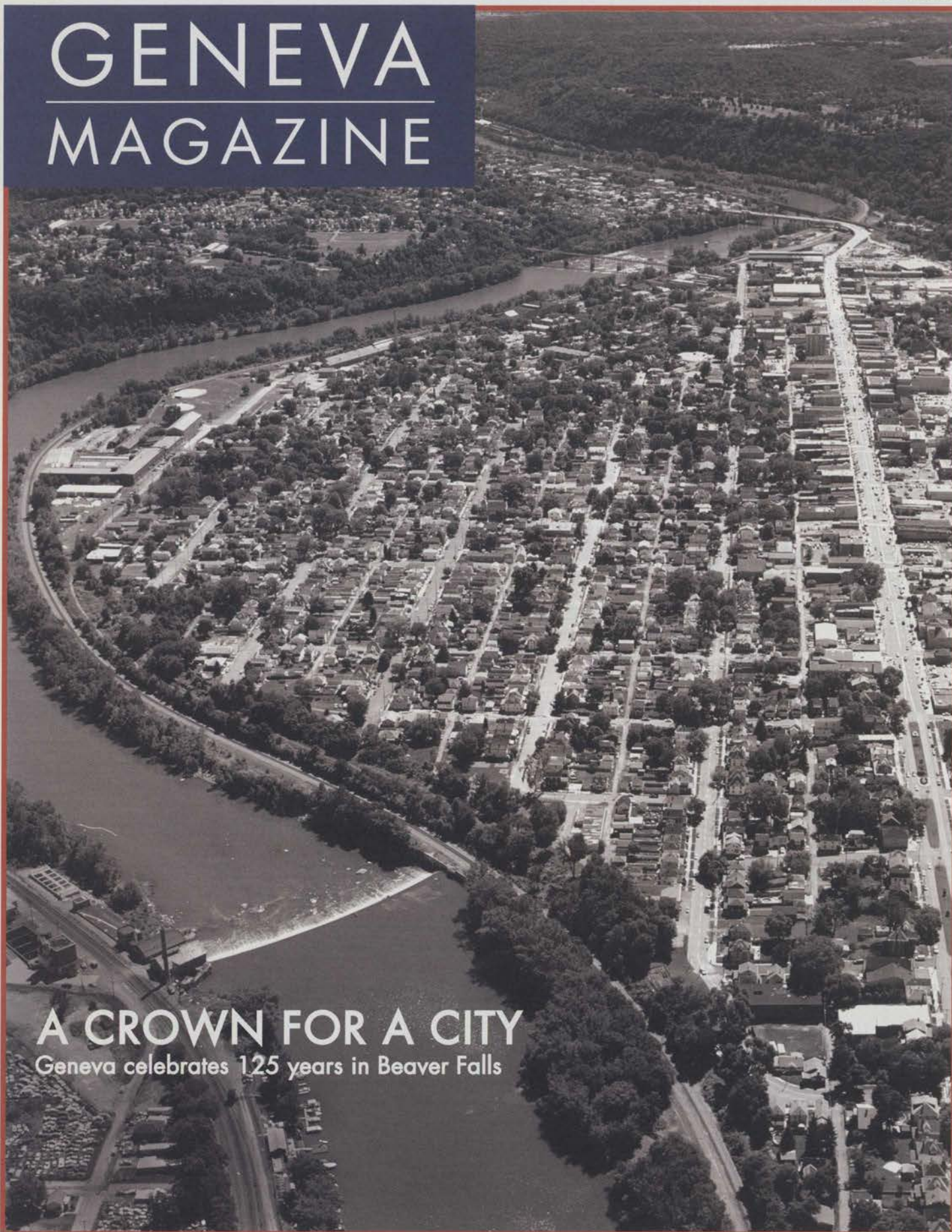


SPRING 2006

# GENEVA MAGAZINE

## A CROWN FOR A CITY

Geneva celebrates 125 years in Beaver Falls





# GENEVA MAGAZINE

SPRING 2006  
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Geneva Magazine is published three times a year for Geneva College alumni, friends, students, and parents. It reports news of the college and its alumni and provides a medium for the exchange of ideas related to the college's mission. Opinions expressed in *Geneva Magazine* are those of the signed contributors and do not necessarily represent the opinions of the editorial review board or the official position of the college.

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# in response

## LETTERS FROM READERS

### Wedged in the S-bend

With interest I read the article "Pavement, persistence, and providence" in the summer 2005 *Geneva Magazine*. I would like to share my story about the Route 18 bend.

Summer 1975. Hot, hot, and hot. I was seven years old. At the time, my family lived in East Rochester, and my parents had just acquired a piece of land near Pymatuning Lake in Crawford County, Pennsylvania. They soon bought a 70-foot mobile home near Shippingport and hired someone to haul it north.

The day came when the move was to be made. My dad was at work and my mom and I drove up to our new shangri-la with my aunt and my cousin. My dad instructed the driver to take Route 79 north with the house trailer, and we would take Route 18 and meet the truck there.

We drove though Beaver Falls and began to ascend College Hill. As we got closer to Geneva, there were so many college students walking and crossing the road that my mom was happy that the house trailer was going a different way. Or so we thought. . . .

We prepared to navigate the first 90-degree bend to the left and saw that something was holding up traffic. We came out of the bend and started to go up the hill when to our surprise we saw the source of the problem: My parents' new house trailer was on Route 18, and the truck was having difficulty negotiating the second 90-degree bend to the right.

Eventually the trailer made it through the bend and traveled onward to Pymatuning, where it served as the official weekend getaway place of my youth.

I'm glad to see PennDOT move the bend. It is only through God's providence that the injury numbers were not higher over the years.

The Route 18 article was well written, and I love *Geneva Magazine*. Thank you!

Matthew Finlay '97  
Salem, Ohio  
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### Don't skirt the rules

The NCAA Division III may be the appropriate place for Geneva College, but this statement in *Geneva Magazine* concerns me: "... since NCAA Division III rules prohibit members from offering athletic scholarships. . . . some Division III schools *find other ways* to give athletes the same financial incentive" (emphasis added).

Whether you are a Christian, Jew, Muslim, atheist, or agnostic, you know that "finding other ways" is not the Geneva way. Geneva College takes many stands with which I do not agree, but it has always been straightforward, honest, and up front in its opinions and actions.

Leslie R. Morris '57  
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*Editor's note: Geneva's administration and the athletics department plan to abide by the NCAA's scholarship rules. See "Making the switch" on page 18 for more details.*

### Put the meaning back in Geneva sports

I am a 1957 alumnus who was somewhat involved in Geneva College's athletic program both as a participant and spectator. For years it has been difficult to identify with Geneva sports due to the change in rivals. Many of the new schools are exceedingly obscure.

The consideration of returning to competing with Westminster, Waynesburg, Grove City, Washington & Jefferson, and the others is a great idea. Geneva certainly has no axes to grind with the National Association of Intercollegiate Athletics, but when the college's NAIA membership creates meaningless sporting relationships, it may be time to rethink the issue. I enthusiastically support the move!

William T. Jackson '57  
Hertford, North Carolina  
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### More perfect harmony

I enjoyed reading the article "Family harmonies" about the Cunningham family. I knew the family through school and church. While you were correct in listing Steve as a member of the class of 1981, you missed that his brother John is also a Geneva College alumnus. John graduated in 1987.





Thanks for the good work in providing a magazine I enjoy reading, even after being away from the campus for 20 years.

*Babette (Balla '85) Watterson  
Atglen, Pennsylvania*

### AIDS ravages millions

I am very pleased to see in the summer 2005 issue of *Geneva Magazine* that Geneva has an active chapter of Acting on AIDS. I am equally pleased that the group has commemorated AIDS Awareness Week on campus. These students know, as should everyone on campus and in Beaver Falls, of the ferocity of this terrible disease. The pandemic has killed untold millions of people throughout the world: men, women, children, those who are gay and more who are not. The death rate is climbing. Many African states are being ravaged by the horrors of the disease.

I work with the AIDS Resource Center of Wisconsin. I know something of the ravages of this disease. I have lost many friends. I have watched as many have wasted away. I have wept. I have seen misguided souls, many calling themselves Christians, carrying signs calling AIDS "God's punishment."

I know that sexual abstinence is the best form of prevention. I know that it is not realistic to expect this of most. I know condoms can be effective, but there is resistance to their use here and in the rest of the world.

I know there are drugs now that can keep the ravages of the disease at bay. But I know that for many in the world these drugs are either unknown or too expensive to use. This is especially true for the millions suffering in Africa and elsewhere.

I would like to heartily commend those at Geneva who are working in this cause. As of now there is no cure, but until there is, these people at Geneva and those like them who are helping to raise awareness are doing a truly noble work. They are high among the "true" sons and daughters, the "jewels" who make "resplendent alma mater's brow with light."

*Terry Boughner '62  
Milwaukee, Wisconsin  
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*Editor's note: Geneva opposes all forms of sexual immorality. But at the same time, Christ calls believers to show compassion to those who are suffering. The millions of AIDS victims worldwide are among those who need the church's help.*

### Biological revolution

I am really pleased to receive your magazine. Though I never studied at Geneva, my brother Sujun did. I really appreciate your magazine. It gives me the glimpses of the activities going on at the college. I liked the article "A new temptation: The case against embryonic stem cell research" by Dr. Daryl Sas in the winter 2005 issue.

As a biologist myself, I know how far biological research has reached and the revolution it can bring forth in mankind.

Thank you, and I'm looking forward to the next edition.

*Juju R. Tuladhar  
Nepal*

### Redefining success

I just wanted to say how great the "new and improved" *Geneva Magazine* is. I appreciate the breadth and depth of the articles and the focus on Geneva College's mission. I'm glad the articles focus on alumni in their service to Christ, not just on those who are successful in the world's terms. Keep up the good work!

*Elizabeth (Carson '84) Wilson  
Dayton, Ohio*

*Geneva Magazine* wants to receive your feedback and welcomes letters to the editor and story suggestions. When writing, include your name, class year, and current address, as well as an e-mail address where readers can reach you. All letters must be signed. The magazine reserves the right to edit submissions for length, clarity, and content.

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# in brief

GENEVA NEWS



## TURBO SWEEPS GENEVA

Geneva's new mascot, Turbo the Golden Tornado, swept through campus last summer.

Turbo made his debut appearance last July, visiting businesses along Seventh Avenue in Beaver Falls. He also toured

Kennywood amusement park in Pittsburgh, meeting college alumni and friends, and attended a Pittsburgh Pirates game.

Turbo has been received warmly, although not always for the right reasons. At Kennywood several children ran up to him yelling, "Sponge Bob Square Pants!" His Kennywood appearance also taught him the importance of having a college employee escort him; Turbo was mobbed by a crowd of elementary school children, who almost knocked him over.

Sophomore class representatives worked with ProMascot.com to develop Turbo, hoping a new mascot would help build school spirit.

Translating the Golden Tornadoes team name into a mascot that strikes fear into the hearts of Geneva's opponents has proved difficult. Over the years the costumed characters were as likely to elicit guffaws as inspire awe. Students nicknamed the 1980s version the "Golden Twinkie" or the "Insane Twinkie."

Turbo was named in a christen-the-cyclone competition that involved both students and faculty members. Other choices included "Doppler," "Spin," and "Gusto."

## HOMECOMING CELEBRATES 125th

Beaver Falls merchants banded together during homecoming October 8 to celebrate the grand partnership between Geneva College and Beaver Falls over the past 125 years. In turn, the college decided to extend the parade route farther south along Seventh Avenue to include more businesses.

Business owners decorated storefronts with Geneva's colors, memorabilia, and photos from the past. They also priced items to reflect this year's homecoming theme: Athens Family Restaurant offered breakfast for \$1.25, and Zeiden's clothing store sold sports coats for \$125. Other participants included ESB Bank, Mary's Bride and Formal, Grandma's Attic, and Wolf's Shoes and Clothing.

The celebration was part of the Beaver Falls Main Street Program, an effort by city administrators and businesses to revitalize the downtown area.

## GENEVA HONORS SCHOLAR

Dr. Jonathan Watt received the 2005 Excellence in Scholarship Award, which is presented annually to a faculty member whose contributions have advanced his or her academic discipline and achieved recognition beyond the campus.

Watt, an associate professor of biblical studies, began working part time for Geneva in 1994 while pastoring College Hill Reformed Presbyterian Church. In 2000 he started working full time for Geneva and was granted tenure in 2004.

He teaches the introductory Bible courses as well as upper level courses including Old Testament studies, English grammars, missions, and Greek. In addition, he teaches classes for Geneva's degree completion program and at the Reformed Presbyterian Theological Seminary in Pittsburgh. His book, *Code-Switching in Luke and Acts*, was published by Peter Lang Publishing in 1997, and he has since self-published other works. In 1992 he co-designed *Semper Reformanda*, a journal of pastoral and theological studies for the Reformed Presbyterian Church in North America, which he also edited until recently.





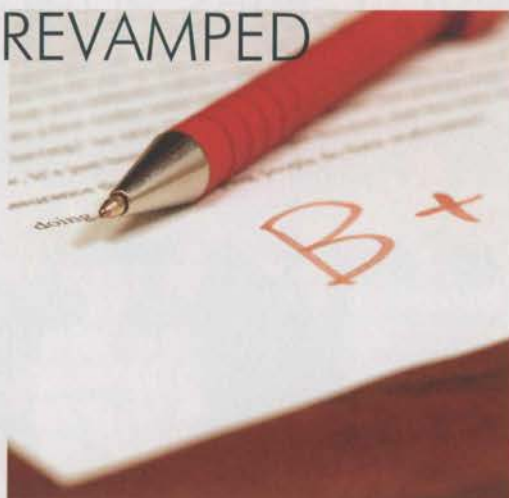
## GRADING SCALE REVAMPED

A policy change that students and professors debated fiercely last spring—considering pluses and minuses when calculating students' grade point average (GPA)—took effect in August without much controversy. Although many faculty members awarded plus and minus grades in the past, the designations were essentially meaningless, as the registrar's office considered only the letter portion of the grade when computing GPAs. Thus a student who earned an average 80 percent score on class assignments, or B-, could receive the same 3.0 as a student who averaged 89 percent, or B+.

The new system rewards students for their extra effort and penalizes slacking. Now a student who earns a B- average would earn a 2.7, while the B+ student would receive a 3.3.

Geneva's new plus-minus scale is similar to most other colleges and universities, according to Ken Carson, vice president of academic affairs, and it allows grades to more accurately reflect a student's academic performance.

Kevin Gray, a senior and the editor of *The Cabinet*, panned the system in an editorial last spring. "To keep the integrity



of the new system and to avoid slighting deserving students, it is imperative that professors must become more meticulous with their evaluation of graded material," he wrote. "I have had my share of graded material that, because of the subjective way in which teachers evaluate assignments, has not been consistent with my previous work or other students' work in the class."

Other critics contend that the change could hurt students who apply to graduate school by making their A- average—a 4.0 under the old system—into a less than attractive 3.7.

## FROM SHEETZ TO MORROW'S

This year Geneva students are able to ride the bus for free to destinations in Beaver Falls.

The Beaver County Transit Authority (BCTA) and the college hope the pilot program will help boost business for area merchants while encouraging students to use public transportation. Students present their college ID card to board. They can ride from the Sheetz convenience store at the north end of town to the Morrow's car dealership at the south end. If students want to venture outside the city, they can pay \$1.75 to ride anywhere in Beaver County. The program started in August and runs through May.

Throughout the fall semester Geneva promoted public transportation to students through advertising. The college also sponsored a scavenger hunt that required students to use public transportation.

## KEPHART RECEIVES AWARD

Don "Coach" Kephart received the 2005 Excellence in Teaching Award for his passion for music education, his dedication to the improvement of the music program, and his caring approach in relating to students.

Kephart came to Geneva as the college's first director of bands in 1983 with the goal of building a band program. When he was hired, he spent 30 percent of his time as a teacher and the rest was devoted to admissions. But as the band program grew, Kephart shifted to music full time.

Today Kephart directs the marching band, symphonic concert band, and jazz band, which performs an annual big-band swing concert. He is also the chair of the music department and an assistant professor of music. He teaches seven to eight classes a year, gives 24 credits of brass lessons a semester, advises students, and recruits new students for the department.

His lessons are not falling on deaf ears. "Coach presents an ideal of how I would like to be when I become the teacher God has called me to be," said one student who nominated Kephart for the award.





# BEYOND THE BEND GOES PUBLIC



Left to right: VP Sam Siple, President Ken Smith, Rick Santorum, and campaign chairmen Bill Flinn, Bill "Boomer" Aultman, and Paul Jewell.

As the Pennsylvania Department of Transportation (PennDOT) began buying property for the relocation of Route 18, Geneva launched a fundraising drive to transform its campus once the highway moves.

The college will seek to raise a minimum of \$7.5 million over the next two years in a campaign titled Beyond the Bend ~ Making the Path Straight. The project includes:

- Removal of old Route 18 and several abandoned side streets.
- Construction of a main campus entrance, pedestrian mall, and additional parking.
- Renovations to Reeves Field including new ticket booths, restrooms, concessions

stands, and bleachers, a rebuilt press box and stadium wall, and artificial turf.

The college kicked off the project homecoming weekend with a reception for the campus and community. Pennsylvania Representative Mike Veon presented a check for a \$1 million state matching grant for the stadium improvements.

To date Geneva has raised over \$2 million in private gifts and pledges. In addition, on November 12, 2005, Senator Rick Santorum awarded the college a \$1.34 million grant that was part of the federal highway bill passed by Congress in August.

PennDOT is on schedule to start the construction of Route 18 this fall.

## A GOLDEN MAGAZINE

*Geneva Magazine* received two honors in the 2005 Golden Triangle Awards. The magazine won an Award of Honor in the four-color magazine category and an Award of Honor in feature writing for "Professor in chief," the summer 2004 cover story on incoming President Kenneth A. Smith.

*Geneva Magazine* tied with entries from *Pitt*, the alumni magazine of the University of Pittsburgh, and *Pitt Med*, published by the University of Pittsburgh's School of Medicine.

The annual Golden Triangle Awards, sponsored by the Pittsburgh chapter of the International Association of Business Communicators, recognize outstanding



achievement in business communication. Entries were judged by communication professionals from other chapters. Past award winners include the University of Pittsburgh and Saint Vincent College.

## RE-STORIN THE G

The new Geneva G on Eastvale Hill wasn't even two months old before vandals struck.

In late August the college's grounds crew stripped away brush to create a clearing 30 feet wide and 50 feet high, which they smoothed and covered with a black tarp. The crew hauled 90 square patio bricks up the hillside, lowering them down to the site with ropes and anchoring them to the ground with steel rods. President Kenneth A. Smith helped lay the first several stones for the project, which took two days to complete.

The new G measured 20 feet wide and 40 feet high, three times larger than the old version.

On October 6, two days before homecoming, a college employee noticed several people moving around at the G. Geneva notified the police, but by the time officers arrived the hillside was deserted. The perpetrators had torn up the G's anchoring rods and scattered the flagstones from the bottom half of the letter.

When junior Dan Williams, Student Union vice president, learned of the sabotage, he organized a team of 14 students who marched up the hill in the dead of night to repair the damage. The students worked until 3:30 a.m. to ensure that Geneva's symbol of school pride would be ready for homecoming.



# Contending for Teens

BY ANNA SPECKHARD

Emily Stains, a Geneva College junior and student admissions counselor, knows Geneva's good points and how to present them persuasively. Her skills were put to the test last year when her younger sister Kim considered attending Geneva.

Emily wasn't Kim's counselor, but she did answer many questions and explain why she loves Geneva. Her enthusiasm was contagious. "Kim really did love Geneva," Emily says. "She saw me thriving here."

But Geneva was lacking some essentials: Kim wanted to major in international business, which isn't

offered at Geneva. Kim started looking at Grove City College, which offers

her intended major, has a dance team, and equips incoming freshmen with laptop computers.

In the end, Kim chose Grove City.

Emily had mixed feelings initially, but now she knows her sister made the right choice. "We wanted to be together, but this is not where God wanted her to be," Emily says.

Competition in the higher education field has grown with the rise of online and distance-learning programs. But over the next 10 years, competition among western Pennsylvania schools for students like Kim Stains will get even tougher.

Researchers at Penn State University project that the annual number of high school graduates in Pennsylvania will decrease by 8 percent, from 142,505 to 131,108, in the next 10 years. The bulk of the decline will occur in western Pennsylvania, where Geneva recruits 50 percent of its students. The Penn State study predicts the number of high school students will rise for the next two years before beginning a steady decline.

"It isn't an immediate problem on the horizon," says Ken Carson, vice president of academic affairs. "But we've got a long-term problem."

Well-known schools in the area will likely respond by boosting their recruiting efforts in eastern Pennsylvania and

out of state. Schools that lack nationwide name recognition, including regional state schools and small liberal arts colleges like Geneva, may have a harder time dealing with the decline. It's tougher for them to draw out-of-state students. Some schools may have to offer larger financial aid packages just to maintain the size of their student body. But more financial aid payouts equals fewer dollars for professors and buildings, meaning colleges lose money overall.


David D'Angelo, Geneva's undergraduate recruitment director, says that even if the overall number of high school graduates declines, it doesn't necessarily translate to trouble for Geneva.

"Although the demographics say that fewer students will be entering college from Western Pennsylvania, we still have a definite niche that attracts students," D'Angelo says. "So, the numbers in the Penn State report quantify the total market, not the niche market that Geneva recruits from."

To stay competitive Carson says Geneva needs to do two things: increase the perceived value of a Geneva education in the western Pennsylvania market and extend the reach of its recruiting efforts. "Institutionally I think it's easier for us to focus on the first one; I'd like to see at least as much attention focused on the second possibility," he says.

The first possibility requires increasing awareness of the advantages Geneva offers. Geneva students are taught by full-time professors, a benefit rarely found in large universities, where part-time teaching assistants handle much of the instruction. Geneva's Christian approach to education is another advantage. "We need to emphasize that we are strongly, intentionally Christian and Reformed in perspective, and that our education is excellent preparation for life," says Carson.

And the college is already working to decrease its reliance on Pennsylvania students. For the past several years the college has averaged 340 incoming students from Pennsylvania, D'Angelo says. Last year there were 319.

"The emphasis and shift to other states has grown," he says. "Year to year it will vary, but the increase has been most dramatic in students from New Jersey and New York thus far." 







# A Lament for the G

BY CALEB STEGALL '93

On a hot day in August of 1989, I reported for freshman orientation at Geneva College, a skinny, scared, 17-year-old kid. I had heard much of the college in the Beaver Vale; I was part of the fifth consecutive generation in my family to attend Geneva, and I was steeped in its lore and legends. My life to that point was bookended by "Home, home on the range," for being a son of the Kansas prairie, and "Come now to the campus," for being a son of Geneva.



Hours later I was herded out of Reeves Field with the rest of the wide-eyed freshman class. I knew where we were headed: to the G! I was on the threshold of initiation into that sacred community of memory and obligation that had been treasured by my forbearers.

We spent the next several hours sweating up the side of the Beaver Vale and cleaning, weeding, and liming the G, to the taunts and catcalls of upperclassmen. Once back on campus, I knew that I had truly arrived at that place of my parents' and grandparents' memory. And I had taken up an active participation in it and thus with all who had come before me.

Over the next four years, the G played an important role in shaping our community, which in turn shaped our young souls, as any true education should. There were night hikes to the G, perhaps to care for it, perhaps to harass it (we built a smiley face or two), perhaps to prevent rivals from defacing it prior to the big game, perhaps to set it afire for a halftime spectacular. But usually it was just to tread some holy ground, watch the stars, and be in a place that reminded us we were participants in something bigger than ourselves.

Like me, the G traces its genesis back to the Kansas prairie. Charles Lee, college president and professor of Greek and Latin, is credited with creating the G around 1925 after seeing the whitewashed stone M that graces, still, a hillside in Manhattan, Kansas, not far from where I grew up.

Over the next 80 years the G was the symbol of school spirit and pride. Clearly visible from the grandstands of Reeves Field, the G would be lit on fire during halftime shows, or in darker times, painted ugly Westminster blue. As part of Geneva's history and memory, it entered the stream of my own family's history and memory: three generations educated and formed by rocks and lime arranged in a peculiar shape on the side of a hill.

It may seem strange in these latter days of testing and standards and "knowledge"—precise datum that can be gotten and stored away—to speak of the G as a tool for education.

But that is what it was. When put in these terms—to speak of stones and symbols and midnight rituals as formative of the soul—reflection on the G is apt to make us uncomfortable. It is too reminiscent of pre-Enlightenment passions and prejudices toward which we all cultivate, sometimes consciously but mostly unconsciously, a refined sense of superiority and disgust. We tend to prefer industrialized tools: sterile, efficient, standardized, mechanized, rational. It is, we might say, our remarkable capacity to react with horror to the healer's leach and recline in comfortable confidence under the surgeon's sharpened steel.

Yet for all its good, there are things steel cannot teach. The virtues of rock and earth and ritual and memory—in short, the virtues of the G—are what Ivan Illich would call *convivial virtues*. Convivial tools like the G facilitate free and


creative interplay between people, environments, institutions, generations, and the memory that binds them all together as an indivisible "community."

Industrial tools, on the other hand, come "pre-packaged." Their meaning is self-contained and imposed on the user, who must acquiesce to the demands of the tool. I am speaking of the difference between, for example, a text book and a work of literature. The former imposes its meaning on a user; the latter creates meaning by inviting the reader into a participatory intercourse with author, text, and literary community. Education under an industrial regime requires submission of the learner to the tool; the soul educated in conviviality submits to a community of participation and interpretation—in short, to a tradition.

Most crucial for true education—when education is understood as the formation of the soul ordered toward and attuned to the rule of God—is a capacity for responsibility: literally, for the ability to respond. People cannot be educated in responsibility without being educated in conviviality. This is because conviviality allows us to participate as active members of a community of meaning; in that participation, we are both molded by that meaning and able to add to it. Only then can we become truly responsible for our community, heritage, and tradition. Industrial tools, on the other hand, deny this participation to their users. They can never nurture responsibility because they do not call for a response.

So I was saddened to read in the last issue of this magazine that the G in its convivial form was abandoned, refashioned according to more industrial dictates. I understand the good will behind refurbishing the G, setting it into permanent casing, putting lights around it, giving it the "professional" grounds keeping it will surely require after the substantial (and not inexpensive) upgrade.

However, in so doing, the G becomes an industrial tool. It will be known, and perhaps respected, but never again will it be loved. And having lost the ability to be loved, it will have ceased to be an instrument of education, no longer forming souls in caring affection and responsibility for the Geneva community. Thus the G, like so many of our convivial tools, passes out of active memory and into the cold preservation of industrial history.

Yes, change comes no matter what. Old ways pass out of active memory and into museums. The danger to the Geneva community, and it is a real danger, is not losing the G specifically, but losing conviviality. For as the convivial virtues recede, so too does any hope of true education. Which, as I have always understood, is the real mission of Geneva College. 



# BEYOND THE CLASSROOM

BY ANNA SPECKHARD

What started as a class project for a group of Geneva College graduate students blossomed into a real-world consulting engagement.

Cohort 43 in master of science in organizational leadership (MSOL) program developed a strategic plan for STRIVE, a New York-based non-profit organization, and presented it to STRIVE's executive director late last summer.

The project began in MSOL's strategy course, the final course in the program, which requires students to do a strategic analysis of an organization.

The group reviewed an article on STRIVE from the Harvard Business Review. STRIVE is an acronym for Support Training Results in Valuable Employment. Located in East Harlem, the organization works with people who lack the basic skills needed to land and hold a job, such as punctuality and the ability to work with others. STRIVE offers a four-week training program, followed by job placement assistance and support services. The STRIVE approach has been adopted by other nonprofits across the country.

After reading the article, the cohort saw an opportunity for a class project that would help serve others. STRIVE agreed to give the cohort access to its data and business strategies, and in return the cohort would produce a strategic plan for the organization.

The students spent hundreds of hours outside of class working on the plan, providing services that Dr. Michael Mulas, a faculty adviser for the cohort, values at around \$50,000.

In the strategic plan, the cohort captured STRIVE's vision for the future and broke it down into achievable steps. The plan also highlighted the changing role of nonprofits in the economy, arguing that nonprofits need to operate more like businesses in order to successfully compete for funding. The group presented the plan to STRIVE Executive Director Lizzette Barcelona last summer.

The MSOL program is now looking to incorporate other such real-world experiences into its curriculum, says Dr. Jim Thomas, chair of the MSOL program. "The amount of

time that these students and Dr. Mulas

gave was above and beyond," says

Thomas. "They should be highly commended. But how do we give other students this experience without requiring all this time?"

Cohort 43 also blazed new trails at Geneva with its use of real-time Web technology. The group couldn't accomplish the project within its weekly class time, and the students lived all over southwestern Pennsylvania and eastern Ohio, making it impossible to hold enough face-to-face meetings. Instead the cohort used Blackboard, an Internet classroom software package, and a conference phone system. All 13 students and the two faculty advisers were able to work together from their distant locales.

This has exciting implications for Geneva, says Mulas, extending the reach of the college's graduate programs far beyond the school's satellite sites.

**Support  
Training  
Results  
Valuable  
Employment**

STRIVE





*Resident directors Stephanie and Marshall Winslow want Geneva students to support local businesses.*

The aging buildings of Beaver Falls stand as memories of bustling streets and endlessly crowded shops of decades past—a time when steel mills thrived and malls and Wal-Mart didn't exist.

The lure of discounted products draws students and local residents to big-name chain stores in Chippewa, Monaca, and Cranberry Township as Beaver Falls merchants struggle to keep their businesses open.

Stephanie and Marshall Winslow, resident directors at Geneva College and the leaders of the campus Jubilee team, are hoping to encourage more students to shop locally. In October and November the couple helped begin the "I ♥ Beaver Falls" campaign, challenging students to abstain from shopping from outside Beaver Falls for 30 days.

The campaign is part of an effort by Geneva's Jubilee team, the local chapter of a national organization that works through groups at Christian campuses to raise students' awareness of issues like social justice and consumerism, which conservative Christians often overlook.

"We wanted to get students to participate in the community and realize that Beaver Falls does have things to offer them, even though a lot of students don't really know anything about what's downtown," Stephanie says.

"I ♥ Beaver Falls" organizers invited local small businesses to campus in the fall to share information and products with students while proving that there is more to Beaver Falls than Sheetz and the Salvation Army used-clothing store.

"We're challenging students to be more aware of where they're spending their money and be more thoughtful consumers," Stephanie says.

To promote the program, the 11-member Jubilee team also distributed fliers around campus and sold "I ♥ Beaver Falls" t-shirts.

The campaign was meant to educate students about the

broader consequences of their spending habits.

"Our culture is becoming more globalized and strained, and we don't have as much focus on developing local culture and community," says Jeff Robinson, a senior Christian ministries major and Jubilee team member. "We at Geneva College are part of the Beaver Falls community, and we should be a responsible part of that community."

There are, however, drawbacks due to the modest income of most college students. Shopping at places like Wal-Mart offers students low prices that are practical for a minimum wage lifestyle, while small Beaver Falls businesses are unable to offer as wide a selection or support the demand for low prices.

"The only hesitation I have is that students will find that many of the businesses downtown don't do the quantity of business that some of the places up on the hill do," said Dr. Brad Frey, sociology professor. "But I'm really excited about it. It's students taking initiative and thinking about the town where their college is located."

Students who complain that there's nothing to do in town are selling the city short, Stephanie says, as Beaver Falls has a lot to offer. There are several antique shops, such as Karen's Furniture, Etc. and Antique Emporium, packed to the brim with treasures like war memorabilia, jewelry, and collectibles. Enelow's Shoes and Wolf's Shoes & Clothing provide an alternative to the Wal-Mart clothing section. Students who tire of dining at Alexander Hall or the Brig can enjoy a meal at Athen's Family Restaurant.

"The opportunities in Beaver Falls aren't going to get any better until students stop complaining about it and actively participate in what's down there to make more businesses want to come," Stephanie says. "If people aren't shopping there, then what business would want to come anyway." 🐾



# Making Chapel Matter

BY JOSH EARL '03

Working as a chapel proctor for three semesters taught senior Jen Maloney a few tricks for "earning" chapel credits.

Like sneaking in near the end of the service, too late for edification but just in time for attendance taking. Or arriving on time but sitting in the back rows and chatting with friends while doing homework.

Last year Maloney and her fellow proctors worked together to prevent students from swiping unearned credits. The proctors watched entrances, notified each other of students who entered late, and denied credits to students who hadn't earned them. The contest of wits took a hiatus this year as Geneva College administrators tried an experiment: For what was likely the first time in Geneva's history, students were not required to attend chapel services.

A survey of the student body last year found widespread discontent with Geneva's chapel and convocation services. Chapel didn't meet students' spiritual needs, the survey concluded. Students said they wanted more challenging speakers and better musicians. Suspending the attendance requirement allowed students to "vote with their feet" about which speakers and topics they found interesting, according to President Kenneth A. Smith. Another major change: For now, the college has ditched the terms "chapel" and "convocation" in favor of the more general "campus gatherings."

Over the past two decades the distinction between chapel and convocation became blurred, Smith says. When Smith was a student in the late 1970s, chapel was a short devotional time. Convocation was a separate entity and provided a forum for cultural engagement. Students might hear an address from a thought-provoking speaker or listen to music from an accomplished musician.

"By the late '90s we had turned everything into broadly evangelical worship services," Smith says. "The only difference between chapel and convo was that chapel had 'funny music.' It became 'chapel convocation.'"

In the fall semester the college rolled out a campus gatherings plan that included three meeting times per week, each 30 minutes long. On Monday mornings students had an opportunity to assemble for a time of corporate prayer. The Wednesday Witness gatherings featured testimonies of God's grace from students and faculty and staff members. The weekly Friday Forum gave students a chance to hear teaching and music from well-known speakers and musicians. Most gatherings met in the sanctuary of the College Hill Reformed Presbyterian Church and included the singing of a psalm, a short message, and a closing prayer.

The condensed format feels more like a short devotional than an hour-long worship service, Smith says.

Chapel has always been a part of life at Geneva, although

it has taken many different forms. In the early 1900s, students went to chapel for 15 minutes every morning in Old Main auditorium. In the '40s Geneva lengthened the daily service to 30 minutes, only to shorten it to 15 minutes again in the '60s.

By 1962, Geneva's growth created a problem: The student body was too big to assemble in Old Main auditorium. To accommodate all of its students Geneva moved to a staggered schedule, requiring some students to attend on Mondays and Wednesdays and others on Tuesdays and Thursdays. This system eventually developed into the once-a-week format that the college followed until last fall.

The attendance policy also morphed over the years. Early in the college's history, students were required to attend chapel daily. Students were also expected, but not required, to attend a weekly prayer meeting on campus. And Geneva tracked students' church attendance: One copy of a student's church attendance record went in his or her file, and another was sent home to the student's parents.

Surviving records are sketchy, but it appears that into the 1920s only students in the school of liberal arts were required to attend chapel; the college exempted students from the smaller education, music, and public speaking schools, as well as students in its extension program.

The college dean assigned each student a seat in the auditorium. Students were marked absent if their seat was vacant or if someone else was sitting in it. Skipping too many chapels triggered the draconian absence policy: For each seven unexcused absences in a semester, a student lost one hour of academic credit. In the 1960s the policy toughened. Students were allowed to miss six chapels without penalty, but beyond that limit every three missed chapels meant they needed an extra credit to graduate.

In 1973 the college began offering chapel once a week and relaxed the attendance requirement. Students had to attend 10 chapels per semester. A student who hadn't met the requirement wasn't allowed to graduate, but the college allowed seniors whose diplomas were in jeopardy to make up chapel credits by writing papers and reading books. The program changed little between 1973 and 2005.

The response to the new program has been mixed. Attendance at the Wednesday Witness and Friday Forum gatherings ranged from 34 to 425 during the fall semester, averaging 135 students per gathering. The prayer gatherings attracted an average of only 21 students.

Katie Thomas, a senior English literature and voice major, attended chapel regularly when it was required. But the new program hasn't enticed her to attend more than a few gatherings voluntarily.





Keith Starcher, an assistant business professor, shared his testimony at a Wednesday Witness gathering last fall.

"Nothing has made me think, 'I want to go hear that person,'" she says. "If you're going to make this non-mandatory, you're going to have to make it so the students want to go, or it's not going to work."

The low student turnout has disappointed administrators. "What they're showing is that they're kids," Smith says. "If you don't tell them to go, they're not going to go."

Still, this year's pilot program has given the administration some useful feedback. At the start of the spring semester the college replaced the prayer gathering with a devotional series, which is led by faculty members.


Next year will likely bring more changes as the administration works to determine who will oversee the program. Tom Gray, director of campus ministries, is leaving in May, and Bible department chair Dr. Dean Smith will oversee the campus gatherings program in the interim. The administration is also considering reinstating an attendance requirement.

But that brings up the problem of venue. Metheny Fieldhouse is the only available space big enough to hold all

of Geneva's students, but its acoustics are poor, especially for *a cappella* psalm singing. John H. White Chapel in Old Main is too small and its theater-style fold-up seats make a loud rumble whenever students stand in unison. The College Hill church works well but seats only 230.

The main challenge is figuring out how to make chapel relevant, Smith says. For today's students chapel is no longer the main source of spiritual nourishment. Hundreds of students attend voluntary, student-led worship services on Wednesday and Thursday evenings. The student development and campus ministries offices coordinate small-group Bible studies in residence halls. Faith is pervasive in the classroom.

Several years ago a disgruntled Geneva student paid a visit to Ken Carson, a psychology professor and now the vice president for academic affairs. The student planned to transfer to another college, and Carson asked why. "I can't get away from the 'God thing,'" the student replied.

"There is so much more of a spiritual nature happening on campus today than when I was a student," Smith says. 



# A CROWN FOR A

125 YEARS AGO, GENEVA MOVED FROM A RURAL OHIO TOWN TO A BUSTLING CENTER OF INDUSTRY



BY DAVID M. CARSON  
*Adapted from a public lecture  
given at Homecoming 2005.*

Let me begin with a few words about Beaver Falls. The Beaver River, in the common pattern of rivers and creeks on the western slope of the Alleghenies, falls about 70 feet from its pool opposite the

campus to the spot where it joins the Ohio River. It is that fact that gives the town its name. That much falling water makes for a charming sight, to all of you who like waterfalls as much as I do. But it also excites the potential businessman: That much water can turn a lot of machinery.

Remember that just about the time that settlers were moving west into this area the

Industrial Revolution had transformed the whole way of producing goods, not by hand, but by machinery, driven by power. No wonder people were aware of the "Beaver Falls." In fact the first owner of this area was General Brodhead, who as commandant of Fort McIntosh saw the river's value and laid claim to the falls of the Beaver. Brodhead, though,



# CITY



did not develop its potential.

During the first half of the 19th century several owners set out to create a city, particularly James Patterson, for whom Patterson Heights is named. These efforts met only limited success.

The city didn't really take off until after the Civil War, when the Harmonists brought their resources and vision for a major

industrial town at the falls of the Beaver.

Beaver Falls! But the name of the town continued to suggest to strangers a quite different image from its noise and dirt and busy factories. Not long after my wife, Margaret, and I were married, she was walking along Fourth Avenue near the College Hill Pharmacy. A car drew up along the curb, and the driver said to her: "Where are ze falls?"

For a moment Margaret was taken aback. "Ze falls?" she inquired.

"Yes," said the man, "Where are ze falls? Ve vere driving along ze turnpike and ve vant to see ze falls."

What would you say to turnpike-weary travelers who would like to enjoy beautiful falls?

In fact Beaver Falls has not been famous for its lovely waterfall but instead for its "falling water" and the power the falls provided for the city's factories. With that power, Beaver Falls became a symbol of the explosion of industry that followed the Civil War. The city was home to the largest file works in the country; a nationally known saw factory, the Keystone Driller Company, a cutlery works, and plants that produced china, art glass, and tubing for factories all over the country.

I'm sure that all of you know that Geneva did not begin here, but rather in the tiny town of Northwood, Ohio, in 1848. Since the college's 150th anniversary in 1998, we have paid more heed to our beginnings. Our newest classroom building is named Northwood Hall, and it houses the original college bell that called students to classes. At the crossroads of the campus stands a handsome clock named for the founder of the college, John Black Johnston.

Our concern today is to wonder how the college came to Beaver Falls. The decades Geneva spent in Northwood were tense times for the country—and the college. Congress passed the Fugitive Slave Act, requiring runaway slaves to be returned to the South, and Geneva aided abolitionists by serving as a stop on the Underground Railroad. The college closed during the Civil War, but afterward it reopened, in part as an attempt to provide education for freed slaves.

With the appointment of Dr. Henry Hosick George as college president in 1872 came new vitality and growth. As the college grew, George saw that Geneva couldn't depend solely on its student body for income. He set out on a campaign to increase the college's endowment. The campaign met with some success, but it also opened a debate: Northwood pledged money to the college on condition that Geneva remain in the community, but considerably larger pledges came from places outside the community that hoped to convince the college to relocate.

The college had to choose between these contradictory sets of pledges. The synod of the Reformed Presbyterian Church sent out invitations encouraging communities to make relocation offers. Four submitted proposals: Northwood itself; Bellfontaine, a nearby town in Ohio; Morning Sun, Iowa; and Beaver Falls, Pennsylvania.

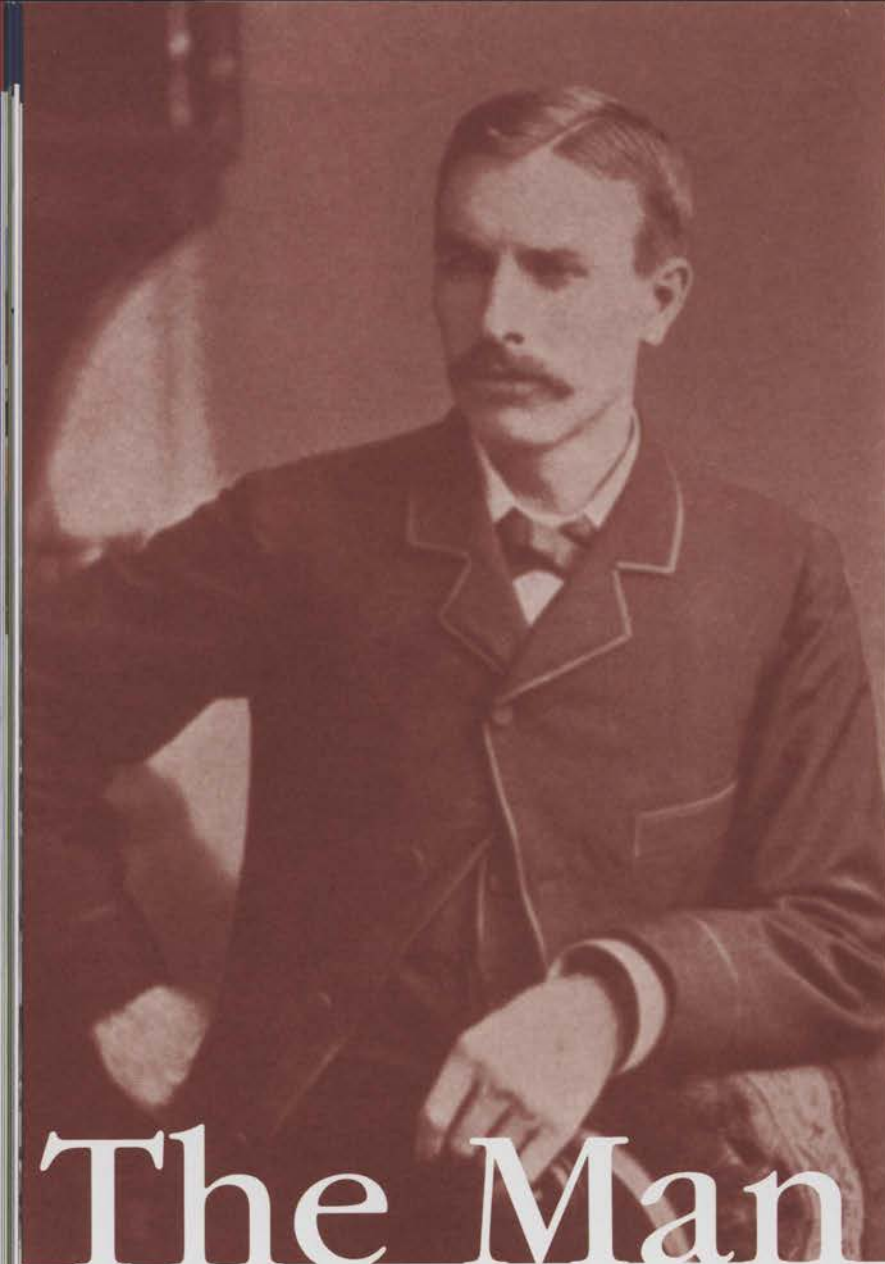
The synod debated these proposals and eventually agreed unanimously that the Beaver Falls offer was most attractive. Beaver Falls promised a gift of 10 acres of ground from the Harmony Society and \$20,000 for a building as a gift from the community. The synod appointed a committee to investigate the land gift and to decide whether the money was in fact available.

So on July 31, 1879, the committee met out-of-doors on the 10 acres that the Harmony Society had offered—looking out over Beaver Falls and the Beaver River and eating a picnic lunch provided by the women of the town. The committee was impressed by the beauty of the site. They found the location an exciting one, well outside the borders of the town and looking out over the river.

The amount of money promised for the building was not completely subscribed, but those present pledged to made up the difference. "A more desirable location could scarcely be secured," the committee reported. "The natural scenery is delightful. Hill and vale, river and forest, the peaceful quiet made a scene scarcely equal." Moreover, the brand-new Pittsburgh and Lake Erie Railroad promised a station at the foot of the hill. The committee members

*continued on page 25*





# The Man

BY R. REX DOWNIE JR. '58

*Adapted from a public lecture  
given during Homecoming 2005.*

It seems hard to believe, but the history of Geneva College may have hinged on the mechanical ingenuity of a pre-seminary student.

Before I explain further, let me set some context for this tale. The year in question was 1879, the year leading up to Geneva's move from Northwood, Ohio, to Beaver Falls. At that time, the scene in Beaver Falls was nothing like it is today. Railroads had come to the area only 25 years previously. The town extended only up to 24th Street; north of that was farm country. What would later become College Hill was three separate farms.

Communication was more difficult. There were no paved roads, automobiles, telephones, or television. Newspapers existed but the telegraph was the cutting edge of electronic technology at the time.

All of this makes Geneva's move from an Ohio backwater of the frontier to Beaver Falls somewhat mysterious. The available records contain almost no information about how Beaver Falls originally established contact with Geneva. Furthermore, it remains a mystery how the Scotch-Irish Reformed Presbyterian Covenanters struck a deal with the Economites, a German pietist sect.

We're left to weigh the available evidence. In making my case here, I will rely on a standard established by the legal system, that of the burden of proof. In its least acrimonious form, the legal standard is a "simple preponderance of the evidence." In other words, is a theory more likely to be correct than not?

# who Moved

More likely than not, Robert Magee Downie was a pivotal actor in the events leading up to Geneva's move to Beaver Falls.

Robert Magee Downie was the son of James Niblock Downie and Jane Boyle Magee and was born August 21, 1853, on a farm south of Valencia, Pennsylvania. Downie belonged to the Reformed Presbyterian Church of North America, which founded Geneva in 1848. The Reformed Presbyterian church was a Calvinist denomination whose members immigrated from Ireland and Scotland in the 1700s. The original immigrants set up congregations in Philadelphia and New York, but the westward migration of settlers beginning in the late 18th century brought them over the Alleghenies. Congregations sprang up in the Piedmont, and a seminary was established in Pittsburgh. Geneva's founding was a result of that westward drive.

Downie was a committed Christian, and he aspired to attend the Reformed Presbyterian Seminary in Pittsburgh. Before he could enroll at the seminary he needed a bachelor's degree, and that meant he needed money.



After holding a couple of teaching jobs, in 1875 Downie went into business for himself as a coal prospector. The tool of choice in those days for coal exploring was known as a spring-pole drill. This drill used a bent sapling as a spring to repeatedly slam a steel bit into the dirt and bedrock, eventually creating a hole three inches in diameter. After each percussion two men had to use a hand crank to bend back the sapling, readying it for the next blow. Two workers could dig five feet in one day with this device.

Downie didn't discover any coal, but he noticed that farmers often used his holes as wells when he was through. He decided that well-drilling would bring surer profits, and he set to work boring wells in Butler County. Downie showed a talent for finding water using a dowsing rod. With the proceeds of his drilling business, Downie enrolled at Geneva College in 1877, while the college was still in Northwood.

In the summer of 1878, he returned home and resumed his business. The drilling work was exhausting, though, and as a Scot he realized it was often easier to build a machine and let it work while the operator watched and oiled, rather than exerting himself overmuch.

With the aid of his two younger brothers, John and James, he bolted a boiler and steam engine on a sturdy wagon in his father's farmyard. He rigged the engine so the stroke of the cylinder drove a wheel that was in turn linked to a beam. The beam moved up, pulling a rope with a heavy drill bit attached to it. The drill bit rose and then fell, dropping into the well hole and crushing the rock into a paste, which was brought up as mud.

## a College

The advantage of this setup was that the drill was portable. Unlike other well drills at the time, it didn't require expensive and immobile scaffolding to function. The machine could bore a five- or six-inch-wide well at the rate of 40 to 50 feet a day.

Word spread about his services, and somehow Jonathan Lenz, president of the Economite Society, learned of Downie's invention. The Economites, also known as the Harmony Society, were a small group of German pacifists who believed in communal living and showed a penchant for industry. The group founded what today is Harmony Borough in Butler County and, later, Old Economy Villiage along the Ohio River in Beaver County.

In 1879, Lenz asked Downie to drill a well for the society in Ambridge, about 15 miles from the Downie farm. That much is known. From here, I can offer only a theory, which seems to be supported by the evidence.

While Downie was working his way through college, Geneva was struggling for survival. The western frontier had moved on, leaving the college behind. At some point—Geneva's records are silent as to the exact date—the president of Geneva, H. H. George, felt the college could not grow at Northwood. In 1879 the synod of the Reformed Presbyterian church appointed a

committee to explore places to which Geneva might be moved.

So as likely as not, this was on Downie's mind as he hitched up a team of horses to haul his machine down through the breaks of the Ohio to the Economite settlement to drill a well.


Literature from the Economites suggests that Lenz had an interest in mechanical things, and he was present while the drilling progressed. It's easy to hypothesize, as more likely than not that, while the horses grazed nearby, while the drill bit ker-chunked rhythmically at six strokes per minute, as the puddle of mud around the well pipe grew, the two men passed the time in conversation.

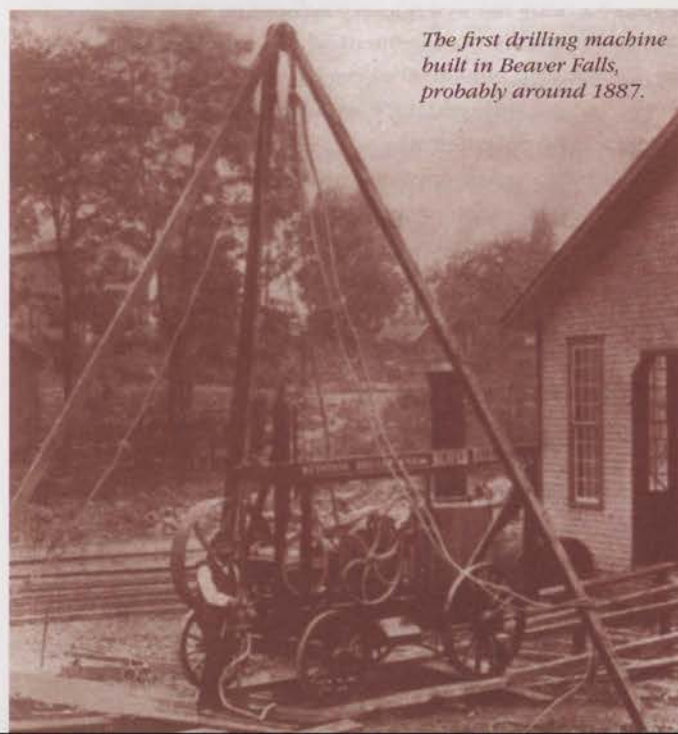
It would have arisen in that chat, then, that Downie was a prospective preacher, but the college he was attending was dying on the vine and needed a new home.

It follows that Lenz might have said, "Vell, if it would help, ve haf farm land north of Beaffer Falls, and we could gif you enough to put a college on." The Economites were well invested in the area and had an interest in economic growth.

Thus Robert told H.H. George, George spoke to the synod, and the deal moved forward.

History is full of things more strange. The records available reveal no other nexus between the Covenanters and the Economites. Yet they obviously came together to move Geneva to Beaver Falls. That mud-girt wellhead may have been the pivot around which Geneva's future swung. And Robert Magee Downie was the inventor of the machine that dug it.

Downie graduated from Geneva in 1881 and continued to play a role in its development, serving for a time as a college trustee. He never became a pastor. Instead he remained in business and founded the Keystone Driller Company. He built two homes on College Hill. One, at the corner of 32nd Street and Fourth Avenue, was later demolished. The other, located at the intersection of 32nd Street and College Avenue, was a large brick house. Today it is known as Alumni Hall. 



*The first drilling machine built in Beaver Falls, probably around 1887.*



## MAKING THE SWITCH

# NCAA

BY ASHLEY (ADAMS '03) EWER

Geneva College has officially begun its transition from the National Association for Intercollegiate Athletics to the National Collegiate Athletics Association, Division III. The move will mean less time on the road for the Golden Tornado teams, and it will restore classic rivalries against schools like Westminster and Grove City. It also means Geneva can no longer offer scholarships to attract athletic talent.

In July Geneva accepted an invitation to the President's Athletic Conference (PAC), a group of nine Division III schools that includes Westminster, Waynesburg, Thiel, Washington & Jefferson, and Grove City. Geneva will begin playing these schools in the fall of 2007.

Switching to the NCAA allows Geneva to better fulfill its mission by unifying the campus, says Geneva President Kenneth A. Smith.

"I'm very interested in figuring out how athletics fits with the philosophy of education at Geneva College," Smith says. "I came from Syracuse University where it was fairly clear that there was an academic culture and an athletic culture. In a Division I school, that contrast is pretty stark. To some extent there was a dual culture here. I personally wasn't comfortable with that dichotomy."

"I'm hoping the perceived difference between the academic culture and the athletic will be ameliorated by the change," he says. "Our athletic program needs to market itself first and foremost as a part of the institution and the institution's mission: We want you to come to Geneva College because of what Geneva stands for. And while you're here, we'd like you to play football or we'd like you to play soccer."

Ken Carson, vice president of academic affairs, says, "I'm hopeful that students, because they're not getting athletic scholarship money, will see themselves more reflexively as Geneva College students first and as athletes second."

Joining the NCAA will make Geneva's competitions more meaningful. The past three decades have witnessed an exodus of small colleges from the NAIA to the more visible NCAA. The NAIA's membership has slid from a high of 561 schools in 1970 to just 360 today.

As other regional colleges switched affiliations, Geneva has had to look farther and farther west to find opponents. In 2004, the football team made two trips to Indiana and two to Illinois to compete against other schools in the Mid-States Football Association's Mideast League. Other teams' schedules are loaded with long drives to Ohio colleges like Rio Grande, Urbana, and Ursuline. In any local competition Geneva has increasingly faced off against secular, publicly funded colleges that charge far less for tuition and offer much bigger athletic scholarships. Geneva has long felt pressure from fans and alumni to resume the rivalries of years past.

NCAA membership will increase the stature of Geneva's sports programs, according to Geno DeMarco, athletic director and head football coach.

"There's no doubt that the NCAA logo and the NCAA affiliation is a very strong brand from a marketing standpoint," he says.

"We hope to get a lot more play in the Pittsburgh media," says Van Zanic, sports information director.

The change brings other side benefits. The teams will travel less and therefore spend less on fuel, bus rental, and hotel rooms. In 2004 the teams spent \$99,500 on travel and \$44,500 on training and meals. The college will likely save money on insurance. And NCAA participation could open the door for Geneva to compete in sports not offered in the NAIA.

But Geneva's affiliation switch also creates unease, because coaches and administrators aren't sure how the changes will play out.

Topping the list of uncertainties: This year's freshman class will be the last to receive scholarship money for sports. Geneva's 300 athletes receive approximately \$900,000 in athletic scholarships annually, but such scholarships are illegal under NCAA Division III rules.

Without scholarships to attract future athletes, the Geneva coaching staff has to shake up its recruiting strategy. Assembling competitive teams will be a challenge as Geneva loses its niche as a Christian college offering athletic scholarships.

"I am extraordinarily concerned about the coaches' ability





Geneva and Westminster last played each other in September 2001, before Westminster entered the NCAA.

to change their recruiting philosophy and approach, because it's going to be very different for them," says Carson. "It's very important that we not lose students, since we're highly tuition-driven."

In the past some NCAA Division III schools have found creative ways around the scholarships ban. "Athletes at some D-III schools have been getting 'leadership grants' that at least appear to replace athletic scholarships," said Dave Layton, enrollment dean. "We're not going to be doing that."

Geneva will instead put the money into new academic scholarships, with at least \$100,000 reserved next year for incoming students with SAT scores in the 1050 to 1200 range.

"The NCAA has said they are going to become much more vigilant about the cheating issue," Carson says.

Whether the lack of scholarships will affect Geneva's athletic performance remains to be seen. "I assume that the absolute level of athletic ability and talent will go down," says Carson. "I don't have any idea what the magnitude of that difference will be."

DeMarco is optimistic. "I think we've had a pretty strong tradition, and I have no reason to believe that's going to be any different," he says.


PAC schools are competing for athletes on the same

basis, Smith says. "They, just like we, are not going to be 'buying' talent."

There are other trade-offs as well. Among them:

- Money saved on travel expenses will go to improvements to locker rooms, workout equipment, and playing fields. Facilities play a larger role in recruitment once scholarships are out of the picture, DeMarco says.
- The NCAA doesn't allow recruited athletes to sign letters of intent or other binding agreements. Geneva coaches will thus have no guarantee that a prized recruit will show up for the first day of practice.
- During the transition, Geneva's in-between status could bar the college from postseason NAIA or NCAA play. Most of this fall's freshmen probably won't have a chance to compete in the postseason.

The college isn't rushing into the decision. Geneva won't become a full-fledged member of the NCAA until 2011, and in the meantime administrators will have time to determine whether joining the NCAA is ultimately for the best.

"It's a very nervous time for us athletically, with a lot of unknown variables," Zanic says. 



Handwritten text in a medieval script, likely Hebrew or Aramaic, arranged in columns. The text is written on parchment and includes some red ink used for initials or headings. The script is dense and fills most of the page.







# A CHRISTIAN RESPONSE TO *The Da Vinci Code*

BY DR. SCOTT C. SCHINDLEMANTLE

**D**an Brown's novel *The Da Vinci Code* has spent over three years on the *New York Times* Best Sellers list and it has sold at least 40 million copies worldwide. A movie based on the book starring Tom Hanks will open in May. Set in modern-day Europe, *The Da Vinci Code* is a fictional murder mystery that is well written and fast paced. In addition to its commercial success, the book has also had a significant impact on the religious landscape of America. The novel promotes two main themes that Christians should find troubling.

The first theme is the argument that Jesus Christ was actually married to Mary Magdalene and that they had a child together.

The book claims that all Jewish men in the first century AD were *required* to marry, so Jesus must have been married.

The second theme in the novel is that Jesus' original message was closer to the message found in the Gnostic gospels and that this message was displaced by

Constantine at the Council of Nicea.

Let's look at each of these in turn.

*Question 1: Is it true that Jewish men were required to marry in the first century AD and that therefore Jesus must have been married?*

The view of historic Christianity is that Jesus remained single and celibate during his entire life. This view, however, is taken to task by the antagonist in



the *The Da Vinci Code*, a character named Sir Leah Teabing. Teabing states, "Jesus as a married man makes infinitely more sense than our standard biblical view of Jesus as a bachelor." Another character adds, "The social decorum during that time virtually forbid [sic] a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned."

This characterization of Judaism's view toward celibacy is simply not true. We need look no further than the Dead Sea Scrolls.

During the 1950s and 1960s archaeologists excavated 11 caves in the Judean wilderness that contained ancient scrolls apparently deposited around the time of the first Jewish revolt in 68–70 AD. These Dead Sea Scrolls, as they came to be known, and the subsequent excavation of the ruins of an ancient settlement near the caves that apparently housed the Jews that produced these scrolls, have revealed much about the diverse nature of first-century Judaism. The community of Jews that lived in this ancient settlement, today called Qumran, not only copied the Hebrew scriptures and placed them in these caves for safekeeping, but also produced its own documents—including its own constitution, which scholars have called *The Community Rule*.

*The Community Rule* reveals much about the Qumran community. It was a well-regulated, strict, closed community of Jews who apparently had great disagreements with the "Jewish establishment" running things in Jerusalem. *The Community Rule* was meant to regulate the process by which people could join the community, as well as to regulate the daily interaction of its members. Among other things, it shows that this group of Jews practiced celibacy.

Scholars have noted that *The Community Rule* implies that only men lived in this particular community. Noted Dead Sea Scrolls scholar Geza Vermes states,

It has long been debated whether the Qumran sectaries were married or celibate. From the image of life projected so far, few will probably disagree that the idea of the presence of women among them appears to be incongruous. The impression received is that of a wholly masculine society. Indeed, they were actually enjoined "not to follow a sinful heart and lustful eyes, committing all manner of evil." Moreover, in support of the argument for celibacy, the word *isba*, [the Hebrew word for] woman, occurs nowhere in *The Community Rule*.

Archaeological excavations of the area surrounding the Qumran settlement have also indicated that only men lived

in this settlement during the first century. A large main cemetery dating from the first century BC to the first century AD with approximately 1,100 plots on the east side of the settlement has been partially excavated. Twenty-six tombs were opened at random; all contained male skeletons.

In addition, first century AD Jewish historian Josephus, among others, reported the practice of celibacy among some Jewish groups. These examples of first-century Jews practicing celibacy and singleness contradict *The Da Vinci Code* claim that Jewish men were required to marry.



*Question 2: Is there any evidence that Jesus' original message was closer to the message found in the Gnostic gospels and that it was later displaced by Constantine at the Council of Nicea?*

In the fourth century AD Constantine became the emperor of the Roman Empire. When he came to power, he declared that Christianity would be the official religion of the empire, and one of Constantine's first actions was to call Christian leaders together to settle some key issues that had been disputed in the early church. Two of these issues had to do with defining more clearly the doctrine of the Trinity and defining more clearly

the person of Jesus Christ. This first ecumenical council became known as the Council of Nicea, which produced the Nicene Creed.

*The Da Vinci Code* popularizes a view espoused by revisionist historian Elaine Pagels that the Council of Nicea and its resulting Nicene Creed were misguided and started Christianity down a theological road that was not intended by Jesus himself. At the heart of Pagels' perspective is that from the earliest years of Christianity there were "competing Christianities"—each of which had struggled against the others for dominance. Through the Council of Nicea and the Nicene Creed, Constantine established his favored Christian group over all the others. Constantine's favored group eventually became the "orthodox" form of Christianity that we have today—represented by the Nicene Creed and its view that Jesus is the God-man. A parallel group, Gnostic Christians, who had produced their own written gospel accounts of the life of Jesus such as the *Gospel of Phillip* and the *Gospel of Mary*, became one of the outlawed "unorthodox" Christian groups. In Pagels' view, Gnostic Christianity was actually closer to the original form of Christianity than the form of "orthodox" Christianity that emerged from the Nicene Creed.

What has prompted all this discussion about Gnostic Christians and their Gnostic gospels? In the early 1900s, in a site



in Egypt called Nag Hammadi, archaeologists discovered several manuscripts that recorded teachings of Jesus not found in our canonical gospels. This collection of documents came to be known as the Nag Hammadi library and included the *Gospel of Phyllip* and the *Gospel of Mary*. Scholars knew that these documents existed: Irenaeus wrote against these groups in his late second century AD book *Against Heresies*, and other church fathers also denounced them. But these Gnostic gospels had been lost until archaeologists recovered them at Nag Hammadi.

Pagels believes that these Gnostic gospels should have as much right to represent the teachings of early Christianity as the canonical gospels. This claim, however, is dubious when you compare the history of the Gnostic gospels with that of the canonical gospels.

For the Gnostic gospels to truly represent the earliest form of Christianity we would have to establish at least two points. First, the Gnostic gospels and the theological perspective found in them would need to predate the canonical gospels and their theological perspective. Second, the theological perspective found in the canonical gospels would need to emerge out of the theological perspective found in the Gnostic gospels and alter the Gnostic theological perspective in some way.

In fact, the evidence points in the other direction. The evidence leads us to conclude that the canonical gospels represent the earliest form of Christianity. Gnostic Christianity came later and emerged as a deviant form out of orthodox Christianity.

The work of biblical scholar Edwin Yamauchi focused specifically on these issues, and what he discovered directly contradicts the idea that orthodox Christianity emerged out of Gnostic Christianity as its deviant form.

Yamauchi established the developmental timeline of Gnosticism in relationship to early Christianity and identified three stages that culminated in the development of full-blown Christian Gnosticism. The first and earliest stage can be characterized by the terms *gnostic* or *gnosis*. The term *gnosis* can be used to describe much of Greek philosophical thought after the time of Plato in which physical things like the body were thought to be evil and spiritual things were thought to be good. This body-spirit dualism became characteristic of much of Greek philosophical thought after Plato. At this stage, *gnosis* was more of a general, dualistic way of viewing life than it was a well-developed theological system.

A second stage of development, which Yamauchi refers to as "incipient Gnosticism," occurred shortly after the emergence of Christianity in the first century AD. As the Christian gospel spread throughout a Greek-speaking world that was dominated by dualistic thinking, some "converts" began to syncretize the

teachings of Christianity with their body-spirit dualistic thinking. It was this syncretization that the apostle Paul was most likely attacking in 1 and 2 Corinthians. Again, this second stage does not represent a sophisticated theological system. Rather it actually shows the earliest stages of Gnostic thinking attaching itself as a parasite onto orthodox Christianity.

The third stage brought about the development of the Gnostic gospels and a full-blown Christian Gnosticism in the third century. By this point, the syncretism had developed more fully. Not only had Gnostic Christianity syncretized Greek body-spirit dualism with orthodox Christianity, but it had developed an entire intricate theological system around that basic belief. This Gnostic Christianity taught that Jesus was a mediator figure

between humans and Yahweh, but it also had numerous other mediatorial figures known as aeons that stood between Yahweh and an ultimate transcendent divine being. The need for these numerous mediator figures was based on the idea that the divine could never expose himself to this dirty, evil world. Therefore, his contact with this world had to be mediated by

several mediating figures so as to avoid contamination.

Yamauchi's methodology for establishing this chronology was based on a close examination of all the Gnostic Christian texts available to him. He established that the earliest Gnostic Christian texts date back only to the third century AD, whereas the manuscript evidence for the New Testament books dates back much earlier than that. If one were to argue that orthodox Christianity emerged out of Gnostic Christianity, one would have to point to evidence that the Gnostic Christian texts were written before the orthodox Christian texts—or at least that there is evidence for Gnostic Christian texts written close to the same time as the orthodox Christian texts.

The fact is that there is no evidence for Gnostic Christian texts that predate the third century AD. Since none exists, orthodox Christianity couldn't have emerged out of Gnostic Christianity. This fact, coupled with the reality that some of the key theological concepts found in the Gnostic Christian texts cannot be found in any of the earlier New Testament texts, has established the view that Gnostic Christianity sprang out of orthodox Christianity and not the other way around.

On another note, *The Da Vinci Code* articulates the view, also held by Pagels, that Jesus was only a human being and that it was only under the influence of Constantine in the fourth century AD that Jesus was elevated to a divine status. "[Constantine] commissioned and financed a new Bible," Teabing says, "which omitted those gospels that spoke of Christ's human traits and embellished those gospels that made him godlike. The earlier gospels were outlawed, gathered up, and burned." Constantine needed to forge an alliance between religion and state as a way to establish his own power across the empire—and that

## The canonical gospels represent the earliest form of Christianity, and Gnostic Christianity came later.



religion needed a God-figure at its core, not a human figure. "Christ as Messiah was critical to the functioning of church and state. Many scholars claim that the early church literally stole Jesus from his original followers, hijacking his human message, shrouding it in an impenetrable cloak of divinity, and using it to expand their own power," Teabing says.

It is dubious to claim that the divinity of Jesus Christ was invented in the fourth century AD. The doctrine of Christ's divinity was alive and well long before then, and the Council of Nicea didn't "establish" the divinity of Jesus. Rather, the Nicene Creed emerged as an articulation of a view that was already widely held.


This is borne out by ancient Christian documents. The earliest manuscript fragment of the New Testament is a portion of John 18 that dates to between 90 AD and 125 AD, which establishes a very early date for the *Gospel of John*. Interestingly enough, one of the key passages that establishes the divinity of Jesus Christ is found in John 1:1: "In the beginning was the Word and the Word was with God and the Word was God."

In this passage "the Word" is used to refer to Jesus Christ, who "was God." So, the *Gospel of John*, which is clearly in existence between 90 AD and 125 AD has passages in it that point to the divinity of Jesus Christ.

Other passages in the New Testament also establish the divinity of Jesus Christ, including Philippians 2:9–11 and 1 Corinthians 8:5–6. It is not hard to find evidence that many of the New Testament documents that explicitly established the divinity of Jesus Christ were accepted as authoritative by Christians before the fourth century AD. Before to the fourth century AD, Christian leaders, because of the rise of various heretical teachings, found it necessary to develop lists of the books that they accepted as authoritative. One of these lists was discovered in the mid 1740s by Ludovico Muratori, and the manuscript came to be known as the Muratorian Canon. It has been dated to around 190 AD, about 140 years prior to the Council of Nicea. In this list all four canonical gospels as well as the epistles of Paul are listed as authoritative.

### Postmodernism and *The Da Vinci Code*

*The Da Vinci Code* as a cultural phenomenon gives us an opportunity to critique how many in our culture understand

truth. Gene E. Veith Jr., in his book *Postmodern Times: A Christian Guide to Contemporary Thought and Culture*, points out that in our postmodern era the truthfulness of a historical event tends to be established by how well that event is described, not by whether that event actually happened. In this postmodern age, since objective truth has been rejected, there is extreme skepticism regarding whether we can accurately explain an event that occurred in history. Thus, what we end up with is relativistic history, or worse, various "histories" of a particular event that compete with each other. The measure of truth becomes, as Veith puts it, "performance, not truth." As Patricia Waugh states in her book *The Postmodern Reader*, "History is a network of agonistic language games where the one criteria for success is performance not truth." This is exactly the phenomenon that we see with *The Da Vinci Code*. Within it we see a story about the origins of Christianity told very well in the form of a murder mystery. Borrowing the language of Waugh, we can say that *The Da Vinci Code* is successful in its portrayal of early Christianity because it performs well. Our task as Christians is for us, by the power of the Spirit, to find creative ways to move the dialogue from issues of performance back to this crucial question that Pilate asked of Jesus in the *Gospel of John*: What is truth? 



### DR. C. SCOTT SHIDEMANTLE

Dr. C. Scott Shidemantle is an associate professor of biblical studies at Geneva College. He earned his doctorate on the use of the Old Testament in the *Gospel of John* at Trinity Evangelical Divinity School. Shidemantle specializes in gospel studies and has a particular interest in New Testament backgrounds, including Gnostic literature. Last November Shidemantle presented a scholarly paper to the Evangelical Theological Society in Philadelphia, analyzing the portrayal of the relationship between Jesus and Mary Magdalene in the Gnostic *Gospel of Philip*.

*This essay is an abridged version of a paper written by Shidemantle. The full version is available online at [www.geneva.edu/magazine](http://www.geneva.edu/magazine).*





*continued from page 15*

decided to accept Beaver Falls' offer. It was decided that the college would stay in Northwood for the 1879-80 school year while the new site was prepared. It was a win-win situation: The Harmonists could crown their town with a college, and Geneva got a site in a growing community, close to the largest concentration of its Reformed Presbyterian constituency.

The year 1879-80 was a busy one for those preparing the college for its move. The moving committee selected James Bailey, a Pittsburgh architect who later worked on the Butler County courthouse and First Presbyterian Church in Beaver, to design the college's first building. Today we know it as Old Main.

Transforming the building from sketch to sandstone proved trying. Early on the builder went bankrupt and stopped operation. The relocation committee believed that his workmen should not lose their wages, and the college paid the builder's debts. The committee then persuaded William Pearce, father of a later president of Geneva, Mcleod Milligan. Pearce, to begin construction. Predictably the project fell behind schedule and ran over budget. The original estimate of \$20,000 ballooned into \$34,000, and the building wasn't nearly ready for Geneva's move.

But move it did, in September of 1880. President George built a house across College Avenue, and Professor John McCartney built a house on the edge of the campus, called Ferncliffe, which still stands. Since the college building was still incomplete, the college opened in the Reformed Presbyterian church in downtown Beaver Falls on the corner of Seventh Avenue and Ninth Street. That building survives, and today it is occupied by the Holy Spirit Fellowship Church.


Half the faculty members moved from Northwood, as did 35 of the college's students. They arrived at the railroad station at the foot of the hill, and the students and were directed to the church building, where the college helped them find rooms and

board for the year. Classes would meet in the church building for the year.

At the end of the opening day, the editor of *The Cabinet* wrote: "As school adjourned for that day, both Professors and students felt a spirit that they never before so manifested. They seemed to realize that the College had at last found its place. Each of them went to his work as if he thought the whole success of the College depended on him!"

By October there were 60 students. The students liked Beaver Falls; they loved skating on the river, and the men enjoyed playing baseball with the local plant teams. At the end of the school year, commencement was held outdoors on the new campus—the college's building still wasn't quite finished—overlooking the Beaver River. Factories in town closed down. The railroad ran excursion trains from Pittsburgh. A parade of people carrying picnic baskets filled the road up the hill, and the band hired for the occasion played "We Parted by the River Side."

There were six graduates in the class of 1881, five men and one woman. The commencement speaker was J.R.W. Sloane, a former president and chairman of the board at the time, who praised the college's new home:

The river flowing below us, one of the most beautiful of the affluents of the upper Ohio, not only a 'thing of beauty' in itself, but one in which the hearts of students delight. The magnificent wall of foliage on the other side of the stream, to which the eye turns with ever increasing delight, required but some old castle perched upon one of its cliffs to rival the finest scenery of the storied Rhine. . . . Friends of the college . . . we meet to-day under the most favorable auspices, to dedicate this Institution to sound learning, and to invoke upon its present and its future the blessing of the Covenant God of our fathers. 



*John McCartney built a house on the edge of campus, naming it Ferncliffe for the wooded cliff on which it stood.*



# in touch

NEWS FROM ALUMNI AND FRIENDS

Includes news received as of July 15, 2005. News for the summer issue must be received by July 15, 2006.

## SEND YOUR NEWS TO:

Ginny (Montini '68) Caldwell  
caldwell@geneva.edu  
www.geneva.edu/alumni/staying\_in\_touch.html  
724-847-6525

## 1932

**Gladys Moulton Hilton's** daughter, Dorothy Hilton Corral, writes: "My mom is the only living member of a group of eight from the class of '32 who kept in touch for over 40 years through a 'round robin.' The brown manila envelope came in the mail, about every eight or 10 months, full of letters, one from each friend, and of pictures of children and vacations and then of grandchildren, bits of wisdom, and recipes. It was always an exciting time when it came. My mom has had many wonderful friends and experiences in her 93-plus years, but her Geneva friends were among the best, and her few years at Geneva enriched the many that came afterward."

## 1936

**Jonathan S. Lee's** 90th birthday party was hosted in June 2004 by his daughters and son. The 22 attendees sang "Strolling on the Campus," a song about Geneva that Jonathan composed. He is the son of Dr. Charles Marston Lee, Geneva president from 1949 to 1956.

## 1950

**Max Giovannini** was named 2005 Volunteer of the Year by the National Association of Federal Credit Unions. Giovannini is in the third year of his term as board chair for the Security Service Federal Credit Union in San Antonio, Texas, where he has worked for 23 years.

## 1951

**Bob Klink** joined classmates **Marjorie (McElroy) Cox '50, Joe McFarland**, Geneva president emeritus, and **Harold Hutcheson** for a spontaneous alumni gathering in Topeka, Kansas.



## 1956

**David Morris**, a former associate professor of medicine at Yale, is now a semi-retired internal medicine practitioner. He resides in Bronx, New York.

## 1957

**Wayne Spear** retired from the Reformed Presbyterian Theological Seminary after 35 years teaching systematic

theology and serving as dean of the faculty. He has also written a book on the theology of prayer called *Talking to God*.

## 1959

**Dee Morris** was inducted into Cedarville University's athletics hall of fame in January 2006 in recognition of her coaching service. Dee is semi-retired. She practices part time as a physician's assistant in endocrinology and serves as an adjunct professor in Cedarville's school of health and human performance. She also coaches women's tennis.

## 1960

**Ralph Joseph** officially retired July 17 after 12½ years as pastor of the Selma, Alabama, Reformed Presbyterian Church and 42 years in ministry. His address is 225 N. Main St., Slippery Rock, PA 16057, and his e-mail address is slipperyrockrprev@isp.com.

## 1965

**Mary (Matteson) Meeker** retired in June, 2005, after teaching for 20 years in the Hancock Central School District in New York.

## 1968

**Dwight Wagner** married Kae Groshong at 5:55 on May 5, 2005. The bride's daughter and the groom's son were the couple's attendants.

## 1969

**Bob Hawk** retired from the FBI after 36 years of service. Before retirement he was the spokesman for the Cleveland area office.

## 1973

**Beverly Rapp** finished 31 years of teaching special education in Scottsboro, Alabama. This fall she started a new job as compliance supervisor of the in-school suspension program for the special education students in Scottsboro Junior High.

## 1974

**Alex Gladis** is the director of the Butler County Community College's Cranberry Center in Cranberry Township, Pennsylvania. He had served for 21 years as dean of continuing education at the Community College of Beaver County.

**Kathy "KO" (Michael) Jones** received a master's degree in education from Loyola College of Maryland in 2005.



**Nancy (McCormick) Kirkwood** writes: "We moved back to Britain in the summer of 2004 so that **Don Kirkwood** could take up duties as director of development at London Business School. I'm taking a break from my job as a teacher of English as a second language. Our son Jeff is enrolled as a freshman at The American School in London. We would love to entertain friends or classmates passing through London." The Kirkwoods' e-mail address is [dnkirkwood@yahoo.com](mailto:dnkirkwood@yahoo.com).

## 1976

**Byron G. Curtis** earned a doctorate from Westminster Theological Seminary in April 2004. Byron's dissertation argued that the book of Zechariah had only one author. He works as an assistant professor of biblical studies at Geneva.



**Mark Futato** is serving as academic dean at the Reformed Theological Seminary in Orlando, Florida, and as a Hebrew and Old Testament professor. He has published four books, including a Hebrew grammar, which is also published in electronic form with BibleWorks & Logos. **Adele (Hammerlee) Futato** is an exceptional student education (ESE) guidance counselor at Millennium Middle School in Seminole County near Orlando, Florida. Their two oldest children are area emergency workers, and the two youngest are still in school.

## 1977

**Stephen Catanzarita** recently became vice president, corporate controller, and chief accounting officer for MTC Technologies Inc. Prior to joining MTC, he served in various financial roles with ManTech International Corporation Inc.

## 1978

**Charles Aley** was appointed vice president, general counsel, and secretary for Novelis Corp., a major U.S. subsidiary of Novelis Inc., which produces aluminum products.

**Shirley (Reed) Rutter** had a short story, "The Journey of a Young Child," published in the *Florida English Journal*. She was accepted as a fellow at the Tampa Bay Area National Writing Project for this summer. She works as the writing resource teacher for Fox Chapel Middle School in Spring Hill, Florida, and served for the fourth time on the Florida state committee for the FCAT Writing Plus Assessment.

## 1979

**Andrew Dahlburg** was named employee of the year for the Department of Veterans Affairs in the Pacific Island Health Care System in Honolulu, Hawaii. He is a clinical social worker and substance abuse counselor for Hawaii's homeless and mentally ill veterans.



RETIREMENTS

## MARILYN VAN DYKE

Marilyn Van Dyke '54 announced her retirement last summer after 50 years of service to Geneva College and the Beaver Falls community.

After graduating from Geneva and earning a master's degree in library science at what is now Carnegie Mellon University, Van Dyke returned to the college in 1955 to join the McCartney Library faculty under Eleanor D. Leighty, a former head librarian.

In 1980, Van Dyke was recognized by the Pittsburgh Regional Library Center for her thorough cataloging.

"She has recognized, collected, classified, cataloged, and distributed to the Geneva intellectual community the resources of the McCartney collections," says Dr. Gerry Moran, head college librarian.

Van Dyke received the 1989 Scholar of the Year Award from the college for these efforts and for her role in transforming the library's catalog system from a card catalog to a computerized automated information retrieval system.

Van Dyke also contributed her expertise to the Online Computer Library Center project, another computerized system that enables researchers to access information from thousands of libraries throughout the United States, Canada, and Europe.

Moran says that Van Dyke did more than just contribute her expertise.

"Libraries are the keepers of the memories," says Moran. "McCartney Library keeps the curricular and institutional memory, and Ms. Van Dyke has done that for us."

Van Dyke's dedication extends beyond her job to a passionate concern for Geneva students. She supported the McCartney Senior Library Associates program, which honors graduating seniors who worked in the library.

"She's made a difference in so many students' lives,"

Moran says. —*Amanda Flinner*



**Thomas Gault** married Deborah Egland on May 28, 2005. Thomas is an adult school coordinator, and Debbie is a music teacher and choir director. Thomas also pledged to be a father to Kendra Joy Egland, age 5½ years.

## 1980

**Bill Horosz** has worked for 10 years as a senior developer at Nationwide Insurance. He and his wife **Nancy (Cadwell) Horosz** teach the co-teen Sunday school class and help with youth leadership at their church. This summer they attended the International Youth Gathering, which is sponsored by the Free Methodist denomination. The Horoszs have three children: Will, Victoria, and Peter.

**Stan Wisler** is the chief financial officer of the Montgomery County Intermediate Unit in West Norriton, Pennsylvania. Stan previously worked for 13 years as the business affairs director for the Souderton Area School District in Pennsylvania.

## 1981

**Anne (Ladrach) Harper** is the medical director for Hospice of Tuscarawas County. The organization provides hospice care for three Ohio counties and the outlying areas.

**Sandra (Rimer) Joseph**, author and president of Reminders of Faith, will speak with Lisa Whelchel of the "Facts of Life" at MomTime Events in 2006. The event provides moms with an opportunity to be refreshed, inspired, and equipped for their many responsibilities. For more information, e-mail [SandraJ@remindersoffaith.com](mailto:SandraJ@remindersoffaith.com).

**Mary (Smith) Wildman**, a teacher at Seneca Valley High School in Harmony, Pennsylvania, was one of 110 outstanding

educators from southwestern Pennsylvania recognized by the Teacher Excellence Center at its annual Celebration of Teaching ceremony held at the Carnegie Music Hall in Pittsburgh.

## 1982

**Mark Peterson** married Londa Hauser on August 6, 2005. The couple lives in Harrisburg.



## 1983

**Ray Baker** is a train conductor for CSX in Philadelphia. He runs freight trains between northern New Jersey, Philadelphia, and Camden.

**Rebecca (Orr) Potter** and her husband, Thomas, became the parents of Lillian "Lily" Jean on April 1, 2005. The Potters live in Derwood, Maryland.

## 1984

**Mike Drake** works at Heinz North America as a senior systems architect. His hobbies include golf and home repair. Mark is attending and serving at the Chippewa Evangelical Free Church in Chippewa Township, Pennsylvania.

# ALUMNI COUNCIL SEEKS ALUMNI



Left to right: Janet Wise, David Carter, Ted Kay, Jeff Barnes, June Schaut, Trudi Dunlap, and Tom Park. Wendy Allman is missing from the photo.

What does being a graduate of Geneva College mean to you?

Perhaps it means that you identify yourself as part of the Geneva alumni family, regardless of where you attended class or when you completed your degree. Maybe it means being part of the servant-leader tradition that Geneva instills in its students or a product of the excellence in teaching and scholarship that Geneva cultivates.

The Geneva alumni council wants your relationship with Geneva to be all of these things, and so much more.

Newly reorganized and ready for action, the council includes representatives from Geneva's traditional baccalaureate, degree completion, and master's degree programs, giving each area a voice in alumni activities.

The council will consist of nine members serving



## 1985

**James W. Brackett** is an assistant leasing manager for Fulton Bank. James, of Narvon, Pennsylvania, previously was a business manager at Utility Keystone Trailer Sales Inc.

**Rick Hall** recently relocated to northwest Arkansas, where he works as controller for White River Hardwoods and Woodworks in Fayetteville. White River designs, manufactures, and distributes hardwood architectural moldings and wood carvings.

## 1986

**Kim Pettman** received a master's degree in library and information science from the University of Wisconsin-Milwaukee in the summer of 2003.

**William D. Young** has been promoted to lieutenant and assigned coordinator of the special emergency response team west with the Pennsylvania State Police bureau of emergency and special operations. Most recently he served as supervisor of the criminal investigation section at Troop E in Meadville. Bill earned a master's degree in organizational leadership from Geneva in 1999.

## 1987

**Lori (Avins) Johnson** is working on a master's degree in speech and language pathology at the University of North Carolina-Greensboro.

**Howard Nudi** retired from the U.S. Navy at the rank of commander on March 18, 2005. He is a program manager with Life Cycle Engineering in Norfolk, Virginia. Howard, his wife, Ellen, and his son, Matthew, live at 6301 Oaken Gate Dr N, Suffolk, VA 23435.

**Dave B. Smith** and **Carol (Knauf) Smith** '89 became the parents of Carleigh Jean on March 22, 2005. Carleigh joins brothers Colin, Coleman, and Carson. The family lives in Lisbon, New York.

## 1988

**John Michael Bell** married Lora Zeller on June 25, 2005. John is the chief financial officer for Colussy Chevrolet in Bridgeville, Pennsylvania.

**James Kanuch** was appointed director of finance for Allegheny General Hospital in Pittsburgh.

**Pete Hakewessell** earned a master's degree in systems technology at the Naval Postgraduate School in Monterey, California. His thesis research included the development of an expeditionary strike group communication architecture computer model that used the Naval Simulation System to analyze the effectiveness of new technologies in support of the global war on terrorism. He is now the information systems officer on the *Bonhomme Richard*, which ports in San Diego, California.

**Carol J. Knauf**—see **Dave B. Smith** under 1987.

**Scott MacLeod** married Melissa Trifaro on August 21, 2004. Melissa works at Grove City College, and Scott is the youth director at Homestead United Presbyterian Church. The couple resides in Whitehall, Pennsylvania.

## 1989

**Philip Cavett**, a teacher at Riverside Middle School in Ellwood City, Pennsylvania, was one of 110 outstanding educators

in a variety of capacities related to alumni events, recognition, and communication. We're not simply a bunch of nostalgia junkies—we're a dedicated group of Geneva alumni who want to see greater connections between graduates, students, the college, and the community.

We'd like to see Geneva's campus and Web site serve as home base for networking, education, and service opportunities of interest to alumni. We'd like to see alumni share their talents and experiences with current students and the community. We'd like to see greater alumni involvement in college events and celebrations. In short, we'd like to see you!

To date, eight of nine voting council positions have been filled. Our executive officers are Theodore Kay '71, president; David Carter '95 MS '04, vice president; and Janet (Wherry '64) Wise, secretary-historian. Committee chairs are Jeff Barnes '01 and Wendy (Schwedler '91)

Allman, events; June Schaut '01, recognition; and Trudi Dunlap '99 and Tom Park '55, communications. Also serving on the council as *ex officio* members are Rob Baumgartner '69, board of trustees representative, and Ginny (Montini '68) Caldwell, alumni relations director.

We're off to a great start, but we need your help to maintain our momentum. First, consider filling the council seat that's still open. Contact Ginny Caldwell at [caldwell@geneva.edu](mailto:caldwell@geneva.edu) for more information.

Second, consider what you'd like to see to make you feel closer to your Geneva alumni family. Send suggestions for alumni events or projects to us by e-mail to [alumnilists@geneva.edu](mailto:alumnilists@geneva.edu) or by postal mail to the alumni relations office.

Our goal is to effectively represent every person who has graduated from Geneva College. With your help, we can reach that goal.



from southwestern Pennsylvania recognized by the Teacher Excellence Center at its annual Celebration of Teaching ceremony held at the Carnegie Music Hall in Pittsburgh.

**Doug Dragan** left New Brighton Christian Assembly to plant Living Water Fellowship in Moon Township, Pennsylvania. Doug, his wife, Nathalie, and daughters Kylie and McCall moved to North Fayette Township to be closer to their ministry. For more information on the church visit [www.lwf-church.org](http://www.lwf-church.org).

**Christopher Fox** was promoted to training consultant for Verizon Wireless at the company's call center in Columbia, South Carolina.

**Glenda (Jarrard) Lehmberg**, writes: "My husband has been in ministry for 16 years, and in the past six months we have begun a church with a 'new' model in Lawrenceville, Georgia. It is a home church model, and the intent is to keep the church size small so that people develop relationships. Once the church is big enough it will split into two groups. The multiplication factor will take over, and we anticipate many cells of Village Church in neighborhoods all over the region. We have already seen some of our unchurched neighbors really enjoy and begin seeking God as they come to Village Church. We pray for God's favor, protection, and provision and that he continues to draw those who don't know him to his Son, Jesus."

## 1990

**A. Dianne Martin** married David O'Connor on July 23, 2005. Dianne works at Millersville University, and the couple lives in Lancaster, Pennsylvania.

**Scott Monsma** earned tenure and a promotion to associate professor at Northwestern College, in Orange City, Iowa, in the sociology and anthropology department.

**Judith Leslie (Stanchak) Williams** is the director of human resources of Davis Health Systems, which has its headquarters in Elkins, West Virginia. Judie was a member of Geneva's first degree completion program class.

## 1991

**Janice (Rayburn) Blann** works as an intensive care unit nurse at Flagstaff Medical Center. She is married to Jeb Blann and is the mother of three small boys. She enjoys scrapbooking and vegetable gardening in her spare time.

**Sharon D'Achille** married Todd Hyre on October 2, 2004. Sharon is pursuing a master's degree in special education at Geneva. She is a teacher at New Horizon school in Brighton Township, Pennsylvania. Todd works for Zaloy Inc.

**Karrie (Ropon) Hill** teaches fifth grade at Shaffer Elementary in Littleton, Colorado.

**Gregory Kaufinger** is an accounting instructor at Spring Arbor University in Spring Arbor, Michigan.

**Cathy (Frischkorn) Petrie** and her husband, Michael, became the parents of Joel Micah on September 15, 2004. The family lives in Seville, Ohio.

## 1992

**Mike Damon** contracts with the World Financial Group (WFG) as an independent associate to help meet the financial needs of consumers in the greater Lawrence County, Pennsylvania, area. His work includes introducing consumers to the opportunities that exist at WFG, expanding its local clientele, and increasing its base of financial professionals.

**Stacy (Willson) Dean** and her husband, **Todd Dean '97**, became the parents of Brooks on July 6, 2005. He joins siblings Noah and Tyler.

**Deborah (Hesser) Donohue** earned a master's degree in business education in May 2005 from Robert Morris University in Moon Township, Pennsylvania.

**John Lenox** is general manager of WMXO and WOEN in Olean, New York. He serves on the board of directors of Home Care and Hospice and the Salvation Army. John is also a sportsman education instructor with the New York Department of Environmental Conservation.

**Lori (Roland) Lintz** and her husband, Ken, became the parents of Grace Janelle on June 12, 2002. Grace joins older siblings Seth and Hannah.



**Jack Raplee** completed coursework for a master of divinity at Reformed Theological Seminary in Jackson, Mississippi. He works as a church planting fellow with Redeemer Presbyterian Church in New York City.

**Denise Roman** married Richard Colvin on February 19, 2005. They live in Reading, Pennsylvania.

## 1993

**Cynthia (Coresetti) Carr** works in human resources with Civil and Environmental Consultants in Robinson Township, Pennsylvania. Cindy previously served as the president of the Beaver County Chamber of Commerce.

**John Fogg** earned a master's degree in information systems management in May 2005 from Robert Morris University.

**Jeffrey D. Jarrett** was nominated by President George W. Bush as assistant secretary of fossil energy at the Department of Energy. He had served as director of the office of surface mining, reclamation, and enforcement at the Department of the Interior



and as deputy secretary of mineral resources management at the Pennsylvania Department of Environmental Protection.

**Holly (Woleslagle) Kellam** and her husband, Stephen, became the parents of Susannah Grace on November 11, 2003. Susannah joins sister Bethany.



**Brian R. McDole** and his wife, Marissa, became the parents of Alexa Rose on December 6, 2004.

**Mark Rodgers** is a captain in the United States Marine Corps. He is an adjutant with the 13th Marine Expeditionary Unit, stationed in Camp Pendleton, California.

**Melinda (Alward) Stephens** and her husband, John, became the parents of Daniel Anthony on April 11, 2005. He joins brothers Adam and Michael. Melinda teaches chemistry at Geneva.

**Valerie (Mazur) Willson** and her husband, Kevin, became the parents of Elizabeth Grace on May 26, 2005. The Willsons live in Phoenix, Arizona.

## 1994

**Janice (Reyburn) Blann** and her husband, John, became the parents of Jacob Charles on March 13, 2005. He joins brothers Luke and Zachary. Janice is an intensive care unit nurse at Flagstaff Medical Center.



**Chad Baumgartner '98 MA** and his wife, Joan, became the parents of Anna Gabrielle on March 5, 2005. She joins brother Eric Joseph. Anna is shown with three of her cousins, who were born the same year. Left to right: Holden Haught, Heidi Baumgartner, Anna, and Wyatt Rader.



**Barbara McClay** married Rob Smith on May 21, 2005. Barb is a speech-language pathologist for Lancaster-Lebanon IR 13, working with the Ephrata Area School District in Ephrata, Pennsylvania. Rob is a youth pastor at the Ephrata Church of the Nazarene.

## 1995

**Andy Beare and Michelle (Grunden) Beare** became the parents of Noelle Faith on December 25, 2004. Noelle joins siblings Jared and Lydia. Andy recently became the senior pastor at Greenview Alliance Church in Montoursville, Pennsylvania. He graduated from Evangelical School of Theology with a master of divinity.

**Daniel Klein** was named to the three-member ethics board for Monroeville, Pennsylvania. The board seeks to deter corruption and maintain Monroeville's reputation as a no-nonsense, honest municipality.

**Scott Alan Moore** and his wife, Sara, became the parents of Garrett Scott on August 11, 2004. Scott received a certification in prosthetics from the University of Connecticut in 2002 and works as a prosthetic and orthotic practitioner in Nashville, Tennessee. Scott spends part of his summers at Camp Willow Creek, a grief camp for children who have lost loved ones.

**Beverly Magee** published *The Loves of Shawna Kane*, the third book in the western Buddie Fox series, with online publisher Authorhouse. Her other books are *The Men of Buddie Fox* and *Starting Over*.

**Bill Serena** is a center manager at Drayer Physical Therapy Institute in Clearfield, Pennsylvania. He and his wife, **Debbie (Crosby) Serena '96**, serve on the worship team at their church, and Bill is on the local parks and recreation board.

## 1996

**Sarah (Snyder) de Vuyst** and her husband, George, became the parents of Matthew Cornelius on February 8, 2005. Matthew joins a sister, Abigail. George and Sarah serve as missionaries in Ukraine with Christian Reformed World Missions.

**Chris Field MA '00** writes: "I am working as a public services librarian at the University of North Carolina-Wilmington. In my spare time I help coach the college rugby team, write, volunteer, think about life, and lay on the beach. Living at the beach is a riot. I enjoy eating all the crab stuff here: crab sandwiches, crab cakes, crab dip, crab legs, and on and on. This place is pretty cool."

**James L. Gardner III and Melissa (Kaufman) Gardner '98** became the parents of Annalee Faith on April 6, 2005. Annalee joins siblings James, Julia, and Mariah. James is a staff physician and practice manager with Family Medicine Associates of New Wilmington, Pennsylvania.

**Sandra Kaufer-Work** received a master's degree in instructional leadership in May 2005 from Robert Morris University.

**P. Joel Martin and Alison (Peck) Martin '97** became the parents of Will Coleman on July 21, 2005. Will joins brothers Grant and Lincoln.



**Marcy (Baumgartner) Rader** and her husband, **David Rader** '97, became the parents of Wyatt Gregory on January 25, 2005. Wyatt joins brother Jakob Wayne and appears on the far right of the photo under **Chad Baumgartner** '94.

**Calvin Smith** and his wife, Kimberly, became the parents of Jackson Thomas on May 27, 2005. Jackson joins brother Joshua Carter. Calvin is an attorney with Melchionna, Terry, Day, Ammar & Black in Roanoke, Virginia. He is an elder at Westminster Presbyterian Church in Roanoke, Virginia.

**Danielle (Kummerfeldt) Stark** and her husband, Peter, became the parents of Victoria Eve on October 28, 2004. Victoria joins brothers Nathaniel and Jacob.

**Jennifer (Bedison) Teagarden** and her husband, Chad, became the parents of Carson on November 5, 2004. Carson joins sister Talia. The family lives in Waynesburg, Pennsylvania.

## 1997

**Tina Blackledge** is studying childhood sexual abuse and sexual predators. She hopes to work in the FBI's behavioral science unit or with the National Association for Abused or Neglected Children.

**Todd Dean**—see **Stacy (Willson) Dean** under 1992.

**Andrew J. Dennison** and **Allison M. (Green) Dennison** '01 became the parents of Isabella Marie on March 7, 2005.

**Sonda (Hippenhammer) Hansen** and her husband, Joel, became the parents of Micah Terrance on April 5, 2005. The family lives in Centerville, Georgia.

**Jill (Baumgartner) Haught** and her husband, Timothy, became the parents of Holden Alleyne on January 13, 2005. Holden appears on the left of the photo under **Chad Baumgartner** '94.

**Keith R. Martel** and his wife, Kristie, became the parents of Simone Rene on March 12, 2005. Keith is a part-time instructor in Geneva's Bible department, and Kristie is the women's ministry coordinator.

**Lori (Haywood) McKown** works for Mon Yough Community Services as a student assistance liaison. She's a member of the Pennsylvania Army National Guard's Headquarters and Headquarters Company 2nd Brigade in Washington, Pennsylvania.

**Alison Peck**—see **P. Joel Martin** under 1996.

**David Rader**—see **Marcy (Baumgartner) Rader** under 1996.

**Daniel M. Reed** and his wife, Sarah, became the parents of Caroline Jayne on June 21, 2005. She joins sister Savannah. Dan works as a claims adjuster with Amica Insurance and received the designation of associate in claims (AIC) from the

Insurance Institute of America. The family resides in Canonsburg, Pennsylvania.

**Becky Roosa** is serving the Lord in Ubeda, Spain, through SEND International. SEND stands for starting churches, evangelizing the lost, nurturing disciples, and developing leaders.

**Debbie (Crosby) Serena**—see **Bill Serena** under 1995.

**Melissa (Błaszczuk) Smith** and her husband, Jamie, became the parents of Hayley Grace on November 11, 2003.

## 1998

**Carrie Judy** graduated from family medicine residency training in June 2005 at Eglin Air Force Base in Fort Walton Beach, Florida. During her third year she received the Chief Resident, Outstanding Resident Teacher of the Year, and Physician of the Quarter awards. Carrie is stationed at Shaw Air Force Base in Sumter, South Carolina. She is a captain in the Air Force.

**Darrick Dean** received his quality engineer certification from the American Society of Quality (ASQ) in June 2005. ASQ is a professional organization promoting quality concepts, tools, and training in industry and other fields.

**Melissa Kaufman**—see **James L. Gardner III** under 1996.

**Mervin "Rocky" Nurss** received a master's degree in business administration from Robert Morris University in May 2005.

**Tom Orr** is a manager for Young, Oakes, Brown & Co., P.C., a certified public accountant firm in Altoona, Pennsylvania.

**Jonathan A. Price** and **Meagan (Arnold) Price** '99 became the parents of Ella Shawn on March 7, 2005.



**Tim "Sparky" Roberts** married Heidi Miller on October 8, 2005. Sparky is a program engineer for Electronics Design Group, where he has worked for five years.

**Annette (Hulshof) Roorda** and her husband, Michael, became the parents of Bryant Michael on November 12, 2004. The family lives in Grand Rapids, Michigan.





**Jamey Stivers and Katie (McClain) Stivers** '02 became the parents of Katelyn Rae on November 30, 2004. They live in New Castle, Pennsylvania.



**Douglas Stoltzfus** married Rochelle Matthews on New Year's Day 2005 in Pandora, Ohio. Doug works with Gingerich's Clean Burn in Plain City, Ohio.

**Amy (Lagios) Sullivan and Michael Sullivan** '01 became the parents of Caden Michael on September 5, 2005. The family lives in Monaca, Pennsylvania.



**Mark Weinstein** MS '98 is the new director of marketing and public relations at Maryville University of St. Louis, Missouri. Mark previously served as Geneva's director of public relations before moving to a similar position at Robert Morris University in Moon Township, Pennsylvania.

## 1999

**Meagan Arnold**—see **Jonathan A. Price** under 1998.

**Lee Anne Boatfield** married Scott Campbell on May 3, 2003. Lee Anne is a branch manager for PNC Bank.

**Michael Camp** MA '02 works as a child counselor at the Women's Center of Beaver County.

**Brenda Sue (Price) Russell and Corben Russell** '05 became the parents of Pearl Margaret on October 7, 2004. Corben is taking classes through Asbury Theological Seminary's online program. The family lives in New Brighton, Pennsylvania.

**Amanda (Poole) Spiker** and her husband, James, became the parents of Riley James on June 6, 2005. Riley joins three-year-old sister Annabele Colleen.

**Melody Stull** married Greg Evans on August 21, 2004. The bridal party included **Gwen Sargent** '98 and **Jodi Howe** '00.



**Eli Turner** earned a masters degree from Robert Morris University in Moon Township, Pennsylvania. Eli is an implementation and operations manager with Benefitfocus.com.

**Jeremy Wilcox** married Jessica Dymczynski on May 21, 2005 in Warrenton, Virginia. The wedding party included **Andrew Jerrell, Ben Wilcox, and Will Anderson**. The couple lives in Arlington, Virginia.

**Joshua Wilsey and Stephanie (Vesolich) Wilsey** '00 had a daughter on December 23, 2004. The family lives in Pittsburgh, where Josh is a production manager at Crown & Covenant Publications.

## 2000

**Ryan Baumgartner and Jodie (Wry) Baumgartner** became the parents of Heidi Ann on March 14, 2005. Heidi joins sisters Emma and Charis. The family lives in Greensboro, North Carolina. Heidi appears second from the left of the photo under **Chad Baumgartner** '94.

**Todd Coughenour** is enrolled in a doctoral internship in school psychology with the East Baton Rouge Parish School System in Louisiana through Duquesne University. Todd earned a master's degree in school psychology from Duquesne in 2002.

**Vladimir Ivanov** earned a master's degree in business administration from Robert Morris University in May 2005.

**Josh R. Lamont and Emily (Wing) Lamont** became the parents of Alison Hope on August 13, 2004. The family lives in Gibsonia, Pennsylvania.

**Heather R. (Davis) Roupas** and her husband, Peter, became the parents of Daniel Bavis on July 8, 2005. The family lives in Oakmont, Pennsylvania.

**Stephanie (Vesolich) Wilsey**—see **Joshua Wilsey** under 1999.

## 2001

**Prem Bedi** earned a master's in business administration with a concentration in finance from Pepperdine University. He is a financial products analyst with Nissan North America in Torrance, California.

**Chris Blicharski** is a human resources assistant with Family Home Health Services Inc. in Monroeville, Pennsylvania.

**Carrie (Harman) Bowers and Justin Bowers** '02 became the parents of Malia Elizabeth on July 15, 2005. Carrie was selected for Who's Who Among America's Teachers 2005 and in June 2005 Justin began a new job as a junior high pastor at South Hills Bible Chapel in Peters Township, Pennsylvania.

**Ian J. Browne and April (Gillespie '02) Browne** became the parents of Allison Faith on June 21, 2005. The family lives in Perkasi, Pennsylvania.



**Dave D'Angelo** and his wife, Brooke, became the parents of Domenico Joseph on April 14, 2005. Dave works in Geneva's enrollment services department.

**Allison M. Green**—see **Andrew J. Dennison** under 1997.

**Randy Goshorn** and his wife, Jodi, became the parents of Levi William on February 8, 2004. The couple is expecting another child in April. Randy is preparing for missions work in Thailand while attending Fuller Seminary in Pasadena, California.

**Kurt Kafferlin** and his wife, Erin, became the parents of Grace Margaret on March 20, 2005. Kurt is studying at Albany Law School.

**Nathaniel J. Kobb** and **Lisa A. (Deter) Kobb** became the parents of Aden Christian on April 7, 2005.



**Joanna Lowe** founded Cup-A-Jo Productions, an independent theater company. The company emphasizes a communal effort among actors, directors, and designers to produce quality theater. Cup-A-Jo Productions made its stage debut in April 2005 with two one-act plays by Tom Stoppard, "15 Minute Hamlet" and "The Real Inspector Hound."

**Titus Martin** received a master of divinity on May 20, 2005, from the Reformed Presbyterian Theological Seminary in Pittsburgh. Titus, who lives in Phoenix, Arizona, followed in the footsteps of his great-grandfather, grandfather, uncle, and father, who all graduated from the seminary. In July 2005 he embarked on a seven-month missionary trek through Cyprus, France, Ireland, Northern Uganda, Australia, and Japan.



**David Mason** works as an electrical engineer and construction project manager for LLI Technologies Group in Pittsburgh. He also coaches youth hockey for the South Hills Amateur Hockey Association and Bethel Park High School. David also earned an engineer in training certification in the summer of 2003, and he is now working towards a physical security professional certification.

**Jaimie M. Mastroianni** married Steven Lilly on October 15, 2004. The couple lives in Canonsburg, Pennsylvania.

**J.L. Miller IV** graduated from Asbury Theological Seminary with his master's degree in youth ministry on May 21, 2005. He

was inducted into Theta Phi, an international society of scholars in the field of religion, and he received the 2005 Excellence in Youth Ministry Award. He and his wife **Heidi (Ward) Miller** live in East Aurora, New York, where J.L. serves as a youth director at Baker Memorial Church.

**Gayle Murray** received a medical degree from Upstate Medical University in May 2005. She is pursuing a career in pediatrics and will complete her pediatric residency at Wake Forest in Winston Salem, North Carolina.

**Phaedra Shamp** married Brant Tretter on April 23, 2005. Phaedra, a lieutenant, graduated from the U.S. Air Force



All former Genevans and glee club members are invited to a reunion on April 22, 2006, as part of Geneva's Founders Day celebration.

The reunion will include a luncheon, rehearsal for an evening performance, a gala dinner in the Metheny Fieldhouse, entertainment by the current Genevans, and a joint concert by the reunion choir. The Grace Notes and Eight Bells will also have mini-reunions.

Dr. Robert M. Copeland, director of choral activities for the past 25 years, will conduct the reunion choir and be honored for his years of service at Geneva College.

The Genevans, the Geneva College choir, have been performing since 1938. Prior to that two groups, the men's and women's glee clubs, were the college's vocal music ensembles. The Genevans have sung in most of the United States and have toured in Europe five times.

The Genevans sing a variety of music—Bach cantatas, folk songs, choral masterpieces from a host of composers, Broadway musicals, a cappella psalms, and more. The choir is composed of students from a broad spectrum of majors.

If you are a former Genevan or glee club member please reserve this date now and plan to attend the festivities. For more information contact Louise Copeland at [lcopelan@geneva.edu](mailto:lcopelan@geneva.edu) or 724-847-6661.



Academy in June 2004 with a degree in political science and Russian. Brant is a second lieutenant. The couple is stationed at Robins Air Force Base in Georgia, where Phaedra works in communications.

**Michael E. Sullivan**—see **Amy (Lagios) Sullivan** under 1998.

**Alyssa (Frayvolt) Sutton** earned a master's degree in social work in December 2004 from the University of Pittsburgh. She works as a licensed social worker with SouthernCare Hospice in New Castle, Pennsylvania.

## 2002

**Kimberly Bishop** married Kirk Haberman on May 20, 2005. Kim is a full-time social worker for Passavant Retirement Community in Zelienople, Pennsylvania. The couple lives in Volant, Pennsylvania.

**Justin R. Bowers**—see **Carrie (Harman) Bowers** under 2001.

**Andrew Cassidy** and **Cherish (Lewis) Cassidy** became the parents of Caleb Lewis. Andrew was serving in Afghanistan with the Army's 82nd Airborne Division when Caleb was born. Caleb joins two-year-old Joni Lee.

**April Gillespie**—see **Ian J. Browne** under 2001.

**Casey Huggins** received a juris doctor degree from the Roger Williams University Ralph R. Papitto School of Law in Providence, Rhode Island. She was a student attorney with the Robert Williams Disability and Family Law Clinic in Providence.

**Blair Mahoney** works as a captain pilot for cargo airline Northeast. His hobbies include writing and publishing, reading, visiting friends, charity work, and church work. He contributed to *The Automatic Millionaire Workbook* by David Bach.

**Jonathan Meckes**, a naval officer, has attained the rank of junior grade lieutenant. He teaches in the Naval Nuclear Power Training Command at the Naval Weapons Station in Charleston, South Carolina.

**Katie McClain**—see **Jamey Stivers** under 1998.

**Steve Tiffany** earned a master of divinity from Asbury Theological Seminary in Wilmore, Kentucky, on May 21, 2005. On July 1, 2005, he became the pastor of both Miller and Electric Heights United Methodist churches in Pittsburgh.

## 2003

**Teresa Bagamery MA '05** married **Landon Christopher Clark MA '05** on July 23, 2005, in Old Main's John H. White Chapel. The wedding party included **Heather Stumpf '05**, **Athena Pangikas '04**, **Rachel Stazen '04**, and **Jill Zarlengo '05**. Teresa is a coordinator of student organizations and program development at Penn State's Beaver County campus.

**Buddy Chamberlain** is a specialist in the U.S. Army, with the 229th Military Intelligence Battalion. He lives in Monterey, California.

**Nicole E. Davis** married Ryan Oswald in May 2003. Nicole is an assistant preschool director. The couple lives in Cochran, Pennsylvania.

**Victoria M. Chapoloko** married **Willie J. Scott Jr.** on September 24, 2005. Victoria works in Geneva's admissions office.

**Christopher Essig** and his wife, Ashley, became the parents of Jedidiah Oak on December 16, 2004. Chris is studying classical guitar at the University of South Carolina. The family lives in Columbia, South Carolina.



**Luke A. Gale** married **Lindsay J. Welsh '04** on June 24, 2005. Luke is a financial associate at Vanguard. The couple lives in West Chester, Pennsylvania.

**Sarah J. Glovier** married **Steven N. Necaster '04** on July 8, 2005.

**Gabby Henricks** earned a master's degree in industrial organizational psychology from the Chicago School of Professional Psychology in Chicago. She now works at Deloitte Consulting.

**Deborah McCune** married James S. Robinson on April 10, 2004. James is a West Virginia fire fighter, and the couple rode a fire truck through town from the church to the reception hall, complete with lights and sirens. Deborah went on a mission trip to Paraguay, South America, in June 2003. She writes: "We visited an orphanage and performed dramas in the streets, market places, plazas, and in front of schools. Many people gave their lives to Christ that week, and we were able to link them to churches in their neighborhoods."

**Sarah F. Pellegrini** married **Kelly M. Young '05** on January 8, 2005. The wedding party included **Lee Foltz**, **Timothy Duguid '02**, and **Laura Hepler Murell**.



**Tiffany J. Spayde** married **Everett L. Lowe** on November 6, 2004. Participating in the wedding ceremony were **Allyson Bentz '04**, **Bethany (Canzanella) Warren**, **Joanna Lowe '01**, **Aubrey Pickering '04**, **Nate Custer '01**, **Steve Vesolich**, **Robert Jefferson '96**, and **Nora (Lowe) Jefferson '98**.



**Kimberly Wiant** married William Brandt on October 23, 2004. Kim works as a receptionist for a law firm.

**Maureen Wright** married Alastair Halliday on March 27, 2004. The couple lives in Lincoln, Rhode Island.

## 2004

**Conor Dawley** is pursuing a master's degree in community counseling at Gannon University in Erie, Pennsylvania. He is a member of the therapeutic staff in Gannon's achievement center.

**David DeChellis** is a second year medical student at the Lake Erie College of Osteopathic Medicine of Bradenton, Florida.

**Nicholas Donovan** married Leah Bell on November 6, 2004, in the Mount Olivet Presbyterian Church in Independence Township, Pennsylvania. Nick works for the Frito Lay company in Cranberry Township, Pennsylvania.

**Steven N. Necaster**—see **Sarah J. Glovier** under 2003.

**Melissa Rock** finished teaching a year of second grade at Portersville Christian School and is pursuing a master's degree in instructional technology at Waynesburg College.

**Laurae Schriener** is enrolled in Geneva's master of arts in higher education program. She works as a graduate assistant in the college's graduate services office. She is also a body toning and stepareobics instructor at G.O. Fitness in Chippewa Township, Pennsylvania, and at the YMCA in New Brighton, Pennsylvania.

**Megan E. Spec** married **Nathan R. Lindner** on July 16, 2005. Megan is a special education teacher with the PA Cyber School and an assistant varsity women's soccer coach for Freedom High School.

**Lindsay J. Welsh**—see **Luke A. Gale** under 2003.

## 2005

**Rosalie Danchank** is the fund development director for the Church of the Brethren Home in Windber, Pennsylvania.

**Stefanie Foster** married Jason Cindric on August 4, 2005, in Ocho Rios, Jamaica. The couple lives in Ohioville, Pennsylvania.

**Robin Johnson** is a human resources supervisor with US Gypsum.

**Justin Lambright** is working toward a graduate degree in mathematics at Western Illinois University. He will teach an undergraduate algebra class as a graduate assistant.

**Cassandra Latvala** married **Adrian Wright** on May 21, 2005. The couple lives in Malden, Massachusetts.

**Corben M. Russell**—see **Brenda Sue (Price) Russell** under 1999.

**Randi N. Spaulding** married **Justin J. Lambright** on June 25, 2005. They live in Macomb, Illinois.

**Susan Winters** is the director of children's ministry at Chippewa United Methodist Church in Beaver County, Pennsylvania.

**Kelly M. Young**—see **Sarah F. Pellegrini** under 2003

## Friends

**Bridgett Hinzman** and her husband, Brandon, became the parents of Braden Thomas on May 16, 2005. Bridgett works in the campus and community ministries office at Geneva.

**Robert Rostoni** and his wife, Johanna, became the parents of Nathan Bennett on April 27, 2005. Rob is the career development director at Geneva.

## IN MEMORIAM

### 1920s

**Sarah Huheey Galbraith** '24 on June 12, 2005, at 102.

**Mary (Sakraida) Kunst** '28 on February 13, 2005, at 100.

**Mary L. (Stormont) Wolfe** '29 on February 19, 2005. Mary taught French at Geneva, and her husband, the late Don M. Wolfe, taught in the English department.

### 1930s

**Margaret P. (Hum) Ripper** '30 on April 28, 2005. Margaret taught French at Geneva College for several years.

**Erla (McHaffie) Laughlin** '31 on April 14, 2005.

**Lucille (Dean) Henery**  
**Bruce** '32 on March 14, 2005.  
Widow of the Reverend **James Henery** '31, Lucille retired as college registrar in 1972. Following her retirement, she married Dr. **Harold A. Bruce** '29, who died in 1987.



**Virginia (Bellora) Collins** '32 on May 9, 2005.

**Eleanore B. (Brooks) Culley** '33 on November 29, 2004.

**Evelyn (Cribbs) Holland** '33 on September 11, 2005.



**A. Rosetta Huey '33** on July 26, 2005, at 100.



**Edythe Carothers Blair '34** on April 16, 2005.

**Edith M. (Patterson) Ifft '34** on August 5, 2005.

**Rebecca (Milliron) Smith Wilds '34** on October 5, 2005.

**Sara (Brock) Clark Burns '35** on July 27, 2005.

**Joseph L. Paris '35** on February 25, 2005.

**Mary Elizabeth "Betty" (McPherson) Moroney '36** on August 4, 2005.

**Jean Goodman (Moore) Brown '37** on April 13, 2005.

**Paul R. Graham '38** on June 23, 2005.

**W. Wylie Rutherford '38** on August 9, 2005.

**Clarence M. Graham '39** on August 14, 2005.

**Marjorie C. McClain '39** on April 6, 2005.

**Norman H. McCormick '39** on September 11, 2004.

**Ethel (Baird) Robb '39** on April 17, 2005.

**Ruth A. Steele '39** on July 27, 2005.

**Evelyn M. (Snyder) Turner '39** on August 2, 2005.

## 1940s

**Christie (Cunningham) Hammerle '40** on July 10, 2005.

**John W. Khouri '40** on August 2, 2005.

**John R. McClain '43** on February 16, 2005.

**Cleo D. (Miller) McClay '43** on April 11, 2005.

**William W. Seidel '46** on May 29, 2005.

**William H. Sturm '46** on March 7, 2005.

**Wilmer B. Mahon '47** on September 22, 2005.

**William M. Bright '49** on June 13, 2005.

**William E. Huber '49** on May 27, 2005.

**James M. Kartalia '49** on February 9, 2005.

**Frederick E. Ringer '49** on June 3, 2005.

## 1950s

**Evelyn "Nancy" (Tanner) Bull '50** on September 3, 2005.

**Edwin P. Erath '50** on March 6, 2005.

**Mildred C. (Groth) Sowers '50** on September 6, 2005.

**L. Warren Weakland '50** on May 7, 2004.

**James F. Currie '51** on August 21, 2005.

**Raymond J. Frederick '51** on September 10, 2005.

**Lester W. Smith, Jr. '51** on September 22, 2005.

**Nick Yurkovich '51** on September 1, 2005.

**James F. Braheny '52** on August 20, 2005.

**Charles R. Clapie '53** on June 20, 2005.

**Wilson E. Holbein '53** on June 13, 2005.

**Dawn Marie (Gray) Inabnet '53** on May 31, 2005.

**Edwin R. Emery '54** on August 9, 2005.

**Alex M. Makowiecki '54** on June 2, 2005.

**Edward E. Perrott '55** on June 17, 2005.

**Kay Frances (Graham) Hairhoger '56** on April 3, 2005.

**Ruth Beach McMillan '57** on April 13, 2005.

**Philip A. Pelli '57** on November 5, 2004.

**Ronald L. Bricker '58** on July 31, 2005.

**Robert L. St. John '58** on March 22, 2005.

## 1960s

**Lillian L. (Wilson) Frankenstein '60** on August 25, 2005.

**N. Juanita (Conley) Sizemore '60** on September 6, 2005.

**William E. Daugherty '61** on July 12, 2005.

**J. Paul Hamilton '64** on February 6, 2005.





# WILLARD MCMILLAN

## *A Meditation*

*by Steven Garber '76*

Two events, honoring the lives of faithful friends of God, made me remember a winter's eve more than 30 years ago, where windows were opened into the meaning of what I believed and its connection to the way that I lived. It was a gift, and one for which I am deeply grateful.

One was the L'Abri Jubilee, the conference in St. Louis this past March that celebrated 50 years of the unusually God-graced ministry born out of the vision of Francis and Edith Schaeffer. The other was the notice of

Willard McMillan's death.

As a yearning-for-reality, stumbling-in-my-effort undergraduate at Geneva, I found out that the Schaeffers were lecturing at Grove City College. By the surprising grace of God, Willard and Shirley McMillan offered to drive me. And so on a snowy winter afternoon we drove up through the countryside to Grove City and found an auditorium full of hundreds and hundreds of people who had come to see and hear the Schaeffers, who in a sense had "come home" to Grove City, the setting of their first pastorate.

I listened, and understood a little. Something drew me in, perhaps the hope that life and learning could be meaningful. With desire, I approached the college chaplain, asking if I could talk to the Schaeffers. To my surprise, he invited me to the president's home after the evening lecture.

All evening the snow continued to fall, and by the time the reception began it was falling wonderfully if furiously. The McMillans went to their car, turned it on, and gracefully blessed me to go in. They would wait. I entered the president's house, got in line for a hot drink, and to my great surprise found Francis Schaeffer standing behind me.

Some questions were asked aloud, the evening was officially "over," and I made my way to the door. Mrs. Schaeffer was there, and with a swoop of affection and care hugged me. I poured forth my desire to go to L'Abri, and she listened to all I said. Her words still ring in my mind, encouraging me to do so, giving advice about when and where. And she wrote me a note, one that I put in my newly-purchased copy of *Hidden Art*, a book that first persuaded me of the "all of life" implications of the Christian worldview.



With my heart full of what I had just seen and heard, I walked through the snow to the McMillan's car. Lesser people would have been frustrated. Instead I found a man and woman waiting patiently for me, glad at my gladness. Of all the nights of that year I remember that one, and their faces and their words, together communicating the great grace of God.

Later that spring I decided to drop out of college. Simply said, I wanted a better reason to be in school. I returned to California, and spent a year in the counter-culture of the Bay Area. Yes, I did live in a commune, and yes, I did hitchhike most everywhere I went. But I learned a lot, too: about God, myself, and the world. In and through it all I didn't forget Mrs. Schaeffer's invitation. A year later I hitchhiked across America and got on a plane from New York City for a flight across the Atlantic to take up the adventure that awaited me at L'Abri.

I met people and ideas there that formed me, ones that I have lived with and among ever since. But the best gift was that I found that there was a kind of learning that addressed things that mattered. When I eventually found my way back into Geneva's curriculum, I followed that thread, holding onto it for dear life. Through many years of graduate school that vision kept me alive, namely, that it was possible to learn in a way that mattered, about ideas and issues that mattered.

Years later that vision has become a vocation. After teaching on the undergraduate level for many years, I was appointed scholar-in-residence for the Council for Christian Colleges and Universities, an association of more than 100 institutions of which Geneva is a member. My work is one that grows out of that fall at L'Abri, but even more so, that evening at Grove City College. Even now that I no longer serve the CCCU, year after year I travel around to universities and colleges giving counsel to presidents, provosts, and professors about the meaning of education. *If Jesus is Lord of the whole of reality, what then does that mean for higher education?* Or sometimes I put it this way: is there a spirituality of learning that grows out of the gospel of the kingdom?

And in fact that was the question I was asked to address at the L'Abri Jubilee. "The whole of reality" was the watchword of the Schaeffer's vision, and the celebration invited folks from all disciplines to represent that promise: the arts, politics, family, economics, sociology, the church, popular culture, film, and on and on—and education too. I called my lecture, "True Spirituality and True Learning, Twined Together."

Thanks be to God for Willard and Shirley McMillan.

**Eileen Mary Elizabeth Foster** '65 on June 18, 2005.

**William J. Manderson** '65 on April 14, 2005.

**Eleanor J. (Skidmore) Rice** '65 on May 13, 2004.

## 1970s

**Terry R. Kasper** '70 on July 24, 2005.

**Harry A. "Skip" Koehler** '70 on October 2, 2005.

**Lorna Orr Wilson** '70 on September 29, 2005.

**Michael J. McManus** '71 on April 20, 2005.

**C. Myron Sorrels** '71 on April 4, 2005.

**Jan (Sharrer) Davis** '73 on June 21, 2005.

**Sharon (VanTil) Reed** '75 on December 10, 2003.

## 1980s

**Mary Lynn Antitomas** '81 on March 5, 2005.

**Donna (Nocera) Miller** '82 on September 20, 2005.

**Casey B. Floyd** '85 on June 8, 2005.

**Paul E. Kammer** '88 on June 27, 2005.

## 1990s

**Alex Ewanski Jr.** '90 on September 27, 2004.

**Robert R. Gallagher** '95 on March 5, 2005.

**Michael P. Siska** '98 on September 7, 2004.

**Marc K. Wells Sr.** '99 on February 22, 2005.

## Friends

**Louise Inez Michel** on September 9, 2005. Mother of **John Michel** '70, Louise worked at Geneva College for several years.

**William E. Rapp** on September 28, 2005. William and his family have supported the college generously. The family was instrumental in funding the Rapp Technical Design Center, which is named in the Rapps' honor.



**Marjorie Allen Sanderson** on March 24, 2005. She and her late husband, Kenneth, were missionaries in Syria and Cyprus as well as loyal Geneva supporters.



in conclusion

## DINING DURING RAMADAN

The bush taxi came to a halt just after sunset. In the West African country of Mauritania, everyone takes a break to pray.

I climbed out of the back of the Toyota Hilux pickup along with the 10 others who were riding with me. Everyone spread out, faced east, and mimed their ablutions in the sand. I wandered away, waiting for the others to finish their ritual.

As we piled back into the truck, one of the women riding in the cab confronted me in French. "*Tu a prié?*" ("Did you pray?") I shook my head. I am never going to win a religious argument with a Muslim, so sometimes a minimal response is best.

To my relief, the driver interjected. "He's foreigner," he said. "He doesn't pray like us. He prays in his head. Leave him alone." The woman sighed and climbed into the cab of the pickup.

Ten years of my childhood were spent in Pakistan, a developing Muslim country. And while enrolled at Geneva College, I twice escaped the "Geneva bubble," spending a semester in the Middle East and one in China through the Council for Christian Colleges & Universities' study abroad programs.

But even these experiences didn't prepare me for the religious and cultural differences I am coping with in Mauritania.

After graduation I applied to the Peace Corps, and a year later I ended up here in Mauritania. With a population of 3 million, Mauritania is a sparsely inhabited but thoroughly Muslim country in northern West Africa, where the Arab-Berber culture meets black Africa.

Most of what I do here is cultural-exchange work; I share U.S. culture with Mauritians while trying to give Americans back home a glimpse of Mauritania. The corps believes cultural exchange fosters better understanding among disparate cultures.

I came to Mauritania expecting to find a level of religious tolerance similar to that in Pakistan or the other Middle Eastern countries I had visited. But Mauritania is 100 percent Sunni Muslim; everyone prays, women cover their heads, and Islam is deeply ingrained in every action and conversation.

During my first several months here I was shocked that strangers would walk up to me and ask if I was a Muslim. When I replied, "No," they would command me to repeat after them the *shahada*, or Islamic creed. Doing so would make me a Muslim and would obligate me to perform the rituals of Islam. It would also grant me a place in Paradise. When I refused, they would tell me that if I didn't convert I would spend eternity in *in-naar*, "the fire." I suppose that they thought they were doing me a favor. But the harsh and guttural sounds of Hassaniya, a



local Arabic dialect, and the force with which they spoke made me wonder whether they were going to lynch me on the spot if I didn't convert. Others take a less aggressive approach, asking me if I am a Christian and encouraging me to accept Islam.

Now I'm more prepared for these conversion attempts. One response I use is, *Li-ye diin-ni; li-kum diin-kum*, "For me, my religion; for you, your religion." Or I ignore the questions and walk away. Arguing in a foreign language with people ignorant of my religious and cultural background is counterproductive.

The month of Ramadan, which fell mostly in the month of October this year, makes life more awkward. During Ramadan Muslims don't eat or drink from sunup to sundown. Many Mauritians observe Ramadan, and often I've had to explain why I'm not fasting.

Mauritians commonly ask each other if they are fasting during Ramadan. But for me it is a constant reminder that I'm the odd ball. Everyone here, no matter what ethnic group they come from or what language they speak, shares the bond of a common religion. Everyone except me.

From this different world, I look back fondly on my days at Geneva, when it was easy to form good relationships with fellow classmates and professors. We shared the same culture and an interest in knowledge. Language was seldom an issue. We were able to discuss religion and morality from an established set of basic assumptions about the truth. To Mauritians my most basic assumptions are utterly foreign. Common ground is hard to find.

When I return to the United States, I will continue to remind myself that everyone sees the world differently. My worldview, now shaped by my time here, differs from the norm. I hope that my experiences will allow me to empathize with people for whom my American culture is alien.





# HOMECOMING 2006

*Fallfest*

Saturday, October 14

Honoring the classes of  
1981, 1986, 1991, 1996, 2001, and 2006

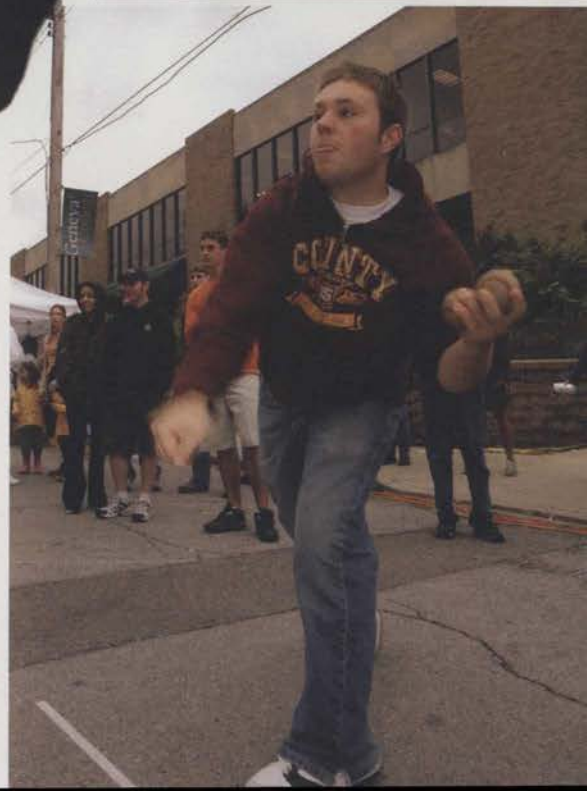


Geneva's homecoming offers something for all ages. Reunite with former class members. Browse wares and play games at the College Hill Festival street fair. Cheer the Golden Tornadoes to victory in soccer matches, cross country meets, and the homecoming football game. Enjoy the annual homecoming parade.

For more details, visit [www.geneva.edu](http://www.geneva.edu) or contact the special events office at [events@geneva.edu](mailto:events@geneva.edu) or 724-847-6614.

[www.geneva.edu/alumni](http://www.geneva.edu/alumni)

Visit Geneva's alumni page for upcoming event information, alumni news, photos, and to keep us updated about significant events in your life.





# GENEVA MAGAZINE

## EVENTS

### MARCH

- 23-25, 30** *Working* opens in Studio Theatre
- 29** Houston, Texas, alumni gathering
- 31** Dallas-Fort Worth, Texas, alumni gathering

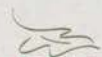
### APRIL

- 1, 6-8** *Working*
- 1** Genevans concert
- 7** Undergraduate open house
- 7-8** Bus trip to Toronto for "Lord of the Rings—the Musical"
- 8** *In the Mood XI* jazz band concert
- 21-22** Alumni Weekend and Founders Day

### MAY

- 11** Graduate commencement
- 12** Baccalaureate
- 13** Undergraduate commencement
- 24** Mancini Musical Theatre Awards

Check the calendar at [www.geneva.edu](http://www.geneva.edu) for more event listings, or call 724-847-6520.



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