grandchildren; two sisters; and several nieces and nephews.

'41 **RALPH BLACK** died February 13, 1989, in Washington, DC. He was 69. Black had been vice president for consulting of the American Symphony Orchestra League since 1981, after serving the league as executive director from 1973. Before that he managed the National Ballet in Washington for 11 years. He had managed the Buffalo Philharmonic, the Chattanooga Philharmonic Association, and the Baltimore Philharmonic Orchestra. Black went from manager of the Buffalo Philharmonic Orchestra to national prominence in the arts. Over the past decade, the musician paid consulting visits to several hundred orchestras for the American Symphony Orchestra League, which presented him its Louis Sudler Award for "distinguished service to the profession of symphony orchestra management." Black was founding chairman of the Association of American Dance Companies. He received the Silver Baton Award for distinguished contributions to the music arts from the Bell System. Mr. Black taught arts management in the U.S., Europe, France, Mexico and Hong Kong and was awarded a Fulbright Scholarship in 1987 to consult with the arts organizations in New Zealand. His "Black Notes" column in Symphony magazine was anthologized in two books, the "Best of Black Notes" in 1983, and "More Black Notes" in 1986. Besides his wife, he is survived by three sons; a daughter; and

a grandson.

'20 **SARAH (SHAVER) HANFORD** died November 22, 1988. Born in Olcott, NY, she moved to Sun City Center, FL, from Newfane, NY, in 1971. She was a member of the United Community Church, the SCC Women's Club, and the church's women's fellowship. She is survived by her husband, **WALLACE E. HANFORD '17**; two daughters; five grandchildren; and six great-grandchildren.

'50 **MILDRED A. OVERREIN** died April 27, 1989. She was born March 20, 1921. Services were conducted in Troy, PA, and interment was at Glenwood Cemetery in that town.

ex '41 **WENDELL A. THOMPSON** died February 25th at his home in Abilene, KS, after a short illness. He is survived by his widow Patricia, four children and four grandchildren. His mother, **SHIRLEY (KEYES HS '09) THOMPSON** died in 1979. A brother and sister-in-law, **DEAN and DORIS (BAIN '38) THOMPSON '38** reside in Houston, TX.

Memorial Gifts

WESLEY NUSSEY by Mr. & Mrs. Robert Kurtz.

CARL W. MILLER by Mr. & Mrs. Stuart Hempel, Mr. & Mrs. Roland Welles, Mr. & Mrs. Ainsworth Sondericker, Emily Putnam, Mr. & Mrs. Arthur Pugsley, Jr., Mr. & Mrs. William Meachem, Mr. & Mrs. Norman Garfano, Richard Bratt, Barbara Bottone, Mr. & Mrs. Henry Blewer, Mr. & Mrs. Donald Bartlett, Mr. & Mrs. Matthew Bey, and Upstate Milk Corporation.

DAN K. FOX and **LORRAINE O'KEEFE** by Vera Staples.

CECILIA DRUGGAN by Rev. & Mrs. Robert Goode.

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SHIRLEY KEYES THOMPSON and **WENDELL THOMPSON** by Dean and Doris (Bain) Thompson.

GEORGE H. CUTTER and **DANIEL CUTTER** by Mr. & Mrs. P.C. Winckler.

BETTY PAINE by Mr. & Mrs. Herbert Apel.
ALAN BUSHART by Mr. Mark Merrill.

MARK B. ANDERSON by Mr. & Mrs. Bertram Anderson.

ETHEL HADLEY by Mr. & Mrs. Robert Goode.

Below are (edited for space) versions of the current round of letters related to Tina Webber's January "Perspectives" piece on abortion rescue, or responding to correspondence the piece subsequently generated. Because *Milieu* seeks to give attention to a wide range of topics, and we believe a range of views on the abortion issue have been addressed over the last six months, these will be the last letters we print on the subject. —Editor

MyLine. . .

(continued from page 2)

from winter hiatus to battle weeds and undisciplined shrubs. With 35 days till the fiscal year ends, campus managers nervously eye budgets nearly expended or significantly overspent.

But while the days leading into summer may be hazy, they aren't lazy. College computer gurus invest hours in seminars and pour over manuals purporting to explain new software—which promises to improve (and increase) the paper flow. Workmen on the new academic building press ahead with plastering, painting, ceiling tile and door installation, electrical testing and general cleanup, all of which must precede carpet installation and furniture moving.

Milieu moves toward an early deadline with an excerpt from Jack Leax's first novel. Pastor Mike Walters' series on divorce follows up on ideas first addressed in the January issue. There's a look back at the now demolished "rec hall," and assessments of their college experience by four Class of '89 graduates (and the mace-bearing, senior-faculty-member-father of one of them). A black student rediscovers the truth of J.S. Luckey's maxim that at least half of college education takes place outside the classroom, and finds that Houghton has a way to go to meet minority needs.

And your editor ponders how to explain to readers that for 1989-90, the magazine will revert to its original four issues a year for lack of money—despite the second best-ever (\$13,485, 1,485-donors) response to the '88-'89 voluntary subscription drive. Actually, the per-capita response set a record high!

What's happened? Rising postal costs alone (up \$3,000 this year), matched our budget increase for the new year, leaving nothing for production cost hikes. Too, each new recipient—nearly 800 over the past year—adds significantly to our overhead. They probably add to overall support too, but *Milieu's* role in that is hard to document. Several sister colleges are markedly upgrading their periodicals and budgets. But one prestigious university magazine, also feeling the fiscal

squeeze, has asked its VSF contributors to increase their gifts by a third. Considering that in terms of spoken and written interaction, as well as gifts, *Milieu* readers are more responsive than ever, we regret this retreat. That's the downside.

What's good about his decision? Going to four issues will prevent further erosion of quality, maybe reinstate a couple lost goodies. The college expects to counter loss of one magazine with an additional issue of *Houghton Headlines*. Conceivably this experience will accelerate introduction of reduced cost desktop publishing. Whatever, thanks for your faithful support by letters, articles for possible use, and for your help through the VSF. Have a great summer. I intend to, visiting with numbers of you in the south, southwest and west coast who may seldom return to Houghton.

—Dean Liddick

LETTERS

Dear Editor:

It is abundantly clear that radioactive and toxic waste is an undesirable commodity nor in its present condition is there any proper place for it. What we are attempting to hide in our neighbor's backyard was at one time from the earth where it was harmless. Science has wrought upon it in such a way as to make it lethal. It is up to science not to find a way to render it harmless again. Burying it is not the answer. Having let the genie out of the bottle let science coax it back in again.

Sincerely,

Chester L. Osgood '34

Dear Editor:

I was moved by Fran Carl's letter in your March issue detailing her long-time involvement in the pro-life movement. Christians who share her beliefs on abortion are provided with thoughtful suggestions of tangible means of protest. However, in response to her question "Are you politically active? Work to elect pro-life politicians," my answer is "Yes I am," and "To date, I have not."

I consider myself to be in the minority of evangelical Christians who do not find it inconsistent to be politically "liberal" (I am a registered Democrat) and theologically "conservative." After graduating from Houghton, I spent a year and a half working on the presidential campaigns of Sen. Joseph Biden (D-Del) and Sen. Paul Simon (D-IL) and on the re-election campaign of Sen. Frank Lautenberg (D-NJ) to the U.S. Senate. All three are pro-choice. I did not share their views on

the abortion issue and often found myself sharing my dissenting (and extremely unpopular) views with fellow campaign staff members.

Though the abortion view is very important to me, I have not been able to force myself to be a single-issue voter when I share similar views on a majority of issues (the environment, domestic and social welfare programs, education, foreign policy, nuclear arms, etc.) with political candidates I support (who tend to be Democrats and pro-choice).

I do not take this matter lightly, nor do other evangelicals who oppose abortion but sometimes, after much deliberation, cast votes for pro-choice candidates. But let us never assume that God is a registered Republican, or that it is a Christian's moral obligation to always support a pro-life candidate (when they disagree with them on most other issues). While I respect the rights of Christians to maintain the view that a believer should never support a pro-choice candidate (a view I heard often in my years at Houghton), let it be clear that an evangelical's vote for a pro-choice candidate does not mean they care any less strongly about abortion, family, or country than those who bomb the abortion clinics.

Respectfully submitted,

Neil H. MacBride '87

Dear Editor:

With the abortion question continuing to generate emotional demonstrations of starkly divergent opinions, I want to comment upon Tina Webber's January article about Operation Rescue in Atlanta.

Having gotten to know Tina when I was a sociology instructor at Houghton College in 1974-75, I was pleased to read about her participation in civil disobedience. It is a time-honored technique which has been effectively used to promote social justice in a wide variety of settings around the world. Christians have been getting arrested for their beliefs since the time of Jesus.

But I must disagree with Tina's views on abortion. Although it is clearly a tragedy, abortion should be an option for women whose life circumstances would make it a greater tragedy to bring a child into the world. These circumstances might include poor health, poverty, or lack of ties to family or community.

Operation Rescue's position is that life begins at conception. But a truly pro-life stance would fight not only abortion but also war, capital punishment, nuclear waste, malnutrition and other social ills.

Also at issue is religious freedom. While some religions teach that abortion is murder, some do not. Therefore, to make abortion illegal on the grounds it is morally wrong is a breach of religious freedom, one of our most basic constitutional rights.

Sincerely,

Carol (Lepper) Christian '70

Dear Editor,

I must respond to Kathleen Boone's remarks in your March 1989 issue.

She mentioned that preventing entry to an aborticide mill is "verbally and physically intimidating" to employees and "patients." She called rescuers "protesters" (a fake title, due to a misunderstanding of the rescuer's purpose to save babies rather than merely make a statement) and condemned rescuers for "civil disobedience" rather than condoning rescuer's *biblical obedience* to love our neighbor as ourselves (eg., exploited mothers and their unborn children). "Project Rescue's tactics" (I think she meant "Operation Rescue's tactics") were condemned in her letter as showing disrespect "for the religious beliefs and civil rights of others."

Kathleen has made a common mistake, stemming from the Orwellian doublespeak of this present evil age: *focusing on the so-called rights of a mother and neglecting the civil rights of the unborn child who cannot speak for herself*. No one's religious beliefs should allow a woman to torture her baby to death. . . . The baby suffers immeasurably during an abortion (see the video, "the Silent Scream"). . . .

Are so many pro-lifers inconsiderate of women? During my five incarcerations—all as a rescuer—I've observed this is not so. Peaceful, loving men and women are found paying the price of biblical obedience behind bars. . . . An estimated 72 percent of women nervously entering an aborticide will admit they wouldn't be making that decision if aborticide were illegal.

25 million babies are dead, legally murdered, due to our trying to change the law only by "legal means."

But are we really breaking the law? No! The Justification Defense—a legal option for rescuers—proves a rescuer is not guilty of a crime or violation such as trespass if he is in the process of saving a life. We have been denied the right to use this defense by some judges. . . .

To be good Samaritans, we must act like abortion is murder, if we believe it is murder. For the child's sake. For the mother's sake. If each mother should be the one to determine the mind of God, why do they so often accept Christ as Savior and gratefully change their minds at rescues when we show them how much we value their own and their babies' lives? An exploited mother is in no position to make a moral choice. . . .

Finally, please don't be quick to believe the pressured news media or all police reports. Sometimes they have actually lied to make us look violent. After over a dozen rescues, the only violence or tasteless yelling was done by "pro-choice" groups or (rarely) by police. Rescuers are totally non-violent.

Please remember this: we must beware of talk that tries to sidetrack us from the *real* issue: babies are being killed. The issue is not civil disobedience or "women's rights." Think and pray about it.

In Christ for Life,
Ralph Traphagen '87



Commencement VIPs l. to r.: Drs. Ditmer, Coords, Hestenes, Chamberlain. Above right: Ms. Trexler, Ms. Burns, ROTC grads

"Build a Life," Hestenes Urged '89 Grads

EASTERN COLLEGE PRESIDENT Dr. Roberta Hestenes' address, "God, Giants and Grasshoppers," considered the biblical Israelites' journey from Egypt to the Promised Land as a metaphor for graduates moving from college to "the real world." Christians move from oppression—realization that we live in a fallen world hostile to God, to acceptance of God's deliverance through Christ. Celebration of God's power follows, succeeded by the wilderness—"a time of blessing and learning, of getting from here two there."

Entrance into the promised land is predicated on response to challenge, Dr. Hestenes continued. The world's "giants" are real enough—increased secularization, technological change, global interdependence, growing disparity between haves and have-nots. But unlike the majority report of Israel's spies in Caanan, Christians needn't see themselves as grasshoppers in the face of these challenges if they rely on the promise, power and presence of God. Emphasizing the importance of *being* over *doing*, she concluded, "be people with courage, not timidity, people who respond with faith, not fear, respond to challenge with commitment. Build a life, enjoy the journey."

President Chamberlain, returned from sabbatical leave for commencement day, presented honorary degrees to Dr. Hestenes (Litt.D), to baccalaureate speaker and Salvation Army commissioner Stanley Ditmer (D.D.) and to emeritus Fisher Price Toys president Henry Coords (D.C.S). In other commencement related activities, senior class president William McLeod announced the class gift as flood lighting for Fancher bell tower, to be installed over the summer.

Valedictorian for the class is Laurel Trexler, daughter of faculty members Dr. Frederick and Valerie (Bock '64) Trexler '64. Miss Trexler completed her B.A. with a grade point average of 3.957, majoring in writing, minoring in French, Bible and linguistics. Salutatorian is Julie Burns of Cherry Hill, NJ. Daughter of Mr. and Mrs. Wilmer Burns, she earned her B.S. with a 3.921 average, majoring in elementary education and psychology. Both women graduated after three years of study. There were 41 other honor graduates.

Earlier in the day two seniors were inducted as second lieutenants into the United States Army, having completed ROTC training. They are: Alicia J. Clemons of Buffalo, and William C. Repke of Chagrin Falls, OH.

CAPHE grant advances Buffalo project

While Buffalo TV cameras rolled, acting Houghton College president C.L. Bence told assembled media at St. Mary of Sorrows Church that Houghton College has received half of a \$32,514 matching grant from the Washington, DC, based Consortium for the Advancement of Private Higher Education (CAPHE) to finance an outreach education and community service program based on Buffalo's lower East Side.

Bence said that over the next two years the college proposes to develop a three-part program using facilities in the church at Genesee and Rich Streets, now being renovated as a community landmark and center by Sacred Sites, Inc. Included will be an early childhood center designed to provide training, research and consulting services and resources for other care providers. Second will be a special tutoring



Dr. Bence (center) explained CAPHE grant to press

program for local students in grades 4-8 in the areas of mathematics and science enabling them to gain skills and establish interests which will be essential for success in these areas. Third will be a continuing education program for clergy and laity.

Additionally the facilities will be used in the college's biblical and religious studies undergraduate and proposed graduate

programs, in its urban semester offerings, and for performance and exhibition in music and art.

Informing the college of its award, CAPHE's acting president, Richardson Love, wrote; "We were impressed by the design of your project and the nature of the institution's commitment." The math/science tutorial program will use an audiographic computer to enable college students 60 miles away in Houghton to serve as tutors. A pilot project is now operational, but the full program will begin in the fall of 1990.

Dr. Charles Massey, who will direct the new programs, said that the grant's terms require Houghton College to match CAPHE's award dollar for dollar. The college will solicit Buffalo area foundations which have funded other Houghton projects for this money. The balance of the grant will be awarded upon completion of the match.



EXCELLENCE RECOGNIZED

Each spring the college student senate makes excellence awards to students for outstanding contributions to campus life in academic and extracurricular activities, and for personal and leadership qualities.

Awards are also presented to staff, faculty and administrative representatives. This year's winners in the later categories were (l. to r. above): staff—women's basketball/volleyball coach Harold (Skip) Lord '80; faculty—fine arts division acting chairman Dr. Ben King; administration—academic dean and acting president Dr. C.L. Bence '66.

From surf casting to enlarging the raspberry patch:

Two faculty begin sabbaticals, four depart

The commencement recession marked the beginning of semester-long sabbaticals for two faculty members.

Business administration professor David W. Frasier begins his leave with study for his Ph.D. comprehensive exams. Once those are out of the way he expects to accelerate his readings toward a start on his doctoral thesis, probably in the area of U.S. corporate strategies in the People's Republic of China. Frasier led a Houghton study tour in China last summer and established contacts with several American and Hong Kong businessmen which he expects will be helpful now.

He's completed most of his coursework, but will be taking a capstone class in December. Frasier is working with a cluster study group in Washington, DC, toward the degree from Nova University of Ft. Lauderdale, FL. He hopes to complete the doctorate in 1991.

In addition to the academic work, Dave hopes to further promote their 19th-century bed and breakfast home near Wiscoy Falls, and undertake projects

ranging from remodeling a barn into garage space to enlarging the raspberry patch.

Poet-in-residence and English teacher John Leax began his sabbatical by completing his chapter on Thomas Merton for the forthcoming book—*Who to Read and Why*—to be published by The Chrystom Society, whose 20 writer-members are preparing essays about deceased authors influential in their own spiritual and creative development. The group is affiliated with the Milton Center of Friends University.

Leax was disappointed that the spring course for highschoolers he'd volunteered to help direct was cancelled for lack of enrollment. The course would have considered the impact of nuclear energy and its wastes on rural Allegany County. He chooses to believe that crowded spring calendars, not apathy, lay behind the minimal response.

Leax has two main sabbatical projects: manuscript preparation of poems he's already written for possible publication, and to finish a sequence of narrative

ARBOR DAY RENEWAL

"Other holidays repose upon the past; Arbor Day proposes for the future" said J. Sterling Morton, the day's originator, 100 years ago. Houghton's fourth "modern era" Arbor Day attracted 96 faculty, staff, administration, and community volunteers who contributed 350 hours to campus cleanup, spruce-up and planting on May 4. (Similar events 50 years ago sometimes included excavating for new buildings.)

This time, twelve people worked the full day. Two-hour commitments were the minimum. At day's end several truckloads of clippings and trash had been removed, campus benches were painted, flowers were planted, and thousands of square feet of glass had been cleaned. Participants and their families celebrated with an evening picnic and games on the quad.

The college is also exploring extending the microwave two-way TV link between the main and West Seneca campuses to the St. Mary of Sorrows site. An anonymous Buffalo foundation has contributed \$24,000 toward underwriting this goal.

Three recent developments enhance the college's opportunity and ability to execute the new programs. First is receipt of the \$24,000 foundation grant. Second is an expression of interest by NYNEX to assist the college with developing its extended communications system with an eye toward establishing a prototype distance education center to serve at-risk urban elementary students. Third is interest by the New York State Education Department Center for Learning Technologies Policy Research and Development. The possible use of distance education technology to provide tutorial services for at-risk students addresses a priority of the state education depart-

ment. Columbia University and NYU are consulting with Drs. Massey and Registrar Beardsley about Houghton's proposed programs to advance their own community services in New York City.

CAPHE is a philanthropic consortium of some 30 major U.S. corporations and foundations that contributes to independent colleges and universities nationwide. Of 700 eligible institutions nationwide, CAPHE invited proposals from 98 this year. Of the 20 proposals funded, Houghton College was one of just two recipients in the eastern states, and the only New York college. Dr. Bence called the college's involvement in the Sacred Sites project, "a move beyond traditional structures and students which complements Houghton's century-long commitment to providing quality learning." He added, "The CAPHE grant reaffirms and expands our equal commitment to making such education affordable."

poems for children in which he explores new directions for his poems. He has a probable publisher for this work.

Additionally, he'll read narrative theology exploring how we use narrative in our lives, how narrative is used in art and the ramifications of integrating art and faith. He anticipates using his findings to recommend curricular changes here. As an adjunct professor of Antioch College through the summer, he will also teach and do writing tutorials at the Meany Center in Washington, DC.

During August Leax plans "the most important part of my sabbatical—striped bass fishing and surf casting with my brother in Maine." The family will follow that with a ramble through New England (Walden Pond and Melville's home), before Jack honors a September commitment to teach and do poetry readings for a Christianity and Literature conference at Concordia (WI) College. He'll also spend a week at the U. of Wisconsin in Milwaukee teaching creative writing and working with faculty.

Longer term he hopes to "engage in a more active correspondence with other writer/teachers." Noting that his recent books grew out of experiences of his

1977 sabbatical, Leax expects similar inspiration from this one.

Glen Avery, interim assistant professor of history, is on a leave of absence to finish his dissertation on the business history of a rubber company in Akron, OH. When he completes it by March, 1990, he will have earned a Ph.D. from Ohio State University. Aside from a rigorous writing schedule, Professor Avery plans to walk across New York State, ending up in Lake Placid, NY, where his wife's parents live, and where she will pick him up. Why? "Because I like to walk!"

Jonathan Gates, interim instructor of English, will begin Ph.D. studies in 18th century English literature at Drew University (NJ) in the fall.

John Jost, two-year interim choral director, has accepted a position as director of choral activities at Bradley University in Peoria, IL. He will be directing three choirs and teaching conducting.

Spud Wentzell, associate professor of physical education, and head of the department, has accepted a position as professor in the department of health, physical education and recreation at Messiah College (PA).

PHONATHON TOPS GOAL

"Remembering someone's help to me when I was a student," a message scrawled across a phonathon pledge card returned with a generous check captured the essence of this year's scholarship phonathon—"Keeping Our Promise."

The tallying is over and \$251,580 in gifts, pledges and matching gifts (\$38,915) have been received. Phonathon coordinator Melinda Trine was gratified that alumni and other friends made the '89 effort a success considering that many had already given generously to Houghton's capital campaign. More than 100 incoming freshmen will benefit, and for some of them, the aid will be pivotal to their attending here.

Nearly 200 staff and volunteers made the phonathon possible. Calling from Buffalo campus, Susan McMillen '78 completed 90 calls during one three-hour evening! Overall, Diane (Chase '76) Galloway again led the volunteers for total calls made. Best class records for participation were the '60s—\$77,247.50, and the '70s—\$72,825. For the third consecutive year the Class of '67 was the best giving class, this year contributing \$15,950, up some \$4,000 from last year.



This summer 22 Houghton students are participating in missions work from Alaska to Korea to China. Pictured from left, first row, are: Becky Lutz—Mexico City; Bethany Viehmann—Spain; Dave Faerly—Nepal; and Dan Dixon—Kenya. Second row: Dave Rogers—Spain; Keith Davies—England and Bangladesh; Eric Ramoth—Spain; Pam Schultz—Korea; and Aric Phinney—Alaska. Top row: Judy Foz—Mexico; Diana Bandy—Bolivia and Brazil; and Lori Willis—Ivory Coast.



Linda Geiger

SHE BEAT BANK FOR \$260

What began as a routine withdrawal from the Campus Center ATM machine turned into a bonanza for psychology major Linda Geiger commencement weekend when her receipt came out with the message that she was a winner in "Beat the Bank."

Thinking, "this is probably a toaster," Linda checked at the Fillmore branch of

Norstar Bank where she learned that during May the bank was promoting use of its 59 ATM machines in western New York. So at each location one receipt had been marked to entitle the recipient to five minutes of drawing \$20 bills from a contest account.

On May 9 Linda again stepped up to the campus center machine. Norstar's Fillmore branch manager Bill Leilous

punched his stopwatch and Linda punched in her special number. She managed to cycle the machine 13 times before time ran out. Clutching \$260 in twenties, the delighted Litz, PA senior, observed, "I'll probably put the money toward school." Norstar regional administrator Greg Berger said the Campus Center machine weekly totes up to 2,800-2,900 transactions.

Elegance is gone. . .

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compassion for the needy and the prisoners and the lost, and receiving from them God's Word lovingly divided.

Four years ago a young man (who once for a music program balanced himself atop a park gazebo and played his fiddle) chose to seek after truth with uncommon professors by the waters of the Genesee; from which experience our son emerged stronger in all good ways, for which we thank God.

Realism, pessimism emerge, but. . .

Life's struggle is faceable in Christ's grace

William Allen, Jr.—*Who's Who in American Colleges and Universities*

I REMEMBER entering college as a freshman and feeling quite confident about my knowledge of the "college scene" and all that it involved. After all, having lived in Houghton for 18 years as the son of a faculty member, I reasoned that there were very few things about this institution that I did not already know.

That feeling of security, however, soon began to change as I recognized that being a student at Houghton was very different from being a community member. It gave me a new perspective on Houghton which was both encouraging and sad. A college education, I realized, was a much broader experience than I had originally expected.

I am honestly convinced that my four years at Houghton have been as much of a social education as an intellectual one. My world view has grown and been re-

shaped greatly. I believe this process has occurred not merely because I attended classes and learned from my professors, but also because I lived and dialogued with my peers. My professors taught me to reason, to think critically, and to recognize that life is not simple and obvious. It should not be approached with a "black and white" mentality in which we categorize everything and everybody into neat, little boxes.

My peers taught me that friendship involves more than hanging around with someone and being able to remember their name when I pass them on the sidewalk. It means genuinely caring about a person's interests and problems, listening to them, taking a chance by letting them know *my* needs, and not treating them in a manner which only has my self-interests in mind.

I've grown up some more at college, for which I express my appreciation to my family, my professors, my peers, and God. I *know* there is much to life which I still need to learn, but I think I see it more realistically now than I did before.

I am definitely more pessimistic. Everything isn't as "rose" as it was when I was younger. I hate the sin and inconsistencies which I see in myself and in everyone around me. I am quite disillusioned with the lukewarm Christianity which I often find within myself and which I suspect troubles many Christians today. I don't see anything *truly* stable in my future except for God. It appears to me that life is a struggle which I do not wish to face without Christ's grace. I thank Him for giving it to me.



Philosophy shifts focus to others

Volunteer work now, teaching later

Susan Schmidt—*Distinguished Achievement in Philosophy Award*

A question I was asked frequently, particularly as graduation drew closer, was why I chose to major in philosophy and what I hoped to do with it. I must admit that [before I came to Houghton] philosophy was not a field of study I ever dreamed I would be interested in, much less choose as a major.

I entered college thinking I would major in sociology because, like many others, I wanted to "work with people." Instead, I became interested in psychology and its study of the mind and personality; and elected a major in that field.

A required course in ethics generated interest in the study of philosophy, with thanks to an interesting professor and the study of both timeless and controversial issues. I was intrigued by a field of study which could finish a topic with so many unanswered questions.

Enrolling in further philosophy courses later prompted me to declare a second major. Some think this is a useless pursuit, lacking the practicality of something like a business or education major, but I think that view stems from a misconception of what philosophy involves.

Philosophy requires the development of a certain ability to organize, examine and defend one's thought, regardless of the topic. This skill is practical and applicable to any field, and is particularly important for Christians in promoting a realistic examination of personal beliefs with the intent of strengthening the valid ones and weeding out the unfounded ones. Such an examination of my own beliefs has compelled me to act on them through an increased confidence and conviction of what my beliefs are.

By focusing on topics which implicitly affect each of us, and which each of us must face, my attention soon transcends my own individual existence. Examination of questions such as personal meaning and belief fosters a unity with others which transcends occupation, location and social class. Instilled in me is a burden to help those with less opportunities.

For now I plan to do one to two years of voluntary service with the Mennonite board of Missions. Subsequently I am considering entering a graduate program in philosophy with the intent of eventually teaching on the college level.

Non-traditional students. . .

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the business field. Music remained a strong force in my life, though, as I continued to sing wherever possible, to study voice privately, and be active in the Genesee Valley Community Chorus.

In 1984, our family underwent a major crisis when my husband, Jim, got caught in the "economic downturn" experienced by many businesses, and after 21 years of service, his job as a buyer at Air Preheater Company was eliminated. I didn't know it then, but I now believe this career crisis for Jim caused me to consider my own career future in a different light.

I'm embarrassed to say that all my life I've lived within 25 miles of Houghton

College, but I never really knew much about it. Of the four colleges I investigated in 1986, Houghton not only had a fine music program, it had the most wonderful ambassador! My first contact with Houghton was with Dr. Ben King, who made me feel not only welcome, but wanted, encouraging and reassuring me that all the obstacles I perceived to be in my path could be overcome. I know I owe my decision to attend Houghton to the personal attention, genuine interest and concern he showed me. But best of all, his personal interest and attention to detail continued throughout my association with him—as it does with all the students he's involved with—making him not only an excellent teacher and administrator, but a good friend.

Academically, I wasn't sure how I'd do in college, especially after a 20-year layoff and with a family and house to manage. I was inducted into Pi Kappa Lambda, the National Honor Society for Music, and graduated *cum laude* on May 8, proving, I guess, that such goals are attainable for non-traditional students too. I now hope to teach vocal music in one of the area schools.

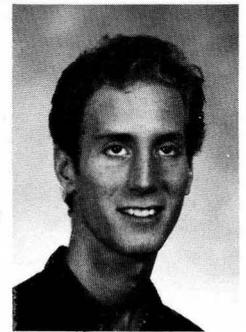
Amazingly, though, I'm not totally "thrilled" to be graduating and leaving. Reason? I loved my years at Houghton College. From day one, the other students accepted me and treated me as their friend, albeit a motherly one: they always knew who carried Kleenex, a throat lozenge, or an emery board in her purse! I made some truly wonderful, hopefully lasting, friendships while at Houghton—with students, faculty and staff. (Regretfully, though, my home's 25-mile distance from the campus limited my social activities and the added friendships and memories such events spawn.) Also, the cultural stimulation at Houghton was ever-present, along with the excitement and pleasure of numerous performance opportunities, both of which are sadly lacking in my "regular" rural Allegany County world.

However, my association with Houghton is going to continue in a closer, more unique way than most graduating seniors. Next fall, my daughter, Karen,

will enter Houghton as a freshman music major. Her reason for choosing Houghton? The pleasant, caring attitude and genuine personal interest shown by the faculty, staff and students she met made her feel welcome and "at home". I think I've heard that somewhere before! Thanks, Houghton College, for that "personal touch". It really does make a difference.

Perceptions of knowledge altered

College: a stepping stone to lifetime learning



William McLeod, Jr.—
Class president, Senate
Leadership Award

I HAVE CHANGED since I was a freshman, but then again, who hasn't? My perceptions of knowledge, have been altered the most.

The saying I've heard for years, "Don't believe everything you read," has taken on its true meaning. It took some history classes and a research methods class for me to understand that I should not always believe the printed page to be true. Knowledge can easily be twisted through interpretation.

When I began my college education at Houghton, I thought that when I graduated I would know quite a bit. I have learned much at Houghton, but more importantly, I have discovered how much more there is to know and how little I know. So another saying has become meaningful: "The more you learn, the less you know."

Also, when I began my schooling, I was looking to the immediate future—my college years and not so much my "real" life. I now realize that college is not an end, but only a stepping stone to the learning experiences of life. The knowledge I have acquired is a foundation for my life and how I perceive it.

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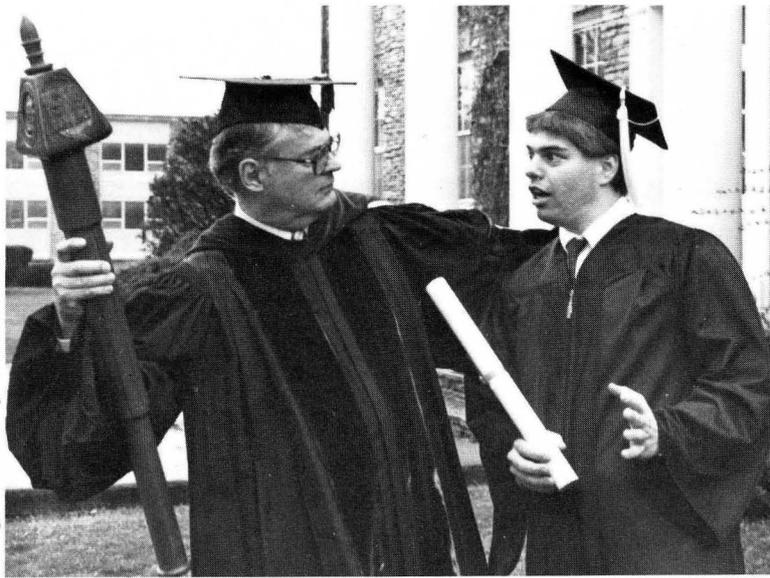
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two generations of William Allen

Macebearer, graduate's father reflects

Elegance is gone, essentials endure

William T. Allen—Composer-in-residence, senior faculty member

MY AUNT ALICE, a true Edwardian belle, on whose floors lay rich oriental rugs, on whose walls hung floral water colors executed by herself, and in whose music room sat a gramophone, a not-to-be-touched harp, and an upright piano on whose rack rested the Ballades of Chopin—my Aunt Alice, I say, one day took television into her home and fell to admiring Lawrence Welk. It was the beginning of the end.

Elegance caved in to—to something else. Adelina Patti (whose voice my grandmother once missed a train to hear) gave way to Sandy Patti; Ezio Pinza's *Boris Godunov* became "Some Enchanted Evening"; the chau-

tauqua lecture lost out to the morning show; and Houghton's grand general recital of yore (usually ending in a thrilling piano concerto) faded in favor of a smashing rendition of *Fiddler on the Roof*.

This spring, seated on Wesley Chapel's platform with my trusty mace cradled nearby, I viewed

the ceremonies of Commencement and dreamt back thirty-five years. The year 1953-54 shone with peculiar brightness, as it was my first year here, and all things were new to me. A kind of elegance existed then, for it seemed, at least to a newcomer's eye, that the community suffered no rudeness of dissent. Laws of conduct and attitude had been, as it were, carved upon a monolith. One knew what to eschew, and what to embrace. One knew good manners, despite occasional yahoo-like lapses on the part of students or very young faculty. The world saw us to be fifty years lagging—Edwardians out of our time.

Then, insidious TV entered our gates, offering its dubious dainties. Soon an unpopular war and student unrest unsettled us. The times became inelegant. And, despite our growing sensitivity to social injustice, we found ourselves by a new affluence inordinately tempted to spend money for that which is not bread. Say, dear reader, have we left our First Love?

Nay, say I, and may it never be! Imperfect saints and sages continue in humble prayer before the Creator and Sustainer of all things. Youthful adherents of the Way still find instruction with those whose strength is not their own, learning from them

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Mom of entering frosh graduates

Non-traditional students can excel

Norma Bartlett—Phi Kappa Lambda

SIX YEARS AGO if someone would have told me I'd be graduating from Houghton College with a bachelor of music degree in 1989, I'm sure I would have laughingly said, "You're crazy!" In 1983, I was a part-time legal secretary (in a job I'd had for 8 years) and a full-time wife

and mother with an interest in music, antiques and sewing. Admittedly, the music interest was not small. Immediately after high school I had attended Eastman School of Music as a performance major, then changed career directions into