

# Stillpoint

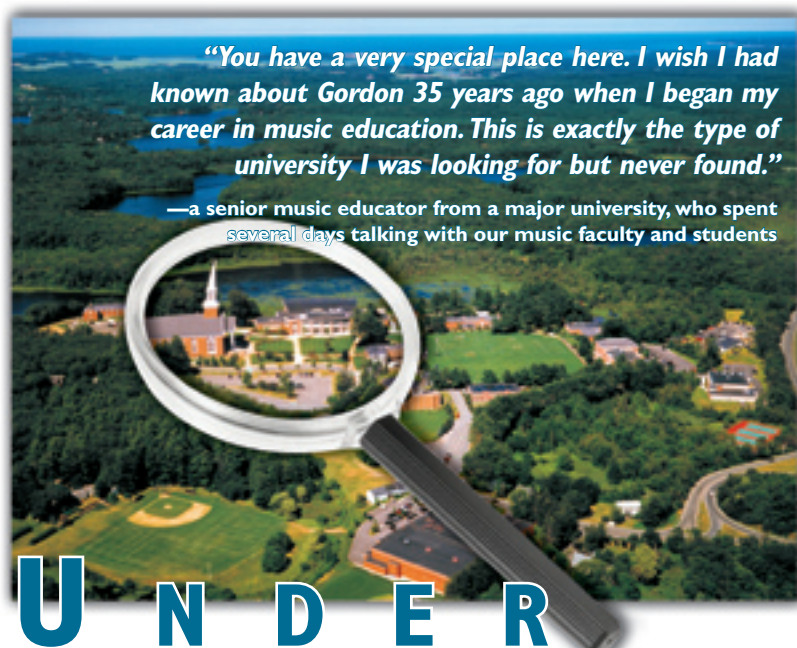
SUMMER 2002  
THE MAGAZINE OF  
GORDON COLLEGE



## REFLECTING THE TRUTH

PEGGY WEHMEYER URGES SENIORS TO HOLD THEIR  
MIRRORS HIGH • MILITARY ALUM IS AMBASSADOR IN PEACE  
AND WAR • TWO DISTINGUISHED ALUMNI ON MIDDLE  
EAST HISTORY AND THE ROOTS OF THAT CONFLICT •  
OLD FRIENDS AND THE MT. WHITNEY CHALLENGE





## the Magnifying Glass

JAMES ARTS

We're used to being evaluated at Gordon, and, I'm happy to say, we often hear comments similar to that above.

We're also used to the reaccreditation process, which takes place every 10 years and is conducted by the New England Association of Schools and Colleges. A team of eight adjudicators from various institutions in New England and New York visited our campus in April to assess how well we've carried out the College's mission and programs. For three and a half days they reviewed hundreds of pages of documents, talked with many faculty, staff, students, trustees and administrative leaders, and probed every aspect of Gordon's campus life.

In preparation for the visit, members of the Campus Advisory Council helped us write a 100-page self-study addressing the NEASC reaccreditation standards. We were honest about our strengths and our weaknesses, the progress we've made since the accreditation review in 1992 and the challenges ahead.

I was pleased and encouraged when I received the preliminary report from the team. They wrapped up their visit with a public meeting, sharing a number of reflections. Gordon has, they said:

- ❖ a pervasive commitment to its Christian mission, a strength that sets us apart in New England
- ❖ an environment of "intellectual challenge and Christian collegiality"
- ❖ a high degree of trust and community which emanates from every aspect of the campus
- ❖ strong off-campus programs and cocurricular activities

The team's final comment sums it up. "Integrity is a hallmark of Gordon College. They vigorously support academic freedom and nondiscriminatory policies while maintaining a distinct Christian mission and ethos."

It was also affirming to find the team concurred with our self-assessment in areas that need attention—our challenges for the decade ahead. We must, for instance, continue to be committed to racial and ethnic diversity in student body, faculty and administration. And while we have no lack of ambitious goals, we must first be sure we have the resources needed to initiate and sustain them. Addressing our challenges will require significant energy and investment in the years ahead.

The process of reaccreditation is a good opportunity for us to take a close-up look—to magnify our strengths and weaknesses and prioritize our challenges. We anticipate receiving the final reaccreditation report from NEASC in September.

In the meantime, we look forward to the arrival of the Class of 2006 in late August, and we press on toward the goal of preparing the next generation for the work God calls them to do. ❖

*R. Judson Carlsberg*

President



COURTESY PHOTO GRAPH



## Stillpoint

*T.S. Eliot, in his poem Four Quartets, refers to God as the "still point of the turning world."*

Editor  
Patricia C. McKay '65

Director of Communications  
and Marketing  
Patti Sellers Bubna

Public Relations Specialist  
Chris Underation

Publication Design  
Lora E. Maggiacomo '92

Printer  
Universal  
Westwood, Massachusetts

*Stillpoint*, the magazine for alumni and friends of the united college of Gordon and Barrington, is published three times a year and has a circulation of 22,000.

Send address changes to the Development Office, or email to [jhokanson@hope.gordon.edu](mailto:jhokanson@hope.gordon.edu).

Send other correspondence to:  
Editor, *Stillpoint*  
Gordon College  
255 Grapevine Road  
Wenham, Massachusetts 01984  
[mckay@hope.gordon.edu](mailto:mckay@hope.gordon.edu)

Visit our website at:  
[www.gordon.edu](http://www.gordon.edu)

Reproduction of *Stillpoint* in whole or in part without written permission is prohibited.

Gordon College is an equal opportunity institution and does not discriminate on the basis of race, color, age, sex, or national or ethnic origin.



*The symbol of trust*



## REFLECTING THE TRUTH

Such confidence as this is ours through Christ before God.

Not that we are competent in ourselves to claim anything  
for ourselves, but our competence comes from God.

—2 Corinthians 3:5

IFC **UP FRONT** BY PRESIDENT JUD CARLBERG  
Under the Magnifying Glass

2 **ON & OFF CAMPUS** BY CHRIS UNDERATION

4 **Commencement** BY PEGGY WEHMEYER  
*Former ABC-TV religion reporter urges graduates to become mirrors  
of Christ's truth.*

8 **ALUMS AT LARGE** BY SCOTT RUPPERT '77  
**The Mt. Whitney Fiasco**  
*Four Gordon buddies reunite for an unforgettable adventure.*

11 **The Middle East Challenge**

11 **Elusive Shalom** BY PAUL R. CARLSON '54B  
*Paul Carlson '54B, former international journalist, traces the  
history of Middle East conflicts.*

12 **Seek Justice** BY MARVIN WILSON  
*A Christian Response to Israel*

15 **Roots That Go Deep** BY DAVID CASHIN '76  
*David Cashin '76, expert on Islam, searches out roots of the  
mission of fanatic, militant Muslims.*

18 **Ambassador for Christ in Peace and War** BY CHRIS HOLINGER '91  
*A military alum goes up against spiritual warfare as well as  
physical warfare.*

21 **STUDENT STORY** BY CHRIS UNDERATION  
**Where the Rubber Meets the Road**  
*Bike racer Shawn Milne '04 talks about his life-changing accident.*

22 **On the Move: The Partners Program at Gordon College**  
BY SANDY BUTTERS '93  
*All about Partners, and a listing of its current members.*

24 **RAVES & REBUFFS**

IBC **EVENTS CALENDAR**

BC **New Residence Hall Going Up**



4



8



11



BY CHRIS UNDERATION

## NEW DIRECTOR IN COMMUNICATIONS AND MARKETING OFFICE

Patti Sellers Bubna joined the Office of College Communications and Marketing in May. She is responsible for strategic communications, publications and media relations. In her role as director she will oversee all College marketing efforts and the website.



Patti Sellers Bubna

For the past four years Patti has served as vice president of conference ministries at Vision New England, organizing and producing major events such as VNE's annual Congress in Boston. Prior to that she worked in public relations and development at the Christian Missionary and Alliance International Office in Colorado.

She is completing a master's degree in leadership development from Fuller Theological Seminary and earned a bachelor's in organizational management/human relations from Colorado Christian University. Patti is also a motivational speaker and writer.

## ADMINISTRATOR FOR DIVERSITY NAMED

Dr. Nicholas Rowe has been named special assistant to the president for diversity. For the past year Dr. Rowe has been a fellow at the Institute on Race and Social Division at Boston University and served during the summer of 2000 as a fellow with the National Endowment for the Humanities. Previous to these assignments, Nicholas was an associate professor in history at Eastern Nazarene College in Quincy. He holds a B.S. degree in mechanical engineering from the Massachusetts Institute of Technology and a Ph.D. in history from Boston College.



Nicholas Rowe

Nicholas joined the College community in July.

## INTERIM DEAN OF CHAPEL NAMED

Early in 2002 Gary Stratton, dean of chapel since 1994, announced his resignation effective at the end of the summer so he and his family can seek the next stage of their work and ministry for the Lord. In his time at Gordon he has helped many students deepen their walk with Christ and has challenged the Gordon community as a whole to move together in unity for things the Lord is calling us to.

In his place the College has named Greg Carmer interim dean of chapel. Greg has been at Gordon since the early 1990s, most recently serving as assistant dean of chapel for service learning and missions. Greg holds a Ph.D. in theology from Boston College.



Greg Carmer

## ON BALANCE, A GOOD PLACE

This spring Gordon opened a new venture that will help our increasingly graying population. Under the direction of Dr. Sean Clark, assistant professor of movement science, the Center for Balance and Mobility provides therapy and treatments for older individuals who are experiencing issues with dizziness, motion and balance. It is housed in the Harmeling Physical Therapy Clinic in the Bennett Center and is a part of the movement science curriculum as well as a stand-alone clinic that will accept referrals from doctors in the region.

## JOINING FORCES

Since the seminary moved to its own campus 32 years ago, Gordon College and Gordon-Conwell Theological Seminary have had a unique relationship. This fall the College and Seminary will launch a joint program permitting undergraduates here to earn credit toward their seminary master's degrees. Gordon students may earn bachelor's and master's degrees in six years instead of the typical seven and may have courses in biblical studies, ethics, church history, missions and youth ministry considered for graduate credit.

## MASTER MUSICIANS

After the successful launch of the Master of Education program several years ago, Gordon is branching out in a new direction with a Master of Music Education degree.

The program will be headed by Kenneth Phillips, who came to Gordon from the University of Iowa in June. He is well-known in academic music circles for two books: *Teaching Kids to Sing* and *Basic Techniques of Conducting*. Oxford University Press will publish another of his books later this summer.

The graduate program in music will be during summers only in its early years, targeted to working music educators who are seeking master's degrees. The College expects to launch the program in the summer of 2003.

## THE WONDERS OF WILBERFORCE

On March 19 The William Wilberforce Project at Gordon College held its first Wilberforce Day, a biennial event to consider the life and legacy of Wilberforce, a British statesman best-known for leading the fight to abolish slavery.

The first Wilberforce Prize was presented to British biographer John Pollock. Over the last 50 years, Pollock has gained international acclaim for his biographies of Billy Graham, Lord Kitchener, the Seventh Earl Shaftesbury and Wilberforce. Pollock was presented with a citation, \$5,000 in prize money and an edition of Wilberforce's most famous book, *A Practical View of Christianity*, inscribed by Wilberforce on March 19 in 1825.

The Wilberforce Project of The Center for Christian Studies held a Collegium in Washington, D.C., in May. Christian perspectives were presented on various public policy issues.

## NEW BASKETBALL COACH

When the Gordon College men's hoops team takes the floor next year, they will do so with a new coach. In January Troy Justice announced his intention to leave Gordon to become





Mike Schauer

the director of basketball for Athletics in Action. When Gordon opened up a search, about 160 applications came in. In April Mike Schauer was named to succeed Justice.

Schauer has been the athletic director and head coach of men's basketball at Eastern University for the last three years, during which time the school has had its greatest success in NCAA Div. III. Prior to Eastern he was an assistant at Wheaton College (IL).

Schauer takes over an improving program. Last season the Fighting Scots had one of their more successful seasons in recent memory, finishing 16-11.

Schauer holds a master's degree in marketing and communication strategies from Wheaton College Graduate School.

## TE:TATA:KOHV:KI

"Te:tata:kohv:ki" means "We'll see each other again" in Cherokee, and at the end of the spring semester we bade a fond farewell to Kay Bannon after 20 years as a full-time member of our Education Department. She plans to continue her work with the Cherokee Language Restoration Project, with one of her first tasks being to publish a third book to teach the native Cherokee language.



Kay Bannon

Kay's association with Gordon goes back to the early 1970s, when she came to the College to complete her degree in elementary education. After doing graduate and doctoral studies while working as an educator in the Gloucester City Schools, she came to Gordon as a lecturer in the early 1980s and was hired full-time in 1982 in early childhood, elementary and special education. She is known for her positive influence and generous encouragement to students and staff alike.

During a 1991 sabbatical she became involved with the Cherokee Language Restoration Project. This work has become her abiding love, and she has helped the Cherokees publish two books—*Yonder Mountain* (1999) and *Curious One* (2002)—telling tribal stories using portions of the Cherokee language.

## WE'RE A WINNER

At its annual conference held in Colorado Springs, Colorado, in May, the Evangelical Press Association awarded *Stillpoint* Second Place for a First-Person Article in its Higher Goals Awards competition. This is the second award *Stillpoint* has received from the EPA.

The winning piece was written by Associate Provost Herma Williams, titled "Choosing the Right Score," published in the Summer 2001 *Stillpoint*. The story tells of Herma's determination to put her son's needs above her career aspirations at a particular time in their lives.

*Stillpoint* competed for this award with magazines like *Christianity Today*, *Leadership*, *Campus Life*, *World Vision Today* and *Books & Culture*. In the First-Person category there were 54 entries, with Gordon finishing behind a selection from *Moody Magazine*.

# Beyond the Lectern

*A sampling of faculty accomplishments  
and activities outside the classroom*

History professor **STEVE ALTER** has written an article titled "The Linguistic Legacy of William Dwight Whitney," included in the book *History of the Language Sciences: An International Handbook on the Evolution of the Study of Language from the Beginnings to the Present*, published in 2001.

The documentary *Jews and Christians: A Journey of Faith*, based on the book *Our Father Abraham: Jewish Roots of the Christian Faith* by **MARVIN WILSON**, aired nationally on *Faith & Values Media* over the Hallmark Channel on June 2 and 9. This program has received enthusiastic responses nationwide since it began airing last fall. Dr. Wilson is professor of biblical and theological studies.

**EDDIE OLMSTEAD**, formerly of the Department of Chemistry, served as the primary author of an essay based on his dissertation research. The essay, titled "The Use of SDS Micelles to Stabilize a Ternary Intermediate in the Reaction of Ferrioxamine B and 1, 10-Phenanthroline," was published in *Inorganic Chemistry*. Olmstead left Gordon at the end of the school year to accept a teaching position in Kansas.

**IVY GEORGE**, Department of Sociology, published the article "The Persecuted Body" in the March/April *Sojourners*. She also

delivered the Honors Lecture at Spelman College in Atlanta, Georgia, titled "Globalization and Its Social Mutants."

**RICHARD PIERARD** of the History Department was featured in an article titled "Baptist World Alliance History." The article was published in the March issue of *Baptist*, the magazine of Baptist churches in New Zealand. Dr. Pierard spent spring semester teaching in New Zealand.

In April art professor **JAMES ZINGARELLI** gave a poetry reading during the 150th anniversary of the Amesbury (Massachusetts) Public Library. He was also one of four featured poets at The Book Rack bookstore in Newburyport, Massachusetts.

**DAVID GOSS**, director of fine arts and part-time history professor, was interviewed for a documentary film about Puritan pastor John Hale. Goss is a specialist in Early American history.

Professor of psychology **BRYAN AUDAY** and senior student Jennifer Mackey presented the paper "The Effects of Elicited Emotion and Task Requirement on Electrodermal Activity" at the annual meeting of the Eastern Psychological Association.





BY PEGGY WEHMEYER

# Commencement

Former ABC-TV religion reporter Peggy Wehmeyer urged the Class of 2002 to hold their mirrors high so the world can get a clear look at Truth that can change their lives.

I'm not coming to you this morning as a scholar or a preacher. I'm here because I'm a Christian who made it to the front lines of one of the most influential professions in the country—broadcast media. And more importantly, I left with my faith intact. I want to share a little of what I've learned about living in two worlds—the invisible world of the Spirit and the visible world of a very secular culture.

Many of you are being called by God to live out your faith in a passionate way in a world that is starving for spiritual truth, and at the same time a world growing increasingly hostile to much of what you cherish. How will you do it? You have to start by knowing and understanding your gifts and passions. I believe when we exercise our God-given gifts and live out of our passion, people get a glimpse of God in their midst. We've been chosen and gifted to make God recognizable. That's a powerful thing. And it's what glorifying God is all about.

At Gordon you've had the incredible opportunity to explore your gifts and passions and be mentored by wise and caring Christian leaders. Your years here have given you a head start students like me could only have dreamed of. And many of you have been raised by parents who have been praying since the day you were born that you would one day leave home and discover God's distinct call on your life.

I, on the other hand, was raised in a home where God was irrelevant and faith was ignored. My mother was a Jewish refugee from Nazi Germany. As a child in Berlin, she wore a Star of David on her coat and was forced to attend Hitler youth rallies. But her family escaped Berlin when she was just 12 and settled in England. My father, a handsome, charming adventurer, grew up a Christian Scientist. But as an adult he only practiced it off and on . . . which meant sometimes I could get Tylenol for a headache and sometimes I couldn't.

He met my mother after college in a Swiss train station when

he and his buddies were vacationing in Europe. After a whirlwind romance, he brought her back to the United States, where they married and had two children. But when I was just 7, in the middle of the night my father kidnapped my sister and me and took us to Mexico and then the West Indies, where we lived with him and his new wife, my 23-year old stepmother. My real mother, who was left behind, struggled with depression and years later took her own life.

In my family we dealt with pain by covering it up—pretending it didn't happen. We lied in our efforts to recreate reality. It wasn't until after college I even found out I was Jewish. We built our life on lies, and there was severe punishment for anyone who broke the unspoken rules. As a result, I ached for truth. And undercover I became a truth seeker in all my pursuits. At college I was free to seek truth more aggressively. I began asking questions I was afraid to ask at home: What am I supposed to do with my life? Why am I here? How am I to make sense of the world?

In my sophomore year I was introduced to someone who called Himself "the way, the truth, and the life" . . . Jesus was His name. In this man, who was never mentioned personally in my home, I found someone who made sense out of life. He was a champion of Truth . . . someone who liberated captives and forgave sinners. I fell in love with Christ, and through my encounter with Him was marked for life. Scripture tells us the veil was lifted and the Spirit of the Lord gave me freedom.

And I believe the Spirit of the Lord led me toward that first journalism class at the University of Texas. What better profession for a truth seeker? A journalism degree was my ticket to a career in truth-telling. On top of that, the skills required to be a good journalist maximized my personal strengths and minimized my weaknesses.

I had no intention of using my gifts or my new degree in the secular world. I wanted to be in full-time Christian work.



# cement 2002

I thought that was more spiritual and I could accomplish more for God. So right out of college I went to work at a Christian institution. In fact, I not only worked with Christians, I lived with Christians, dated Christians and moved about in a virtual Christian ghetto. It seemed safer, less complicated, less threatening to my faith.

So when God clearly called me to take my gifts out of my sheltered Christian environment and into the secular world of broadcast media, I was terrified. And apparently there was good reason. When one of the leaders where I worked heard I was leaving the ministry for the media, he called me to his office and said, "Peggy, what is God's will for your life?"

It was the early '80s, and I said what all good evangelical girls said back then: "To get married and have children. But until that happens, I want to be used out in the real world."

"Well," he said, "if you go into the media, you will not only lose your faith, but no Christian man will want to marry you. You'll become too threatening . . . too strong."

I was stunned. How could God be calling me to something that would destroy my faith and shatter my dreams of becoming a wife and mother? But I had little question in my heart or mind that it was God's will for me to use my gifts in the secular media. That sense of calling had become so strong that I was willing to take the risk—to suffer the potential struggle of faith and loss of my dreams. After all, if my faith was real at all, it had to be able to survive that test.

So, graduates, when you leave here and make your career and life choices, I would never tell you to ignore wise counsel, but you must trust your own deepest convictions and not let anyone else overwhelm the quiet pull of God on your life. You're the one who will be coming home every day to your choices.

And whatever you do, don't buy the old Christian argument that it's okay to go to Madagascar, Uganda and dangerous inner-city mission fields, but not to places like the secular, worldly media. Why do we believe God will protect us in Africa but not in our own nation's newsrooms? He's not the one who's abandoned the places of high influence in our culture. We have. The Church has.

My first television job was at a local station in Dallas, where I started at the bottom and worked myself up to the position of reporter. I remember going home in tears because of what I was exposed to in that new world. The girl I worked next to talked about Jesus all right . . . but He had a middle name. It was Jesus-expletive-Christ. There were people having affairs. Power and money mattered more than kindness and service. And there were plenty of people who wanted to make sure I paid my dues . . . the hard way.

But I kept my eyes fixed on the vision I believed God had given me: to practice my gift of truth-telling in the area of religion reporting. This sense of God's calling and my strong desire to meet an important need helped me stay the course for 13 years in local TV and another seven at the ABC Network.

It's been an incredible experience. I had the privilege of interviewing fascinating newsmakers like Bill Clinton and George W. Bush, Billy Graham, Mohammad Ali and Prince Charles, to name a few. After Cassie Bernall was shot and killed in Littleton, Colorado, I had the exclusive interview with her parents. I was there as a reporter in 1993 the first time the World Trade Center was attacked. And I had the exclusive prime-time special on the Iowa septuplets. But you know the best part? I was getting paid to be a truth teller in a place of great influence.

I'm often asked if it was hard to hold onto my faith while getting ahead in my career. You may wonder too: How will you leave this safe place and survive in a world where wrong is sometimes called right, right is called wrong, and you



## 369 GRADUATE AT 110TH COMMENCEMENT

During Gordon's 110th Commencement Exercises held Saturday, May 18, Peggy Wehmeyer encouraged the 369 graduates to head out into the culture and become mirrors of Christ's truth. Her warm, personal address was closely listened to by 3,200 people in attendance, who gave her a standing ovation at the end.

During the ceremony Gordon conferred an honorary Doctor of Humane Letters on Dr. Armand Nicholi Jr., of Harvard Medical School and Massachusetts General Hospital, for his achievements in faith and scholarship, and his long tenure on Gordon's Board of Trustees.

The College also recognized Dr. Kay Bannon, who is retiring this year after nearly 20 years of service.

Nine men and women received Master of Education degrees in curriculum and instruction.

Photo above: Cold wind and rain (even a bit of snow!) forced Commencement into the Bennett Athletic and Recreation Center this year. Seniors robed in the fitness center and exercised a bit while they waited. Below, L to R: Dr. Armand Nicholi Jr., on whom was conferred an honorary Doctor of Humane Letters; President Jud Carlberg; and Thomas Phillips, Gordon trustee and close friend of Dr. Nicholi.



# When Christians are known for excellence in their fields, they demand respect

are a minority—maybe even a disdained minority. When Peter Jennings hired me to report for ABC, the Associated Press quoted a network executive as saying, “We struggled with the idea of hiring a southern, born-again Christian.”

Can you imagine him saying instead, “We struggled with the idea of hiring a southern Black woman . . . or a lesbian . . . or a Jew”? No one even noticed the bias. It was okay to question the sanity of hiring a born-again Christian. After all, it wasn’t that long before my hiring that *The Washington Post* called Evangelicals “uneducated, poor and easily led.”

Seniors presented Dr. Carlberg with small flags, symbolic of the flagpole the Class of 2002 will erect at the new outdoor athletic complex.



But I was used to this stereotyping of Christians—some of it deserved but most of it not—and part of my goal was to shatter the stereotypes: to convince my nonbelieving colleagues by the way I lived among them that strong Christians can be competent in what they do . . . and smart and funny and humble and kind.

And I want to stress here how important I think competence is as a Christian. I worked hard and for many years to develop my skills as a journalist—not because I wanted to get to the top and make a lot of money . . . I did do that; but because when Christians are known for excellence in their fields, they demand respect and a hearing among their peers.

It was anything but easy, mainly because of the conflicting worlds of truth I lived in. You see, the overarching story line for people of faith, whether they’re Christian, Jewish or Muslim, goes something like this: I am guided by a transcendent being. My faith is the source of truth and virtue. What I see in this physical world is not all there is. And I am constrained by the moral laws revealed by [G]od in my [S]criptures.

But today’s postmodern story line—one you will probably grapple with daily when you leave Gordon—goes something like this: What I see in the material world is probably all there is. Technology and science offer life’s best answers. Moral laws are constantly evolving and changing, and I am the ultimate judge of what is right and wrong.

So when I covered groups like the Promise Keepers, many of my colleagues regarded them as a bunch of homophobic sexists who were a threat to society. But I saw another side: normal, Christian men struggling to help each other become more responsible husbands and fathers. And what about the gay and lesbian Christians who believed the best way they could honor God was to

## DISTINGUISHED FACULTY NAMED



Dr. Roger Green and Provost Mark Sargent



Dr. Dorothy Boorse and Mark Sargent

Dr. Roger Green and Dr. Dorothy Boorse were named the winners of the 2002 Distinguished Faculty Awards at Commencement. Their selection was made on the recommendation of faculty associates and members of the senior class, based on teaching ability, noteworthy scholarship and the quality of relationships professors have developed with students.

Green, the recipient of the Distinguished Senior Faculty Award, is a professor of biblical and theological studies and chair of the department. He has been a member of the Gordon faculty since 1985, when Barrington College merged with Gordon. He taught at Barrington 1970–1978 and 1981–1985.

Green has written extensively, including books about the Booth family (founders of the Salvation Army) and shorter pieces for professional journals, denominational magazines, and the introduction, outline and notes for the Book of I Corinthians in *The Wesley Bible*.

This is the third time he has won this award. He won it in 1988 as a junior faculty member and in 1993 as a senior faculty member.

A native and resident of Boston, Green and his wife, Karen, are active in the Salvation Army. He holds a B.A. from Temple University, an M.Div. from Asbury Theological Seminary, an M.Th. from Princeton Theological Seminary and a Ph.D. from Boston College.

Boorse, an assistant professor of biology, received the Distinguished Junior Faculty Award. A member of the Gordon faculty since 1998, Boorse holds a B.A. from Gordon, an M.S. from Cornell University and a Ph.D. from the University of Wisconsin-Madison.

Before coming to Gordon she was a lecturer at Wisconsin and has been very active in writing and publishing for professional journals. As a Gordon student, in 1985–86 she worked with Resources for the North Shore, studying the salt marshes and focusing on vegetation, insects and fish.

Green and Boorse each received a \$1,000 cash award and will be honored by the full student body at a convocation held in the fall.



## and a hearing among their peers.

remain celibate? Had they really been brainwashed by right-wing Christians who wanted to oppress homosexuals and turn back the clock?

In my stories I made room for the possibility that God's ideal might not be for men to be having sex with men and women with women. So whether it was gay marriage, abortion, or prayer in schools, many of my colleagues fell on the opposite side of the cultural debates from the religious groups I covered.

That meant when I was reporting in a way I considered fair and accurate, I was often accused of being biased and of being a part of the despised religious right. But if I wanted to be able to look in the mirror in the mornings and like what I saw—if I wanted to live with personal integrity—I had to fight for what I considered an unbiased voice for unpopular religious groups, mainly Catholics and Evangelicals, regardless of the personal cost.

Sometimes I felt schizophrenic, and so will you when you leave Gordon. It's like planting a foot in two very different kingdoms. You have to be bilingual, holding onto the values and beliefs of one world—a transcendent, invisible one—while living and serving and navigating in a very different world.

It can get pretty uncomfortable, like the time I had pitched a story to a senior producer at ABC about a movement among thousands of teenagers, called True Love Waits. Students were pouring down aisles of stadiums and churches to take vows to stay sexually pure until marriage. The producer who made story decisions said, "I'm not interested in covering that. That's a really weird, fringe movement. I don't know any normal person who waited till marriage to have sex."

Now it had taken me years to convince this guy that Christians like me weren't swamp people, that I was smart, competent, and as progressive as anyone else in the newsroom. So I thought, "Should I tell him? Should I tell him I was a virgin when I got married?" I said to him, "Yes, you do. You do know someone who waited till marriage to have sex."

Silence. "You're kidding," he said. "Were you fat? Were you frigid? What the heck was wrong with you?"

And I shared with him my sacred view of sex—what I understand God intends for it to be. And I told him that despite the fact I had controlled my sexual impulses until I was 27, I'd been married for 18 years and everything was working just fine, thank you. He was incredulous.

You're about to head into a world contaminated by upside-down values in almost every sector of society: in business, just look at Enron and Arthur Anderson; in sports, we have cheating Olympic judges; our entertainment media spews out gratuitous sex and violence around the clock. Even in religion, where people expect to find [G]od, what do we get? Islamic suicide bombers and pedophile priests. It's not enough for us to denounce it. And we can't make a difference if we hide our lights under a bushel in our Christian ghettos.

Some of us—most of us—will be called to live and work smack-dab in the middle of it; like Jesus did—telling better stories, offering something much more attractive and compelling. Jesus is not just calling us to the foreign mission field and inner cities. He's calling us to live out our faith with deep conviction day in and day out . . . in the nation's newsrooms, courtrooms, university classrooms and corporate board rooms. If we don't, who's going to show a world drowning in lies what God looks like? And how can we expect to keep living comfortably in a society where some of our most cherished values and beliefs are eroded daily? Sociologist Peter Berger put it well when he said that if India is the most religious country in the world and Sweden the most secular, America has become a nation of Indians ruled by Swedes.

But, you say, "It's risky to get out on the cutting edge of culture and speak the truth. I may be misunderstood and marginalized like you were." It's true.

You may even lose your job if you're living out your spiritual convictions unashamedly. We will experience discomfort. Jesus did. And He modeled for us how to lean into that discomfort rather than run from it. It's called suffering for righteousness' sake, and it takes courage.

But here's the good news. I can't imagine a more exciting time to be graduating from college. After September 11 people lost their footing—their sense of physical, financial and even emotional security. Our whole way of life and of thinking is being challenged now, not just by radical Muslims who despise us, but by Americans. Now more than ever people seeking truth, like I was in college, are open to alternatives to what the postmodern culture has to offer. And you and I are the keepers of the greatest story ever told.

What's the payoff? Why use your gifts on the front lines of American culture? The payoff for God seems obvious: He gets recognized, and maybe people will come to know Him as a result of your life. But what about you and me? Why would we want to leave our comfort zones and risk being marginalized or ridiculed by people who don't share our beliefs?

I've had to ask myself that question many times when I've wanted to throw in the towel and just fit in. This is what I come back to: If I really believe Jesus is who He said He was, and if I really am committed to following Him—marked for life—I can't give my heart to two worlds, serve two masters. It doesn't work. You must choose one way or the other, or you really will live a schizophrenic existence, a hypocritical life. And I don't know about you, but I can't live that way.

So first the payoff for me is preserving my integrity and self-respect. Secondly, and perhaps more importantly, if what God has told us over and over is true—that we were created to reflect His glory—then putting my gifts to use in a dark world so people can see what God is like is the ultimate in self-fulfillment.

I'd like to end with a paraphrase of Scripture that has become my beacon: Whenever anyone turns to the Lord, the veil is taken away. . . . And all of us have had that veil removed so we can be mirrors that brightly reflect the glory of the Lord. And as the Spirit of the Lord works within us, we become more and more like Him and reflect His glory. (2 Corinthians 3:16–18)

Go out from here. Hold your mirror high—because the world is dying for a glimpse of the Living God. ❖



Jesus  
modeled for  
us how to  
lean into that  
discomfort  
rather than  
run from it.  
It's called  
suffering for  
righteousness'  
sake—and  
it takes  
courage.

# The Mt. Whitney Fiasco



BY SCOTT RUPPERT '77

Nearly 25 years out, four Gordon buddies reunite for an unforgettable midlife adventure.

It seemed like a good idea at the time. Reunite old college roommates to spend four days in the California wilderness, climb and descend between 10,000 and 14,000 feet a half dozen times, sleep on the ground, eat cardboard food out of a tinfoil bag, and when it's all over say, "We had a great time."

It seemed like such a good idea that I acted on it and pitched the idea to Carl Robinson, Bruce Wilkinson and Jim Bennett (all mid-1970s Scot vintage). With only minimal arm twisting, questions about their manhood and promises of an excellent adventure, they all agreed. Over the course of the ensuing months we added a couple close colleagues to bring some basic knowledge and experience to this enthusiastic but otherwise clueless group of trekking neophytes: enter Rod Norton and Brad Smeltzer.

Why? Call it a healthy way to deal with midlife or a great reason to get out of the house with the guys one more time. It really didn't matter; we climbed the mountain because it was there. Since leaving Gordon, we had spread to the four winds: Carl settling in New Jersey to help the government solve its air traffic control problems (he's still working on it); Jim to Pennsylvania to start his own construction company;

Bruce to Africa to work with Wycliffe and World Vision; and me to the Navy to fly jets. For the most part we had stayed in contact with each other. But it really didn't matter a bit. Upon meeting at Inyo, California, for this odyssey, we immediately picked up right where we left off 25 years ago.

The goal was an ascent on Mt. Whitney in the middle of a four-day hike along the John Muir Trail, with a secondary mission of catching as many golden trout as the rules would permit.

We all had our various ways to train for this trip, knowing the estimated 38 miles above 10,000 feet with a 50-pound pack would be tougher than the normal walk around the neighborhood with the dog. Robinson climbed endless steps with a pack on his back at the local train station while commuters scratched their heads in daily bewilderment. Bennett hired a nutritionist, trainer and masseuse; then purchased a health club and bought out the REI warehouse to outfit him for the trip. I spent way too much time on an inclined treadmill with a weighted pack. Wilkinson claims he did extensive leg and gluteus isometric exercises while perched in his business-class seat flying around the world. Norton and Smeltzer did nothing; they were already fit and ready to go when we called.





One morning in early September 2001, we departed from base camp at 9,000 feet. Norton and Smeltzer led the way looking like two field-worn shepherds leading the sheep. Baaa. . . . The Gordon alumni made an immediate fashion statement on the trailhead. I wore a pair of ripped Umbro soccer shorts; Bennett hiked in a pair of Lycra spandex training shorts; Wilkinson laced on a pair of 35-year-old construction boots; and Robinson brought up the rear looking like an Asian rice farmer. We were a sight—and it was not pretty.

Over the next four days our 32-mile itinerary expanded to over 40 miles as we somehow neglected to take into account the extensive switchbacks needed to crest the many 13,000-foot ridges we encountered. The good news was the packs got lighter as our food supply dwindled; the golden trout ate just about anything we threw their way; and the final day's 3,500-foot ascent to Mt. Whitney's summit was physically anticlimactic after the previous days of strenuous work.

I've always heard there is a sense of wonderment that overcomes you the first time you sleep under the stars. Even though the temperatures dropped below freezing and a brilliant moon awoke me each night at moonrise, the experience was everything I had hoped for.

What I thought was a good idea at the time turned out to be a significant event in my life. To be reunited with old friends, to reconnect with myself, to thrive outside our comfort zones, to laugh at each other and share our lives again, to experience the majesty of God's creation and truly worship Him apart from a church building made this journey so valuable. For those who discount the value or the need to maintain old friendships, I recommend an adventure like this. For those who have gotten lost on their own spiritual pilgrimage and need a reminder of how small we are in comparison to God, the recommendation remains the same.

For those who  
discount the  
value or  
the need  
to maintain  
old friendships,  
I recommend  
an adventure  
like this.

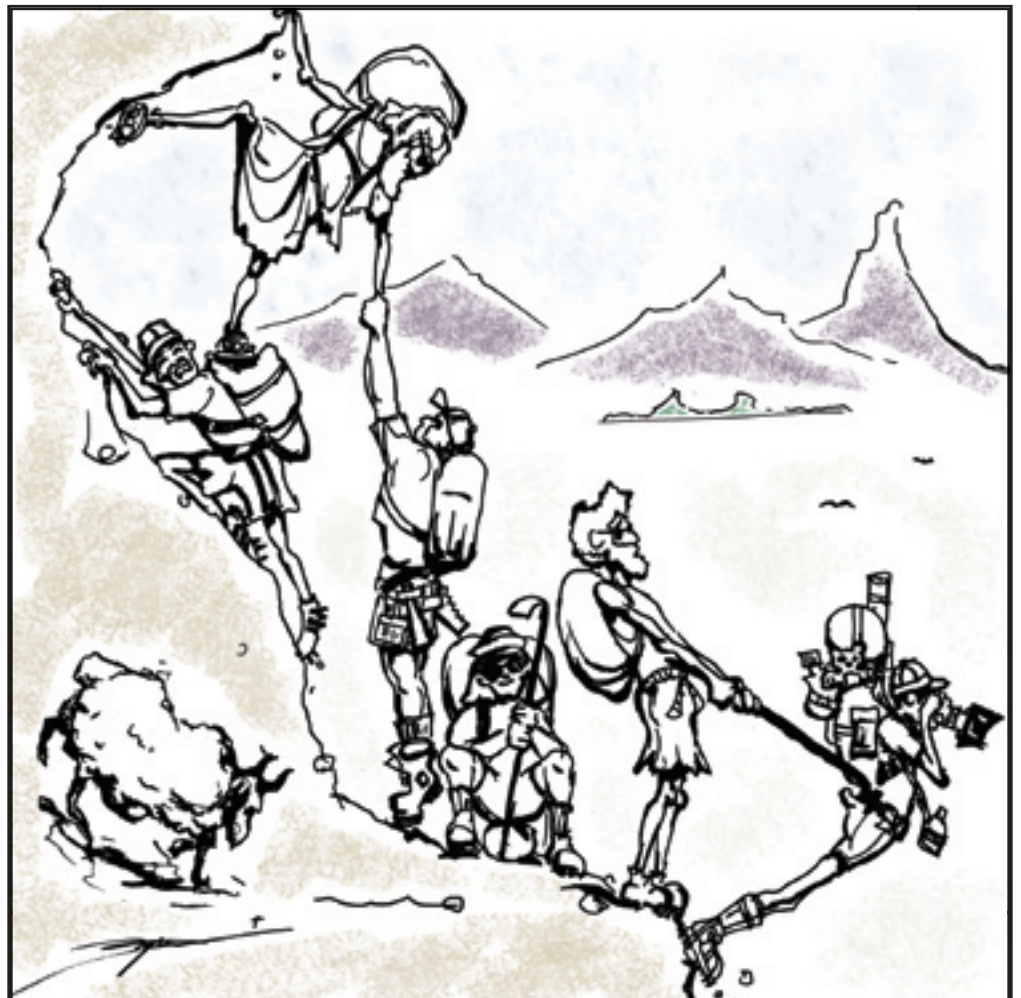


ILLUSTRATION BY BRYN GILLETTE '02



*In the photo at left,  
clockwise from bottom right:*

**ROD NORTON**, a longtime friend of Scott, has conquered the summit of snow-capped Mt. Rainier in Washington State. He says, “Every new member of the group I met was like seeing an old friend I hadn’t seen for the past 10 years. That set the tone for the entire trip. Not to take anything away from the fact we spent five days in the midst of magnificent mountains, beautiful vistas and crystal clear water, but listening to the stories from their college days until the present was an adventure in itself.” Rod is married and works with Nextel in securing locations for telecommunication sites in Georgia.

**JIM BENNETT** says, “As the Scots’ starting goal tender 1973–75, I have very fond memories of my time at Gordon—although the former Dean Chamberlain may see things a little differently.” Jim graduated from Eastern College in 1977. He says the climb was not only a challenge but a great time to catch up with old friends.

**SCOTT RUPPERT ’77** was a history major and soccer player: “I wasn’t a Gordon poster child but found my way in later years nonetheless.” Scott is a pilot for Delta Air Lines flying international routes. He is married to Patty (Spinozzi), who attended Gordon 1974–75, graduated from Georgetown University and teaches 4th-grade math and reading.

**BRUCE WILKINSON ’77** was an economics/business major, played soccer and was 1977 Athlete of the Year at Gordon. He says, “I was not mainstream Gordon while I was a student,” but his wife, Linda [Cheever] ’78, reports he’s become more conservative over the years. Bruce is currently senior vice president of international programs with World Vision. The Wilkinsons have five children, with little Baba (Isaac) arriving just last December.

**BRAD SMELTZER** and his wife became close friends with Bruce and Linda Wilkinson through their work with Wycliffe Bible Translators. Though Brad has had lots of worldwide adventures—many of them with Bruce—none quite like the “40-mile warm-up approach to the summit of Whitney. When asked by what appeared to be seasoned mountaineers if we were going to take a day or so to acclimate to the 10,000-foot starting elevation like all the guidebooks recommend, I recall Scott saying, ‘No need—we just flew in from the East.’ Go figure.” Brad adds, “A great trip, a great bunch of guys, so obviously must be a great school, right?”

**CARL ROBINSON ’77** graduated with a major in biology and says, “I guess I would say I didn’t have the total Gordon experience since I spent my life in some type of science lab.” Carl did play basketball two years and developed close lifelong friends. He is currently a director of software development in air traffic control for Computer Sciences Corporation. He is married and the father of two boys.

We descended to the Whitney Portal base camp on the morning of September 11. Our exhilaration was quickly shattered as we reentered a civilization where the rules had forever been changed in our absence. The time, setting and company made an indelible mark on my memory, and in the future whenever the inevitable question is posed, “Where were you when you first heard the news of 9/11?” . . . I was in a mountain wilderness with my best friends.

We’re brainstorming the next get-together. Who knows? An ascent on Mt. Kilimanjaro; a trek through Yellowstone in winter; canoeing the Boundary Waters; or an open-ocean sailing trip (none of us sail either, so we’re looking for another expert to show us the way on this one). I look forward to whatever adventure we decide to explore. I know it will be challenging, there will be a potential for failure, it won’t be comfortable, the accommodations will be lousy and the food will be only edible at best. I also know, however, it will be fun, memorable, worthwhile—and best of all, I’ll be in great company. ❖





# THE MIDDLE EAST CHALLENGE

In the complex debate on Middle East matters, it is almost impossible in a single setting to achieve balance and fairness for all parties. In a complete treatment, the same moral standards should be applied to all sides of the conflict. Enormous injustices have been committed to and by both the Palestinian and the Israeli peoples. Many on both sides would welcome peaceful coexistence with their neighbors, yet both have legitimate grievances and considerations we in the West may not fully understand.

In addition to political controversy, there is theological controversy on all sides. Resolution will take compromise and justice through the implementation of Paul's admonition to "overcome evil with good" (Romans 12:12–21).

While Christians as well as the U.S. government tend to show favor to Israel, there are Christian Palestinians and moderates who are angry about Israeli policies, and even Orthodox Jews who condemn the injustices of the Israeli government's treatment of Palestinians (see, for example, Rabbi Yehezkel Landau and the work of Oz veShalom at [www.friendsofopenhouse.org/links.cfm](http://www.friendsofopenhouse.org/links.cfm)). There are voices that cry out for the extremists to make sacrifices in their ideologically based claims so Jerusalem can become an international city ruled neither by Israel nor Palestine.

Some Evangelicals believe the modern secular State of Israel has little to do with specific biblical promises regarding Christ's return—that the literal and conditional promise of land made in the Abrahamic Covenant was forfeited by ancient Israel due to her covenant infidelity.

On the other hand, the unconditional promise of an eternal kingdom, a heavenly inheritance, which was symbolized by that land—in other words, the promise of "the city with foundations whose architect and builder is God"—is a promise that finds its "yes" and "amen" in Christ for all true believers (Hebrews 11:10, 16; 2 Corinthians 1:20). If you are a Christian, even if you have never been on a Holy Land tour, "You have come to Mount Zion, to the heavenly Jerusalem, the city of the living God" (Hebrews 12:22).

—Pat McKay '65, Stillpoint editor  
with thanks to Dr. Gordon Hugenberger, Gordon trustee  
and senior minister of Park Street Church in Boston

## ELUSIVE SHALOM

BY PAUL R. CARLSON '54B

*For many years peace in the Middle East has eluded U.S. presidents and Middle East leaders. Former international journalist Paul Carlson traces the history of conflict between Arab nations and Israel from 1917 to the present.*

In November of 1961 I made my first of many visits to the Middle East. On that occasion I visited Old Jerusalem, Beirut, Damascus, and what was then Transjordan (now Jordan) before moving on to New Delhi, India, to lend support to the English-speaking press covering the Third Assembly of the World Council of Churches.

On my first night in Old Jerusalem, I sipped heavy black coffee and talked endlessly with a local businessman, learning firsthand that Arabs can be a gentle, generous, outgoing people, hospitable to a fault. Nevertheless, tensions between the Palestinians and the Israelis were very evident.

While I was able to visit those biblical sites then under Jordanian control, I felt frustrated when unable to cross the great divide that separated Jews and Arabs at the Mandelbaum Gate. I thought of Moses who was granted only a glimpse of the Promised Land.

But then came June 5, 1967, when Israeli forces mounted preemptive strikes at Egyptian, Syrian, Jordanian and Iraqi airfields, believing the Arabs were about to declare war against Israel. Within 24



# SEEK JUSTICE:

## THE CHRISTIAN RESPONSE TO ISRAEL

AUTEUR PRODUCTIONS

**I**f Evangelicals support the right of Israel to exist as a nation—and I believe they should—that support must primarily focus on what is moral, just and human rather than simply on the grounds that it fulfills prophecy. Our task is to follow justice and justice alone, and let God worry about whether or not this fulfills his future agenda for Israel.

As a secular state, Israel is not the Kingdom of God. Christians today, therefore, should not blindly condone all her acts. Christians should object to holding Israel to a different standard of morality from that applied to other nation-states, especially to those committed to Israel's destruction.

Israel's own prophets call her to practice justice and compassion to those strangers in the land. This means the displaced, homeless and powerless. Justice, however, is a two-way street. Only when the bitterness, hatred and demonization of the other give way to a spirit of compromise, friendship and recognition will all residents of the land know peace.

Evangelical solidarity with Israel does not imply the negation of Palestinian Arabs. This is not an “us” and “them,” “right” and “wrong” issue. Solidarity is not primarily about political agreement. Rather, it is identified with an understanding of the roots of Christianity that run deep in the soil of Judaism in that land and the survival of a people to whom the Church is deeply indebted for those roots.

Christians should be aware of how divisions between Israelis and Palestinians are exacerbated by vicious rhetoric and stereotyping from leaders of both communities, and by the often unbalanced media coverage of scenes involving riots and violence.

God alone is sovereign. He is Lord of life and Lord of land. We must make nothing to be of higher allegiance and make nothing to be of greater importance than He is. We must not idolize the land.

Ultimately, genuine security for Israel does not lie in a garrisoned state built on jets, tanks and missiles. Neither is peace to be found in a racist nationalism that calls for the expulsion of other peoples from the land. Rather, mutual recognition and reconciliation must be founded on biblically based forgiveness.

Christians must refrain from quick-fix solutions to territorial and political disputes between the Israelis and the Arabs. Neither group is going to leave the land. We do them an injustice if we seek to impose facile answers to complex, agelong problems. We must encourage each group to negotiate a viable solution jointly. Both groups deserve the right of self-determination and the opportunity to live in security.

God is on the side of justice. He loves all people. One cannot be pro-Arab and anti-Israel; neither can one be pro-Israel and anti-Arab. While the Church must never forget its historic and spiritual ties with the Jewish people, its present responsibility is to pray, encourage and work for a permanent sharing of the land marked by a maximum of justice and a minimum of injustice.

—Dr. Marvin Wilson

Professor of Biblical and Theological Studies  
Reprinted from *The Tartan*, May 2, 2002

hours the Israelis had destroyed the combat effectiveness of the Arab air forces, and by the fourth day they had swept into the Sinai, reaching the Suez Canal. By the time the U.N. negotiated a cease-fire on June 10, Israel was also in control of the Golan Heights, Gaza, the West Bank—and all of Jerusalem.

Soon after their victory, the Israelis removed the Mandelbaum Gate and allowed traffic to move freely to and from those areas formerly under Jordanian authority. The Israelis also promised to open and protect all sites considered sacred to Christians, Muslims and Jews.

In making this pledge, the Israelis were aware the Arabs had done quite the opposite while they controlled East Jerusalem and other areas seized by the Israelis in the 1967 War. Many sites sacred to Judaism had been desecrated during the pre-1967 Jordanian rule. But they chose not to inflict that indignity on others, remembering how their own battle-hardened soldiers wept at *Ha-Kotel*, or the Western Wall of the Second Temple, which had been held by other nations for almost 2,000 years.

Since 1967 Palestinians have been adamant about their own claim over Jerusalem, insisting that *Al-Quds*, the Arabic designation for Jerusalem, has always been and remains Islam's third holiest city. They intend to take it back, they say, and make it a part of *Dar ul-Islam*, the domain of Islam, once again.

While the Israelis have made certain concessions regarding the matter, they have maintained with equal vigor that Jerusalem has been and shall always remain “the united and eternal capital” of the Jewish state. The Israelis believe the real objective behind the bloodletting has not been the establishment of a Palestinian state in the West Bank but the annihilation of Israel itself. Israelis have maintained that Palestinian Authority Chairman Yasser Arafat has stated that goal in numerous speeches in Arabic—a point reinforced by the fact that Arab maps show Palestine filling the entire territory that is now Israel.

## BRITISH INVOLVEMENT, 1917–1948

Whatever its faults, Great Britain intended quite a different scenario when it adopted the 1917 Balfour Declaration, which said in part: “His Majesty's Government view with favor the establishment in Palestine of a national homeland for the Jewish people.” That historic document had widespread support among political, industrial and banking leaders both in Great Britain and the United States.

The declaration was particularly significant to evangelicals of the caliber of Lord Shaftesbury in England and Chicago businessman William E. Blackstone. They shared the belief that Jewish persecution would end only after the Jews returned to that land promised by God to Abraham and his descendants. Indeed, Blackstone had written a book, *Jesus Is Coming*, in which he noted the day was not far off when God would restore His people Israel to Palestine. “The title deed . . .,” declared Blackstone, “is not recorded in the Mohammedan Serai of Jerusalem, nor the Serglio of Constantinople, but in [the] Bible.”

Jews and Arabs lived in comparative harmony under the British umbrella for about two years following World War I. So cordial had the relationship been at one point that the great Arab leader Emir Faisal expressed his gratitude to U.S. Supreme Court Justice Felix Frankfurter for the support the Zionists had given to the Arabs at the Paris Peace Conference in 1919. “Dr. Weizmann has been a great



Thankfully,  
we may rest  
in the  
confidence  
that peace  
will  
ultimately  
dawn  
in the  
Middle East.

helper of our cause,” Faisal wrote, “and I hope the Arabs may soon be in a position to make the Jews some return for their kindness.”

But such felicitations came to a quick end when the British played a key role in the lifelong appointment of Haj Amin el-Husseini as Islam’s Grand Mufti of Jerusalem—an appointment made over the strenuous objections of the Muslim High Council.

It was Husseini who sparked riots against the Jews in 1920–21. He was also behind the major bloodbath in Hebron in 1929 in which 67 Jews were killed and more than 50 seriously injured. So deep was his hatred toward the Jews that he rejected statehood when it was first offered to the Arabs in the 1930s and 1940s, preferring instead to spend most of World War II in Berlin, where he pleaded with Hitler to help him solve his own “Jewish problem” back home.

We should note that the man who would eventually succeed Husseini as the leader of the Palestinian cause was born in Cairo on August 24, 1929—the day after the Hebron massacre. His name was Yasser Arafat, and he joined the Muslim Brotherhood and was named president of the Union of Palestinian Students while studying at the University of Cairo. Later, during the 1956 Suez Campaign, Arafat served as a second lieutenant in the Egyptian army, but Egyptian authorities later arrested him on several occasions because of his penchant for political intrigue.

As the situation worsened in the late ’40s, the British notified the United Nations in February 1947 that the Palestine Mandate granted to it by the League of Nations in 1922 was simply unworkable. As a result, the British said they would pull up stakes the following year, dumping the problem in the lap of the newly-formed international organization. At the same time, the Jews accepted a U.N. partition plan which the Arabs rejected, even though it limited Jewish settlement to about one-fifth the land originally envisioned under the Balfour Declaration.

## STATE OF ISRAEL ESTABLISHED, 1948

With the British pullout, David Ben-Gurion, the first prime minister of the modern Jewish state, met with other leaders of the Yishuv—the designation for a Jewish community in Palestine before the founding of the State of Israel. At that meeting in Tel Aviv on May 14, 1948, they declared the establishment of what was to be known as the State of Israel. Within hours the armies of Egypt, Syria, Lebanon, Iraq and Transjordan, along with contingents from Saudi Arabia and Yemen, sought to fulfill the Arab threat to “push the Jews into the sea.” When that proved easier said than done, the Arabs gratefully accepted a United Nations cease-fire. In all, the Arabs waged four major wars against the Jews, and, in each case, they were soundly defeated.

In the aftermath of the 1967 war, PLO chief Arafat established a ministate in neighboring Jordan. Forced to flee the country in 1971, he ended up in Lebanon. During this period Arafat continued to launch terrorist attacks into the Upper Galilee from bases in southern Lebanon. By June 6, 1982, the Israelis initiated *Shlom Hagalil*, or “Operation Peace for the Galilee”—almost 15 years to the day from the start of the 1967 war. It was a move the Israelis felt they had to make but which proved problematic and controversial from later outcomes and perspectives.

Soon after the operation began, I drove into the cities of Tyre and Sidon in Lebanon with an Israeli military escort. I found a Maronite Catholic priest and his family overjoyed that their own nightmare had ended. That same sense of exhilaration greeted me when I later met with Israeli soldiers who had just overtaken Beaufort Castle, from which PLO terrorists had been shelling hapless kibbutzim—community settlements—across the border into Israel.

When it was all over, Arafat and his cadres were forced out of Lebanon, just as they had been from Jordan. This time the PLO leader wound up in Tunis, where he remained until 1993 when he met secretly in Oslo with the late Israeli Prime Minister Yitzhak Rabin. Their talks led to a Declaration of Principles for a settlement of the Arab-Israeli conflict, which was signed on the White House lawn on September 13, 1993. As a result, both men received the Nobel Peace Prize the following year.

What is easily forgotten is that this historic moment would have been impossible without the prior and often thankless labors of others. For example, former U.S. Secretary of State James A. Baker III has recalled all that was accomplished at the 1991 Madrid Peace

## ISRAEL—1949



# ISRAEL—1967



Conference. Baker says that by defeating Iraq in the Gulf War, the United States earned the trust of most of the moderate Arab world.

The U.S. used that diplomatic capital to organize the first face-to-face meeting between Israel and most of her Arab neighbors, breaking the ancient taboo that Arab nations would not negotiate with Israel. That conference ultimately led to the Oslo Agreement of 1993, to a peace treaty between Jordan and Israel, and to Israeli-Syrian talks that, although they never produced a treaty, significantly defused tensions on both sides.

## DISRUPTIONS TO PEACE, 1979 TO PRESENT

But on both sides there have always been elements determined to throw the peace process off track. For example, an Egyptian cabal took the life of Egyptian President Anwar Sadat soon after he and Israeli Prime Minister Menachem Begin had signed the 1979 Egyptian-Israeli Peace Treaty, under which Israel returned the Sinai Peninsula to Egypt. With Sadat's death, an expansion of the peace process to include other Arab states foundered as Egypt and Israel were unable to come up with a formula for Palestinian self-rule in the West Bank and Gaza.

A similar setback occurred in 1995 when a disturbed Israeli youth took the life of Yitzhak Rabin as he was seeking to implement those strides made with Yasser Arafat. To be sure, the talks continued, but without Rabin's calm voice of reason.

However, President Clinton put his own prestige on the line when he brought together Israeli Prime Minister Ehud Barak and Arafat for extended negotiations at Camp David in 2000. When the talks failed, there was a second *intifada*—staged Arab riot—that led to an escalated cycle of unrelieved hatred and bloodshed hitherto unknown even in the tortured history of the Arab-Israeli conflict.

Six American presidents—from Richard Nixon to Bill Clinton—have used the power and prestige of their office to promote peace in the Holy Land. None has been able to reach this elusive goal.

Only the most biased partisan would not agree to the proposition that there is ample room for compromise on both sides. Oklahoma Governor Frank Keating says, "I'm a firm supporter of Israel and believe in our nation's support for them 100 percent.

## ISRAEL TODAY





But I think it is fair to say that they [meaning the Israelis] have somewhat of a segregated mentality and a patronizing view of Palestinians.”

## THE PROMISE OF PEACE EVERLASTING

What peace can mean to both peoples was illustrated for my wife and me one morning shortly after the signing of the Israeli-Egyptian Peace Treaty in 1979. An Arab driver had chauffeured us from Jerusalem to the Egyptian border, dropping off fresh bread and the morning newspapers to Israeli detachments along the way. At the border, Egyptian officials took our passports with a smile and exclaimed, “Peace! It’s wonderful!”

Thankfully, we may rest in the confidence that peace will ultimately dawn in the Middle East. Although *The Living Bible* is not a literal translation of the Hebrew text, it points to that blessed day in the following paraphrase of Isaiah 19:23–25:

*In that day Egypt and Iraq will be connected by a highway, and the Egyptian and the Iraqi will move freely back and forth between their lands, and they shall worship the same God. And Israel will be their ally; the three will be together, and Israel will be a blessing to them. For the Lord will bless Egypt and Iraq because of their friendship with Israel. He will say, “Blessed be Egypt, my people; blessed be Iraq, the land I have made; blessed be Israel, my inheritance.”* ♦



Dr. Paul R. Carlson places a written prayer in a crevice of the Western Wall on behalf of a Jewish friend back home.

Carlson left the newsroom in 1957 for the Presbyterian ministry. As a pastor he retained his interest in journalism by covering stories in the U.S. and abroad for Religious News Service for three decades. A '54 Barrington grad, he holds four graduate degrees including a master's degree in international relations from SUNY Albany, a Master of Divinity from Pittsburgh Theological Seminary and a doctorate in education from New York University.

Long involved in ecumenical and interfaith activities, Carlson is the author of six books, including *Christianity after Auschwitz*, published by Ex Libris in 2001, and for which Dr. Marvin Wilson wrote the foreword. He is currently writing a history of the Arab-Israeli conflict.

## ROOTS THAT GO DEEP

*David Cashin, Ph.D. in Indology, has been a missionary to Muslims and is a professor of Islamic studies at Columbia International University in South Carolina. He discusses some of the centuries-old conflicts in the Middle East and how fanatic, militant Muslims pursue a mission that has deep roots.*

BY DAVID CASHIN '76

**W**hat does it take to motivate people of all ages to strap explosives around their bodies and blow themselves up? What does it take to motivate 19 young men to walk past aisles filled with men, women and even children, take control of an airplane, and send those people and thousands on the ground to an instant death? These questions must be answered if we are to understand the present climate of the Middle East and what future conflicts await us.

My perspective, like that of many Americans, has gone through several changes over the last 35 years. In 1967, when Israel won a spectacular victory over the Arabs in the Six-Day War, I was a strong supporter of Israel. I was a teenager with many Jewish friends. Though I had not lived during the Holocaust, I had read books on the subject and strongly supported the Jewish state. It was also clear the Arabs intended the annihilation of the Jews. Gamel Abdul Nasser's rhetoric at that time was unmistakable: The Jews were to be “driven into the sea.”

Then in 1968 I moved to the Arab Middle East with my parents. They worked in Saudi Arabia, and my sister and I went to boarding school in Beirut. We gained Palestinian friends and were confronted with the other side of the story. Hanna Nouralla (a Christian Arab and my sister's roommate) was the daughter of a wealthy orange merchant who had lived in the port city of Haifa on the Mediterranean until the 1948 War of Independence. They had fled their home in the midst of that conflict and had

Today is  
the day to  
befriend  
and show  
the love  
of Christ  
to Muslims,  
to open  
our homes  
to them.

lived as impoverished refugees from that time. We were pro-Palestinian when we returned to the States, and I quickly lost my Jewish friends at school.

People's opinions were also changed partly by Palestinian terrorism. Initially the terrorism didn't involve so much killing as the blowing up of airliners on the ground. But it raised questions about what kind of desperation drove Palestinians to do such things. By the late 1970s many Americans were becoming more aware of their grievances.

In 1980 I went overseas for nearly 16 years, spending nine of them as a missionary in the Muslim country of Bangladesh. When I returned in 1995 I found America very different. The American news media had become more balanced. Arabs were getting equal billing with Israelis. America had come to consider herself a multicultural nation, and smaller ethnic and religious groups got far more attention. This change ultimately opened the door for increasing American support for a separate Palestinian state, something almost unthinkable in 1967.

But at the same time changes were occurring in Arab and Muslim communities in the U.S.—changes that had deep historic roots. I had observed some of this before going overseas. While visiting an African-American mosque in Los Angeles in 1979, I encountered educational materials for Muslim children containing stories designed to inspire hatred for Jewish people.

## BIASED RHETORIC

When I arrived in Bangladesh I was confronted with a highly biased and often hate-inspired media: Jews were responsible for much of the evil on the planet. Jewish homosexuals were responsible for AIDS; Jews were behind major epidemics in different parts of the Muslim world; Jews controlled the world economy; Jews controlled the world media; Jews arranged the election of American presidents. The rhetoric was intended to produce a blind hatred, and this was in a country not in the Middle East. One would hope the rhetoric from the mosques would be different, but it wasn't. If Islam is a religion of peace, the religious leaders of the Muslim world didn't show it. The rhetoric from the mosques was, if anything, even worse than the media.

This raised a question for me: Why did the religious Muslims tend to be in the forefront of the hatred? What was the religious motive or rationale? I began a renewed study of the Qur'an (or Koran—the Muslim holy book) to find answers. Even a cursory reading of the Qur'an shows little that's positive about the Jews. They are described as becoming apes and swine (Surahs [chapters] 2:65, 5:60, 7:166); being cursed of God (Surahs 2:87, 4:45–47, 5:78, 9:30); full of hatred (Surahs 5:64, 5:82); slayers of the prophets (Surahs 2:91, 3:21, 3:181, 4:155); unbelievers and blasphemers (Surahs 5:41, 5:64, 59:2, 11); workers of iniquity (Surahs 5:78–81, 59:2–17); falsifiers of God's book (Surahs 2:79, 3:78, 5:14, 7:162); compared to donkeys (Surah 62:5); treacherous (Surahs 33:26–27, 59:2–4); and rabbis false to God's Word (Surah 5:44, 63). The only passages that can be construed as positive have to do with biblical Jewish characters recognized by the Qur'an as prophets, such as Moses and Abraham. It's interesting to note that Muslim cleric Abd Al-Rahman, who led the bombing of the World Trade Center in 1993, said in 1992, "Muslims must kill the enemies of Allah, in every way and everywhere in order to liberate themselves from the grandchildren of the pigs and apes." The "pigs and apes" he was referring to are from the Qur'anic text—the Jews.

Judaism in the Qur'an has its darkest moment, however, in the context of its relation to Islam as a political state. Not well-known—even amongst Jews—is the genocide of tribes such as Banu Qurayzah in 627 A.D. Consider the following passage from the Qur'an:

And Allah turned back the unbelievers for their fury: no advantage did they gain: and enough is Allah for the believers in their fight. And Allah is full of strength, able to enforce his will. And those of the people of the Book who aided them—Allah did take them down from their strongholds and cast terror into their hearts. Some you slew and some you made prisoners. And he made you heirs of their lands, their houses and their goods. . . . Allah has power over all things. (Surah 33:25–27)

## NOT THEIR BROTHERS' KEEPERS

The obscure passage above describes genocide against a tribe of Jews. Here's the background: In the 7th century when Muhammad fled Mecca to Medina, he began to establish the political and military aspect of the emerging Islamic faith. His strategy was to supercede the tribalism of the Arabs through allegiance to a higher concept of community, the *ummah*, or congregation of Islam. This *Dar-ul Islam* or house of Islam, was to be the new basis for unity amongst the tribes of Arabia. But how could he incorporate non-Muslims in Medina into the new state? He solved this problem by setting up a system of alliances by which they became *dhimmis*, or protected ones, who accepted a second-class status in society and paid a special tax, the *jizya*, in return for being able to retain their ancestral faith. In this regard the Qur'an states:

Fight those who believe not in Allah . . . from among the people of the Book, until they pay the *jizyah* with willing submission and feel themselves subdued. (Surah 9:29)

The articles "Elusive Shalom" and "Roots That Go Deep" were authored by two credentialed alumni who have extensive experience in Middle East affairs. Their points of view are their own and not necessarily those of Gordon College. We welcome reader comments and would consider publishing articles from other perspectives.



Three Jewish tribes in Medina entered into this kind of alliance with Muhammad. Eventually Muhammad drove two of these tribes into exile, considering them unreliable. The third tribe, the Banu Qurayzah, because of accused complicity with the enemies of the prophet, was subjected to genocide. After they surrendered to the Muslims, all males were put to death, the women were given to the Muslim men as spoils of war and young children were sold off into slavery.

Western writers on the destruction of the Banu Qurayzah have various reactions to it. Montgomery Watt states:

Some European writers have criticized this sentence for what they call its savage and inhuman character. It has to be remembered, however, that in the Arabia of that day, when tribes were at war with one another or simply had no agreement, they had no obligations towards one another, not even of what we would call common decency. The enemy and the complete stranger had no rights whatsoever. (*Muhammad, Prophet and Statesman*, p. 173)

Yusuf Ali, in a footnote to his famous translation of the Qur'an says:

[He] applied to them the Jewish law of the Old Testament, not as strictly as the case warranted. . . . The Banu Qurayzah deserved total extermination. . . . [He] adjudged them the mildest treatment. (pp. 1063–4)

Ali, who normally sanitizes the Qur'an for a Western audience, finds it necessary to cover up this action with the bravado that the Jews deserved far worse; they should have been totally exterminated, he says.

Watt's rationale is also problematic. True, this was 1,350 years ago, but it sets a precedent in the life of Muhammad, who is revered throughout the Muslim world as the perfect example of leadership, policy-making, politics, religion, family life—the perfect example in everything. The extremists, however, have manipulated this example to feed their hatred of not only Jews and those of other religions, but also Western society.

The hatred of Jews by extremist Muslims lies at the core of their inability to accept a Jewish state. Fanatic militant Arab Muslims believe such a state cannot exist in the heartlands of Islam—that it must simply be annihilated.

## RECONCILING POWER OF THE CROSS

To the degree the United States supports the State of Israel, to that degree the U.S. will also be a target for the fury of this extremist Muslim genocidal hatred. To go back to my original question, what does it take to get people to blow themselves up for the purpose of killing as many men, women and children as possible? Yes, they have experienced some terrible injustices. Yes, terrorism gets people's attention. But at the core is a fanatic hatred of Jews that is based upon the Qur'an. This hatred is taught in Muslim school textbooks at all grade levels; in children's religious literature; in daily newspapers and magazines in the Muslim world; on every television and radio station; from the pulpit of many if not most Muslim mosques and daily in most homes in the Arab Middle East.

If ever there was a time when the Muslim world needed the message of the reconciling power of the cross of Jesus Christ, it is now. Muslims desperately need to experience the love of Christ. For the last 1,350 years the Church has largely ignored them. I believe God had a message for His Church on September 11: "I will not allow you to ignore Muslims anymore."

Space does not permit me to tell of the many Muslims coming to faith in Christ in our day. It is an unprecedented development. Today is the day to share the good news of Christ with Muslims. Today is the day to befriend and show the love of Christ to Muslims, to open our homes to them. Only in this way can they see that Christ is the way of forgiveness and the way of escape from bondage. ♦



David Cashin '76 is professor of intercultural studies at Columbia International University, Columbia, South Carolina. He has 15 years of missionary experience and does research, writing and seminar production in areas of world missions and Islam, South Asian studies, Indology, Indian languages and world religions.

Cashin holds a doctorate from Stockholm University in Indology and the study of Indian Islam, and has published books and articles in three languages.



# AMBASSADOR FOR CHRIST in Peace and



*Major Chris Holinger, USAF, learns that spiritual warfare can be as deadly as physical warfare.*

BY CHRIS HOLINGER '91

On May 18, 1991, I stood on the corner of the quad following Commencement and, surrounded by a small group of family and friends, took the oath of office as a second lieutenant in the United States Air Force. It was my crowning accomplishment. The combination of a Gordon education and my participation in Reserve Officers Training Corps had helped me integrate my Christian convictions with my call into military service.

I didn't fully realize it at the time, but I was starting a career as a missionary in a very unique mission field. In the 11 years since that day I have traveled to the far corners of the earth, sharing the gospel and facing danger with a peace that passes understanding. I have engaged Satan in spiritual warfare while engaging the enemies of my country in earthly warfare. I am an officer—a leader. I have led men and women in combat. But, more importantly, I strive every day to exercise biblical leadership and to show Christ's love to the people I lead.

## FINDING THE "HOW TO"

When I was a student at Gordon I often heard words like Dr. Marvin Wilson spoke to the graduates of 2001: "It is up to us to find some area where there is darkness and take light there. Take good news; take integrity to politics that are too cynical; take healing where there is division; take ethics to business; make optimists out of pessimists."

I knew there was plenty of darkness in the armed forces, and I wanted to follow the principles expressed by Dr. Wilson. But I was never really sure *how* I could do it. Fortunately for me, during my senior year I was introduced to an organization called Officer's Christian Fellowship.

OCF is a global organization which unites Christian officers for fellowship and outreach, encouraging and equipping them for effective ministry within the military—in short, to be ambassadors for Christ in uniform. Although as Christians we support missionaries to seek and save the lost all over the world, on a day-to-day basis we have a much larger impact for good or bad on the people we work directly with. They're the ones who will see—or *not* see—Christ through us.

During college I enjoyed the support and fellowship of classmates and close friends who helped bolster my faith when it lagged and helped me be bold in demonstrating my faith to non-Christian friends in ROTC. I enjoyed a great deal of professional success in ROTC, which gave me credibility with my fellow cadets.

I was grounded by the verse my La Vida patrol leaders shared with me: "Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God" (2 Corinthians 3:4, 5, NIV).

Well-grounded and confident in the faith, I arrived at my first duty station, Tyndall Air Force Base in Florida, and joined the local



# War



OCF. But it wasn't long before Satan attacked my enthusiasm. I struggled through the training program, which sapped away the confidence I enjoyed during my college years. And when I arrived at my first operational flying squadron at Tinker AFB in Oklahoma, I found myself caught up in a misguided attempt to fit in with the rest of the junior officers. I lost touch with the OCF group at Tinker as I began a four-year tour of nearly constant deployment.

An operational Air Force squadron has a unique culture, and the pressure to be part of the team both on and off duty is very strong, especially in squadrons that spend a lot of time in combat zones. My unit was routinely deployed to Saudi Arabia and Turkey, flying in support of operations patrolling the no-fly zones over Iraq.

I didn't realize just how far I had strayed until one evening during a discussion with my roommate—one of the senior guys in the squadron whose approval I was so desperately seeking. He had been in ROTC with me, so he knew what my life had been like during my college years. When I asked him if the members of our new squadron saw me as different from them, he said, "Not like you used to be in college."

He was trying to reassure me I had been accepted into that rather tight-knit group of professionals, but his words hit me like a ton of bricks. He had put his finger on the problem: Rather than winning the approval of my peers through professional excellence and giving glory to God for my

successes, I had become a closet Christian who sought the approval by being one of the guys. What I didn't realize was that the squadron had recognized me based on my technical and tactical competence, not my willingness to drink with them at the Officer's Club. In retrospect, my first assignment had been professionally fulfilling but a spiritual disappointment.

Fortunately God often gives second chances, and I got mine at Tyndall as an instructor at the school where I had struggled earlier. Thanks to my reconnection with OCF and involvement as a leader in the Tyndall local fellowship, my second tour at Tyndall was everything my time at Tinker was not, at least from a spiritual perspective.

The most significant thing I learned at Tyndall was the importance of obedience. When I made the decision to obey God's call to integrate my faith more closely with my profession, I saw the Holy Spirit work in ways I could never have predicted. When I quit trying to lean on my own understanding, God was able to work through me and do things I could never have done on my own.

The Lord also blessed me with a tremendous personal ministry at Tyndall through my role as a flight commander. In this middle management job I experienced my first real taste of leadership and the awesome responsibility that comes with deeper involvement in people's personal and professional lives. I began to learn how

to apply the concepts of servant leadership (yes, servant leadership works in the military too). I made the people who worked for me the priority instead of spending all my energy worrying about what my bosses thought of me. I was constantly reminded that as a leader I must focus on things of eternal significance. As it turned out, God was using my time at Tyndall to prepare me for my biggest spiritual and professional challenge so far.

## PREPARING FOR COMBAT

On November 7, 2001, I was senior director in the lead aircraft of our wing deployed to the Middle East as part of Operation Enduring Freedom. I was finally getting my shot at doing what I had trained my whole adult life to do: I was leading a crew into combat. I had prayed fervently that I would be up to the challenge. I went through a roller coaster of emotions, praying alternately for myself ("Please God, don't let me screw this up!"), for my operations team and for the other members of my crew.

We worked long hours preparing to join operations over Afghanistan as quickly as possible. I struggled to help my team balance the need to prepare for departure with the need to spend time with loved ones and make sure their affairs were in order. I had learned the importance of taking care of my people, and that is never more important than when faced with deployment into combat.

On several occasions during our predeployment preparations I found myself forced to choose between keeping people late to make sure they knew their stuff, and letting them spend time with their families. Through much prayer God gave me the wisdom and discernment to handle each situation, and to handle the occasional confrontation with my boss over this issue. When the time came to leave, we were as ready as we could be.

As we headed across the Atlantic, I was convinced I was starting the best deployment of my career. I had a good team, we were part of a good crew, and we had all been chomping at the bit since September 11. There were several committed, outspoken Christians on our crew, one of whom was another regular member of our OCF fellowship. I was sure we would arrive in the area of operations ready to kick butt and take names, and at the same time enjoy great spiritual growth as those of us who were Christians worked together to build each other up and share our faith with the rest of the crew.

Little did I know that before long I would be fighting not only the Taliban but also Satan's efforts to disrupt and destroy the cohesion we had worked so hard to create. My perfect crew turned out to be anything but perfect, and I found myself having to deal with issues and situations I never expected. We performed well on our missions, and our crew enjoyed the distinction of being the first one from our wing to fly into Afghanistan as well as the first to direct strikes against the Taliban.

But under the surface there were currents of conflict that lasted the whole time I was with the crew. At various points there were issues related to the employment of our jet in the war and the tactical details of the performance of my team. Sometimes I was directly involved; other times I was caught in the middle while people I was supposed to work with fought over things that directly impacted my team and me. When lots of type-A personalities are crammed into

**... I had become a closet Christian who sought the approval by being one of the guys.**



Chris, just after his commissioning, with two of his good friends at Gordon:  
Dawn (Birl) Wills '91 (L) and Jodi (Keane) Fryling '91 (R).

close quarters in a stressful situation like combat, there are dozens of minor conflicts as well.

The details aren't significant, but what I learned is: When trying to resolve conflicts with coworkers, either subordinates or supervisors, there is no substitute for prayer. I have never needed God's discernment more than I did during my time on that deployment. Occasionally I found myself at odds with my boss; at other times with my subordinates (one of whom was an 18-year veteran who had lots of previous combat experience) or with people on the crew who outranked me but had much less experience on the jet than I did.

Each situation was different and called for a different approach to resolution, but I realized early on that letting conflict go unresolved was unacceptable. In the environment we were in, where people counted on us every day to work as a team and where failure or carelessness could result in someone's death—potentially even our own—there simply was no time for grudges or infighting. No matter how difficult it was, we had to

work out our problems and put them behind us so we could focus on our mission.

So I prayed—a lot. And I found that when I waited on the Lord for guidance, He showed me how to handle each situation. And every time I forgot to pray, or acted quickly or impatiently, I tended to say something wrong that only made the situation worse. Fortunately I remembered to seek God's help more often than I forgot, and in the end I think we managed to win the spiritual battle our crew faced in addition to winning our fights with the Taliban.

God's final lesson to me during Operation Enduring Freedom came from my return home. After only 35 days and 10 missions, I was sent home along with several other members from the first crew to train new students for their eventual deployment to the war zone. Needless to say, I was devastated. I had prepared for years to lead a crew in combat. I was finally doing it—and doing it well. And just as I was getting the bugs worked out of my team, I was being shipped home.

Even worse, the team I had become so attached to was staying behind, and somebody else was taking over and leading them for the rest of the deployment. The whole situation was bitterly disappointing for me, but after several of my pleas to remain with my crew were turned down, I found myself remembering Proverbs 3:5–6—“Trust in the Lord . . . lean not on your own understanding. . . . He will make your paths straight.”

I didn't know why God wanted me to go home early, but He did, and I needed to accept that and follow Him.

#### LESSONS LEARNED

I've remained at our home base in Georgia to train new crew members, some of whom find themselves on their way to the Middle East within days of their graduation from training. After any operation in the military we put lots of effort into capturing lessons learned, which is just a fancy way of saying, “Make sure you pass along what you learned from your mistakes so someone else doesn't make the same mistakes later.” I'm working hard to integrate into the training programs lessons learned from our combat experience, and I'm working equally hard integrating my spiritual lessons learned into my daily walk with God.

Conflict resolution is still something I deal with on a regular basis, and I'm better at it now having gone through what I did during the deployment. I think it falls under the category of bringing healing where there is division, as Dr. Wilson said in his Commencement 2001 address. I don't know when, or even if, I'll find myself back on the front lines of the war on terrorism, but I'm staying fully engaged against Satan's attacks, trying to maintain the initiative and *show* people what it means to have Christ in my life.

I still struggle, and I don't always handle things the way I should, but I'm not a closet Christian anymore. I'm a Christian officer. I'm a Christian leader. And I'm a missionary to the military. ❖

Saying goodbye to 2½-year-old daughter Catherine on the morning Chris left for Operation Enduring Freedom. Chris and his wife, Deborah—also a major in the U.S.A.F.—welcomed baby Jacob in June.



... I'm not  
a closet  
Christian  
anymore.  
  
I'm a  
Christian  
officer ...  
  
a missionary  
to the  
military.



# Where the Rubber Meets the Road

*Sophomore Shawn Milne found unexpected challenges can reshape life goals.*

BY CHRIS UNDERATION

**W**hen we're young one of the great challenges we face is learning to ride a bike. For most of us, as the years pass so does the interest in bikes. Mopeds, motorcycles and cars take over, and bikes become an afterthought.

But not for Shawn Milne, a sophomore majoring in business administration. "I've always been a fan of my bike," he says. "Even before I could ride without training wheels I was going up and down the street all day."



This love for his bike—and a desire to compete—has helped Milne move into some high-level company. In 2001 he raced in the prestigious San Francisco Grand Prix, and he has gone up against Tour de France winner Lance Armstrong and National Professional Champion Freddie Rodriguez.

Milne's interest in racing was planted in 1989, the year American Greg LeMond won the Tour de France. After being stirred by LeMond's narrow, eight-second victory, he decided to try racing. At 16 he was racing mountain bikes. A year later he switched to road racing, and four years later he's rubbing pedals with some of the best racers in the U.S.A.

Perhaps his best work so far came in the Fitchburg Longsjo sprint/KOM. In that four-day race, he went up against the entire American professional field. Last season he won two races and finished in the top 10 in most of the others.

"One thing cycling has taught me is determination. Another is discipline," Milne says. "Many times I've been so wiped out I could barely walk at the end of a race, and it takes determination to push yourself to that level of fatigue. Plus you have to be willing to put in about 20 hours of ride time each week."

This determination and discipline paid off last fall when he was involved in a potentially fatal accident while training. "I was riding across a T-intersection when a van heading in the opposite direction turned in front of me," Shawn says. "I was in and out of consciousness throughout that day."

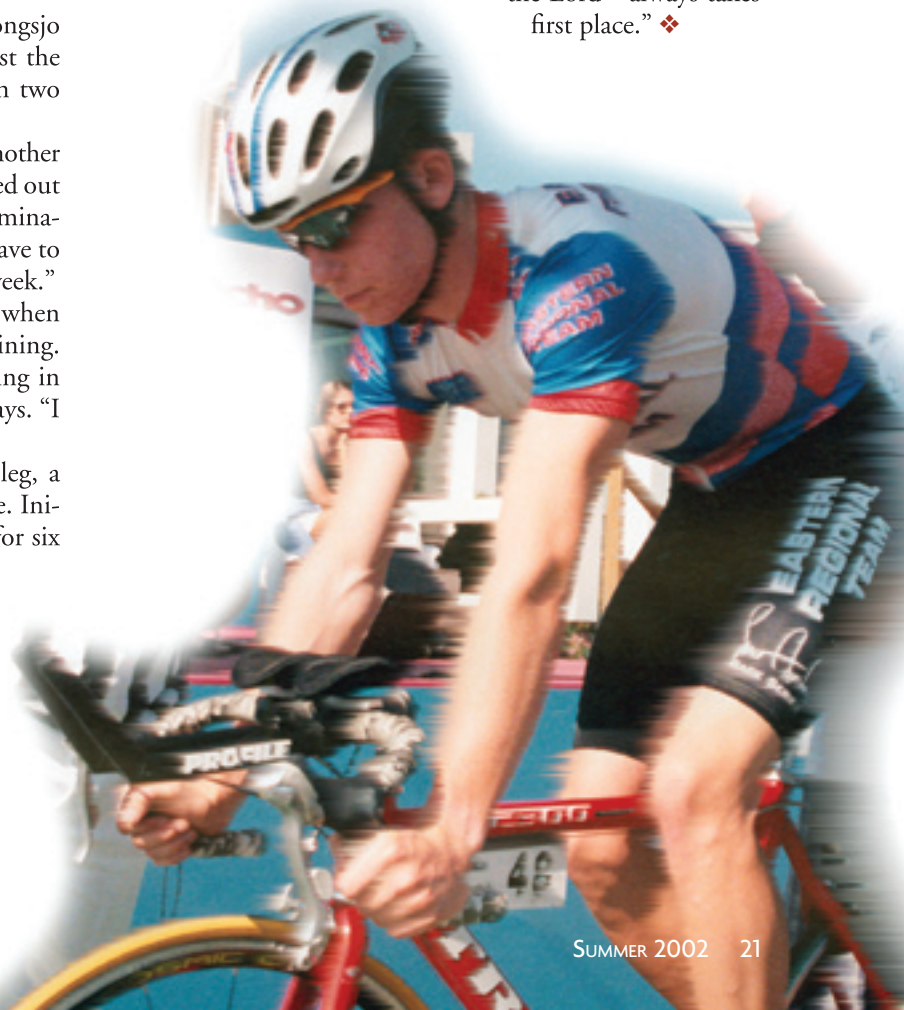
Doctors diagnosed three skull fractures, a broken leg, a broken wrist, a lung contusion and a brain hemorrhage. Initially doctors told him he wouldn't be back on a bike for six to 12 months. Shawn felt God might have other ideas.

In just three months he was riding again. The doctors were amazed with the progress. So was his mother, a physical therapist. "The entire campus community prayed, and there's no doubt in my mind it helped my recovery," Shawn says. "There was never a point when I felt alone, and people were always around to help with the little things. That made me feel safe, even though the whole world did look a little foreign from a wheelchair."

"There were only a few days when I felt depressed or discouraged, and God took care of that through friends, family, and assuring me He has a plan and is in control."

These days Milne is training much like he always has—with focus and purpose, and *always* wearing a helmet. Before the accident, he usually wore a helmet; that day he almost didn't, and the doctors said he likely would have died without it.

But his drive for success has been tempered by a deeper understanding about where the rubber really meets the road. "Racing is still my life," Shawn says. "But I'm closer to God now—I turn to Him more often and try to see His desires more than I used to. God has given me talents and the drive to use them. I believe cycling is His plan for me. But it would be very convenient to say it's what God wants because it's what I want. For that reason I'm trying to be careful that what's truly important—my relationship with the Lord—always takes first place." ♦



Shawn's father is Forrest (Skip) Milne, head men's lacrosse coach since 1991 and also the aquatics director at Gordon.

Shawn would like to thank therapists Tom Faulds and Steve Nutter at the Harmeling Physical Therapy and Training Room in the Bennett Athletic and Recreation Center. "They held me back from trying too hard, and without them I would have reinjured myself," Shawn says. Shawn is already back racing—his first race was a 95-miler.

# On the Move

## *The Partners Program at Gordon College*

BY SANDY BUTTERS '93

**I**n 1989, 40 trustees and friends of Gordon College embarked on a mission to help talented Gordon students remain enrolled in their programs at Gordon despite their overwhelming financial challenges. This modest group raised \$40,000 that year, and its members became the pioneers of The Partners Program.

By God's grace and blessing, and the generous stewardship of those listed on the next page, Partners has grown to 360 members this year, helping a record number of students (400) with nearly \$400,000 in scholarship support.

Without the support offered by Partners, Gordon would risk losing a portion of its greatest resource: young Christians eager for a quality liberal arts program led by a quality Christian faculty and supported by an ever-growing network of Christian professionals in the marketplace.

### Who are the Partners?

The Partners list that follows includes a wide range of individuals who consider their support to be an investment in the future of Christian leadership worldwide. Some are former students, some are parents of students currently enrolled or graduated, and some are trustees, faculty, staff and friends of the College.

### Who are the Partners recipients?

Students who are awarded Partners scholarships are freshmen, sophomores, juniors and seniors with a variety of financial issues. For some the cost of a year at Gordon is more than half their family income after taxes. This past year gave way to a new challenge—the ever-widening ripple effect caused by the events of September 11. Many careers and incomes were affected; some dramatically and some just enough to put extra stress on already tightly stretched family budgets. September 11 rewrote in defining terms the reasons we need to help our students.

Here is a sample of the students this year's Partners were able to reach:

*Money is quite tight in our house. My parents have managed to provide a Christian education for my three older sisters and to send me here to Gordon. Just recently Dad switched jobs—losing nearly half of his income—only to be diagnosed with multiple sclerosis. I'm deeply grateful for this scholarship*

*and will do all in my power to better myself through my Gordon experience. Your generous gift will help make manageable the long road that lies before me. Thank you.*

*Thank you from my family and me for your gift to The Partners Program. Gordon has always been the only choice for me, but with increasing costs it sometimes seems out of reach. Thanks to your gift, I'm back!*

Partners recipients begin putting their financial packages together by calculating their family's contribution. They then build multiple part-time jobs into the academic year and work full-time jobs during the summer months. Sometimes even that is not enough to patch their financial packages together. This is where Partners can step in.

Will you commit to Partner with us this year and help make the best in Christian education financially available to deserving students?

### If you join the program . . .

- \* We'll keep you informed with reports from the President's Office several times during the year. These reports outline news of student and faculty achievements and other developments at Gordon.
- \* You will be invited to special events on campus to fellowship with other Partners and meet students who are the beneficiaries of your support.

### How to join Partners:

**Online**—<http://www.gordon.edu/giving/partners> (credit card or with appreciated securities via AssetStream)

**Personal check**—with envelopes provided for annual, quarterly or monthly payments

For more information call **978.867.4232** or email [sbutters@hope.gordon.edu](mailto:sbutters@hope.gordon.edu).

### Highlights

- \* A new \$5,000+ giving level called the Founders Level was introduced in last summer's Stillpoint magazine. Our goal was to identify 15 Founders Level Partners. We had 13 registered as of the end of the fiscal year.
- \* Faculty and staff Partners increased to 37 Partners this year—14 of them new.
- \* Students receiving Partners awards this year were more eager than ever before to meet the Partners. They volunteered to serve as hosts, parking lot greeters and food servers during our events, produced a special thank-you movie that was screened during our Christmas receptions, and provided lots of help behind the scenes.



# Partners Listing

Elizabeth '85 and Ralph Aarons

Anonymous Donors

A. P. Vending and Amusement  
Company

Joyce '58 and Harold Anderson

Kevin Ashley '97

Nicole Aulicino '89

Manuel '47 and Madelyn Avila

Jeffrey '81 and Kathleen '85 Azadian

John Beauregard '53

David and Faye Belman

Peter and Diana Bennett

Robert and Genie Bennett

Paul and Joan Bergmann

Cinderella Berry '68

Philip '64 and Linda x'66 Bonard

Thales and Sally Bowen

Robert and Nancy Bradley

Francis '85 and Theresa Brown

Jan '78 and Wes Brown

Lynn '83 and Delbert Brown

Kenneth and Bonnie Brown

Charles '61 and Carole Brutto

Cedric '87 and Lisa '87 Buettner

Ronald and Barbara Burwell

Sandy '93 and David Butters

Chuck and Elaine Cadle

Nancy '85 and Gregory Cannon

Michael and Patricia Capparelli

R. Judson and Jan Carlberg

Linda '70 and David Carlson

Paul '54B and Myrtle Carlson

Roy and Barbara Carlson

Priscilla '92 and William Carter

John '69 and Jean Chang

Donald and Barbara Chase

Judith '67B and Winston Churchill

John '85 II and Nancy '85 Cissell

William and Betty Clay

Catherine Cobbey '96

Lisa Coderre '84

David '81 and Kim '80 Collins

Randall '67 and Patricia '68 Collins

Marilyn '68 and James Cooney

Mary Cowperthwaite '69

William and Patricia Crawley

Judith Dean '78

Thomas and Barbara Denmark

Darren '91 and Deb DeSimone

Jeremy DePace '95

William and Margaret Depew

Daniel and Flo Dinzik

Alys '64 and Norman Dorian

Deighton '50B and Alice '50B

Doughlin

Roger and Debbie Drost

Kenneth Durgin

Richard and Lillian Edmonds

Mary '60 and Arnold Ellsworth

Rodney and Barbara Elsenheimer

Douglas '88 and Pamela Elzinga

Arthur and Karen Emery

Thomas and Sue Englund

Curtis '81 and Joanne '83 Ersing

Nola Maddox Falcone

Earl '74 and Linda Farmer

Eric '76 and Robin '80 Feustel

Lynn '80 and William Fish

Brent '92 and Jodi '91 Fryling

Robert and Lillian Fulton

Frederick and Nancy Gale

Scott '81 and Kimberly '83 Gardiner

Gary '74 and Marianne '75 Gentel

Thomas and Jutta Gerendas

Paige Gibbs '69

Michael and Ann Givens

Robert and Joan Gordon

K. David '74 and Rebecca '82 Goss

Patricia '67 and Stephen Graham

Gary and Deborah Green

Frederick and Juliet Griffin

Robert '81 and Barbara '81 Grinnell

Michael and Janet Gross

Richard and Jody Gross

Thomas '77 and Carol '78 Gruen

Judson '69 and Joan '74 Guest

Paul and Rebecca Gyra

David '89 and Tera '89 Hagen

David '89 and Beverly '77 Hall

Eldon and Grace Hall

Craig and Margot '68 Hammon

Steven '74 and Debra Harding

Robin and Patricia Harshaw

Charles '86 and Lisa '89 Harvey

David '84 and Elaine Hayes

Laura Headley

Stephen Hendrickson

Robert and Betty Herrmann

Peter and Jo Dee Herschend

Herbert and Sally Hess

Matthew Hillas '93

Ronald and Donna Hilton

Robert '56 and Frances '56 Hinckley

Diane '86 and Ken Hodge

David and Patricia Hofass

Pearl Homme '47

Jeffrey '88 and Jonna '85 Horrigan

David and Carol Horst

David '65 and Irmgard Howard

Donald Howard

Gordon and Jane Ann Hugenberger

Skip Hussey '63

Frederic '59B and Alma '75B

Ivor-Campbell

Raymond Jarvio

Margaret Jensen

William '78 and Ann Johnson

Verna Joithe

Ross and Emily Jones

Robert and Meredith Joss

Deborah Kalafian '83

John and Jean Kalafian

William and Sally Kanaga

Howard '52 and Hazel Keeley

Kirsten '90 and Andrew Keith

Glenice Kershaw

Richard '93 and Sherrie Klein

Daniel '57 and Ronnie Jean Klim

Craig and Deborah Knot

James and Katie Knudsen

Daniel '74 and Darlene '74

Kuzmak

Glen Landry '99

George '45 and Ruby Lang

David and Sheila Larson

Rob and Connie Lawrence

Pamela '81 and Charlie Lazarakis

Philip '82 and Flora Lee

Eric '91 and Catherine '94 Lindsay

Martha '73 and Michael Linehan

Richard and Carolyn Lippmann

J. Anthony Lloyd

Bronwyn '87 and Caleb Loring

Willis and Marjorie Lund

Winston '71B and Margaret '67B

Lyford

Gordon and Gail MacDonald

James and Joyce MacDonald

Bruce MacKilligan '58

Stephen and Robin MacLeod

Matthew '01 and Janel '01 Manella

Kenneth and Susan Martin

Chad and Robin Masland

R. Preston '85 and Pamela Mason

James and Virginia Masterson

Margaret Mattison '79

Marjorie McClintock '90

Norma '80 and Byron McCluskey

R. Bancroft '68B and Kathleen

McKittrick

Carl '43 and Alberta '44 McNally

Jerrold and Jolene McNatt

Margaret '85 and Frank McPherson

George '85 and Terisa Means

Edward and Ava Memmen

Eric '81 and Lois '80 Meyer

Philip '86 and Cynthia '78

Michaels

Miller Outpost Mail Service

Robert and Linda Monroe

Margaret Montalvo

Howard Moon '62

Mark and Glad Moore

Timothy '78 and Jane Morgan

Taizo Morimoto '81

David '76 and Debra '76 Myers

Harold and Jeanette Myra

Cathy '80 and F. C. Nackel

Jeffrey and Darlene Neil

David '71 and Helgi Nelson

Grant and Carol Nelson

William and Chelle Nickerson

Norman '75 and Deborah Nielsen

Mark '95 and Lynn '95 Overton

W. Terry and Janice Overton

Robert and Kathleen Parlee

Timothy '88 and Jeanelle

(DeJager) '84 Paul

William and Lynne Payne

Ellen '90 and Charles Pepin

Leonard and Judy Peterson

Virginia '52 and Meredith Peterson

W. Ross '51 and Lucile Peterson

Pfizer Inc.

Eric and Cynthia Phillips

Thomas and Gertrude Phillips

Charles and Sarah Pickell

Gordon Pierce '60

Jon and Kathy Pitman

Marc '95 and Emily '96 Pitman

Shelly Pitman '95

Muriel Radtke

Seppo and Judith Rapo

Louise Rathfon

Walter '50B and Audrey x'50B Rice

Douglas Rieck '75

G. Willard '72 and Margie Lou '72

Roaf

Colyn '72 and Janet Roberts

James '66B and Joanne Roberts

Mr. and Mrs. John Rossignol

Jeffrey '92 and Kari '90 Rourke

Richard '53 and Dorothy Rung

M. Kimberly Rupert

David '74B and Joyce '75B Ruppell

Grosvenor and Marjorie Rust

Dante '80 and Melanie '82 Rutstrom

Evelyn Sagar

Bradford '91 and Sharon '92 Salmon

Mark and Arlyne Sargent

Warren '57 and Joan Sawyer

John and Marcia Schefflen

Ruth Schmidt

Scott '90 and Karyn Schneider

Donald '59 and Shelby '61 Scott

David and Esther Schultz

Thomas and Lyn Shields

Russell and Barbara Skinner

Loren and Colleen Sloat

Bradley '88 and Claudia Small

Derk '81 and Amy '93 Smid

David '79 and Elizabeth Smith

Herman '70 and Denise Smith

Durwood and Judith Snead

William '49 and Elizabeth Snow

John and Brenda Soucy

Steven and Emily Stanley

G. Alan and Jane Sieuber

Michael '92 and Carolyn '92 Stevens

Peter and Betsy Stine

Mark Stockwell

Raymond '81 and Kathleen Stotlenmyer

Warren and Joan Stratton

Bradford '76 and Marla '75

Stringer

David and Marcia Swenson

Brock '84 and Gina Sweetland

Ann Tappan

Stephen and Claire Tavilla

Virginia Tavilla x'55

Mark and Carol Taylor

Elizabeth Gordon Thompson

Gary '76 and Patricia '76 Thorburn

Harold and Diane Toothman

V. Simpson '45 and Laura Turner

Vernon '33 and Marian '33 Tixbury

Daniel and Andrea Tymann

Jonathan '83 and Carlene Tymann

Nathan '91 and Linda '91 Tymann

William '52 and Nancy '55B Udall

Raymond '52 and Norma Unsworth

James and Barbara Vander Mey

Silvio '87 and Theresa Morin '86

Vazquez

Mark '96 and Joanne '96 Vermont

James '99 and Anne '99 Vitello

Andrew Waddell '98

Richard and Jayne Waddell

Meirwyn and Nina Walters

Robert and Nance Ware

Raymond and Mildred Warren

Mina '46 and Robert Watts

Bruce and Susan Webb

Jay and Cathie Wegrzyn

Thomas Weis

Donald x'83 and Shirley Welt

Robert Werth '73

West Congregational Church

Julie '68 Westgard

Beth '87 and Daniel White

Doris '78 and Tom Williams

Marvin and Pauline Wilson

Richard and Gail Wilson



In this column our readers can respond to articles in *STILLPOINT* or voice thoughts about Gordon in general. Reserving the right to edit for space, we will attempt to publish a balance of positive and negative comments. We hope to hear from you. Write to Editor, *STILLPOINT*, Gordon College, 255 Grapevine Road, Wenham, MA 01984, or email: [mckay@hope.gordon.edu](mailto:mckay@hope.gordon.edu). Anonymous letters will not be published. **IF YOU DO NOT WISH TO HAVE EXCERPTS OF YOUR CORRESPONDENCE PUBLISHED, PLEASE NOTE THAT.** Letters written to individuals other than the editor are forwarded to those persons whenever possible.

*From a letter to President Carlberg:*

I was disappointed to read [in the Spring 2002 edition] about plans for the new outdoor athletic complex. I looked through the magazine hoping to see something about the long-overdue plans for a new science building, but in vain.

During my time at Gordon, I saw the building of [Bennett]. Since my graduation, Lane has been expanded, new dorms added, Prince Chapel replaced by the new music building and the old gym renovated into a performing arts center. All these have been wonderful changes. . . . However, the sciences [have] remained confined to inadequate and old buildings. . . .

My education . . . prepared me well for medical school. . . . However, we still had to deal with deficiencies in the buildings. I remember begging Security one night during a power outage to bring a portable generator to power the deep freezer so thousands of dollars of reagents and experiments in progress would not be lost. Emery is not handicap accessible except by going through the passageway to MacDonald and using the inconvenient elevator there. Emery is one of the oldest buildings on campus and does not have adequate lab, classroom or office space.

Gordon is an academic institution, and while sport has its place in overall good health, it should not be the main pursuit of students. Gordon students are not going on to professional careers in athletics, but they are becoming scientists, physicians, and teachers of science. I'm sure the outdoor athletic complex will bring good things to Gordon. I am more certain that better facilities for the Biology, Chemistry and Physics Departments would bring even greater things to the school.

*Rebecca (Reeves) Eckel, M.D. '97*

*From Dr. Carlberg's response:*

*I am happy to report that plans for the new science building are moving along well. We have reported in the past on these plans so didn't want to repeat ourselves in the Spring 2002 edition.*

*Please see the article on the back cover of this issue concerning the new residence hall and long-range plans for replacing the quad halls. Once the first quad hall (Sheppard) is complete, we will move the residents from Wood and Byington into that new hall, providing us the site for the new science facility.*

*The development staff and I are working hard to raise the funds to complete the science complex. We project it will cost about \$22 million and will be by far the most ambitious project ever undertaken at Gordon. I'm meeting with potential donors to determine the timing of gifts so we can set our schedule for construction of the science complex. I met recently with faculty of the Science Division to once again review the plans that have already been drawn. So you see we are making progress.*

*In terms of building an athletic field complex: As the student body has grown (now 1,700), so has the need for more space on which to conduct outdoor competition. A very generous donor—who had no interest in the sciences—came forward with a major gift that triggered the field development process. So we are going forward on two fronts: athletic fields and long-range planning for the science complex. Exciting changes are occurring at Gordon in our academic programs too.*

*Thanks for writing. I hope this helps put things in perspective.*



The [Spring 2002 issue] was thought-provoking because of the way it dealt with the September events in the U.S. Since I have been closely associated with Arab Muslim people since I joined Arab World Ministries in 1980, the events of that day have had an impact in the ministry here in France, where my wife and I have worked for 17 years (plus three spent in Tunisia learning Arabic).

In the article "Learning to Live with Risks," the author realized in a visit to Israel the risks that people put up with. The U.S.A. has

recently [experienced] an act of terrorism. It's interesting to me that Scott Harrison, who is in insurance business, did not address the issue of how to lower risk in the future. In the previous article, "To Do Justice . . . to Love Mercy," Judith Dean dealt specifically with one of the ways to lower the risk of indoctrination . . . by reducing poverty.

We have heard a great deal about the war on terrorism. But are we as Christians providing alternative ways to deal with the threat of terrorism? I do not know how many Arabs came to me after the attacks and told me how sorry they were that such an event should have occurred to the U.S. But they almost always added, "But the U.S., because of its Middle East policies, should have expected some kind of attack."

I have been waiting for Christians to ask the question "Why?" to what happened in September in the U.S. and what is happening daily in Israel. Shouldn't we be doing what we can to lower the risks of further terrorism by addressing the real frustrations of the Palestinians and the Arabs in general? We need to ask Israel to apply the words of God in the Torah when He told His people to "show your love for the alien, for you were aliens in the land of Egypt" (Deuteronomy 10:19, NASV). Imagine how the Palestinians would feel if they were welcomed with love to live in Palestine.

*John Hayward '75*

*From the editor:*

*In fairness to author Scott Harrison, we asked him to write on a very narrow focus within his industry and didn't provide him space for more than that. The focus of Judith Dean's piece was quite different by design.*

*In this issue are two articles and a sidebar on Middle East tensions. We try to publish balanced articles and would consider well-written articles authored by experts on Palestinian or Israeli views concerning longstanding problems and possible solutions.*

*We're always gratified to hear opinions of interested alumni. Thank you for taking time for thoughtful correspondence.*



*An email to Professor Zingarelli:*

I am loving *Taken to Task* [Professor Jim Zingarelli's poetry featured in the Spring 2002 issue]. My Mom's a poet as well [as myself], and I am going to share your book with her. . . . Your writing is beautiful. . . . your verbs so well-chosen. In "Headlines" your phrase "stretching the morning" is lovely as is the whole poem.

As proof of how much I'm enjoying your book, it's going with me tomorrow to the hospital as one of my few reading selections. I'm also taking a journal in case I think of any "birthing" poems along the way.

Who would be the best person to speak to . . . about Stone's Throw Press and costs associated with having a book published by them?

*Nancy (Tupper) Ling '88*

*From the editor:*

*To self-publish a book through the Gordon College Printing Services, contact Director Lonnie Crampsey at 978.867.4259 or email [lcrampsey@hope.gordon.edu](mailto:lcrampsey@hope.gordon.edu).*



Thank you for devoting a page to James Zingarelli. I was able to grasp only a small part of his commentary or his poem, and less of his sculpture, but all three are refreshing challenges—and help to lift *Stillpoint* above the mass of college alumni magazines.

*Bob Welles, parent of a former student*



For info, updates and tickets, call 978.867.3400 for music events and 978.867.3200 for theatre productions. Phillips Recital Hall is located in Phillips Music Center. Art exhibits and theatre productions are in the Barrington Center for the Arts (BCA).

## September

Art Exhibit—*The Paintings of Erica Grimm-Vance*; mixed media—includes the human form reaching for transcendence

- 13 *Thompson Chamber Music Series*, Max Levinson, classical pianist; 8 P.M., Phillips Recital Hall

## October

Art Exhibit—*Songs of Ascent: Portraits of Russian Immigrants to Israel*; large photographs by Patricia Dalzel, shown around the world

- 11–12 *Homecoming Weekend*  
 12 *Jazz Ensemble*; 4:30 P.M., Phillips Courtyard  
 12 *Choir Concert*; 7 P.M., Gordon Chapel  
 25–26 *Family Weekend*  
 25 *Symphonic Band and Wind Ensemble*; 8 P.M., Gordon Chapel  
 26 *Chamber Singers and Women's Choir*; 7 P.M., Phillips Recital Hall

*The Gordon College Choir will be on tour* in the Virginia, Washington, D.C., and Baltimore areas October 31–November 4.

## November

Art Exhibit—*The Artist and the Bible*; touring CIVA exhibit comprised of biblical subjects by various international artists

- 11 *Jazz Ensemble*; 8 P.M., Lane Student Center, Easton Dining Hall  
 15–16, Theatre Production, *Pride's Crossing* by Tina Howe;  
 19–23 8 P.M., BCA; matinees November 16 and 23 at 2 P.M.

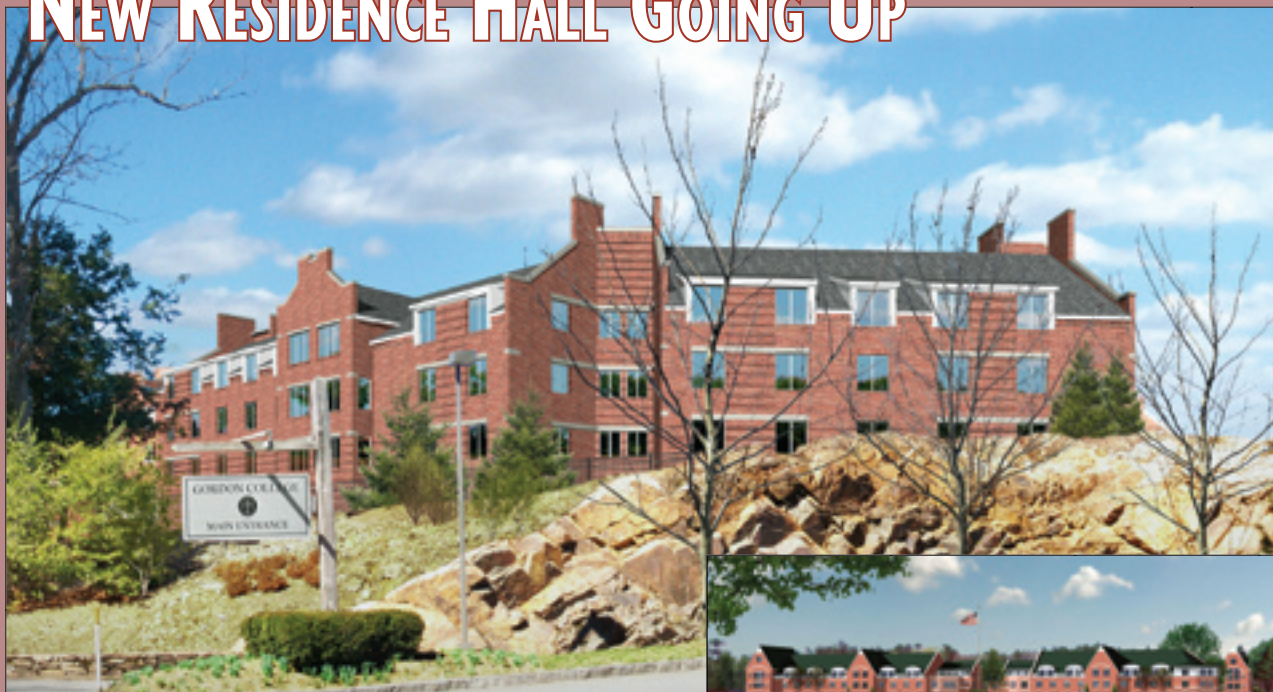
## December

Art Exhibits—*Senior Art Major Thesis Exhibitions*

- 7, 14 *Christmas Gala*; 7 P.M., Gordon Chapel  
 20–Jan. 14 Christmas/Winter Recess



# NEW RESIDENCE HALL GOING UP



PCI ARCHITECTURE/RENDERING BY HOWARD MODELS.COM

Architectural rendering of the residence hall presently under construction, viewed from the main entrance. Inset is an early rendering of the replacement halls on the quad, viewed from the Frost Hall area.

**Another exciting project on campus!** A new traditional residence is joining Tavilla and Fulton residence halls on the rocky knoll just above Rodger Reception Center at the main entrance. The hall will have traditional central bathroom facilities (Tavilla has apartments, and Fulton is suites of two rooms joined by a shared bath).

One hundred and thirty-five residents of Sheppard and Byington Halls will move to the new residence upon returning from Christmas break in mid-January. Demolition of Sheppard will begin immediately thereafter.

The long-range plan calls for replacing four quad (HUD) residence halls in the next 12–15 years. Upon completion, the existing 600 beds of the four halls plus an additional 180 beds will be available.

Phase I will be the demolition of Sheppard and building its replacement, which will be a suite hall like Fulton. Phase II will be the replacement of two more quad dorms; and Phase III will replace the last of the four halls as well as any other residence project determined at that time (possibly involving the road halls). The plan calls for five or six years between phases.

*Check Gordon's new and improved website!*

**www.gordon.edu**



255 Grapevine Road  
Wenham, Massachusetts 01984  
978.927.2300  
www.gordon.edu

CHANGE SERVICE REQUESTED

---

Nonprofit Org.  
U.S. POSTAGE  
PAID  
Gordon College

---