

WHEATON

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The End of College

A History of Notable Visitors

Christian Friendship



WHEATON MAGAZINE
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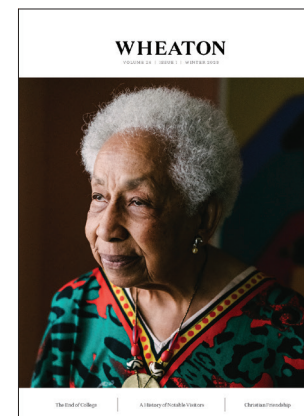
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On the Cover

Dr. Ruth Lewis Bentley '55, M.A. '58 is the 2022 Alumna of the Year for Distinguished Service to Alma Mater.
Photo by Tony Hughes



PHOTO BY DARREN HAUCK; OPPOSITE PHOTO BY TONY HUGHES



Chapel Buddies

*Dr. Philip Graham Ryken '88
President*

Five minutes before the first Chapel of the new school year, Edman Chapel is abuzz. Friends who haven't seen each other since spring run to embrace. Faculty members mill about the lobby, resplendent in their regalia.

Finding the right chapel seat adds to the commotion. Students meet their chapel buddies, maybe for the first time, and try to figure out the strange logic behind this semester's seating arrangement. Is it based on denominational affiliation? Middle name? Credit hours?

This year I watched my son Jack—a Wheaton senior—walk into Edman for Convocation, check his cell phone, and make his way to a seat somewhere near the front.

A few minutes later, I saw his younger sister Kathryn enter the same doorway, check her cell phone to find *her* seat assignment, and start walking down the side aisle. Instantly, I knew exactly where she was headed: the seat right next to her brother.

It was fun to watch Kathryn shuffle past the students in her row—she was so unsuspecting!—and then see the reaction when my Wheaties came face-to-face and realized they would sit next to each other for the next four months.

Kathryn started laughing. Jack shook his head and threw up his arms in mock exasperation, but his smile betrayed his true affections.

I later discovered that our undergraduates were seated according to the street number in their permanent address. As an unintended consequence, our brothers and sisters ended up next to each other—not just as siblings, but as chapel buddies.

Most of our students will welcome this happenstance, at least for one semester. Our campus is big enough that family members can go weeks without bumping into one another. But chapel buddies see each other several times a week—a chance to reconnect.

It felt good to see Jack and Kathryn worshipping next to each other. Their seating arrangement also reminded me of a deeper truth: Regardless of our address, we are *all* children of God through faith in Jesus Christ, which means that our chapel buddies are *always* our siblings.

If that is true, then the way siblings greeted one another at Convocation this year is the way we should always greet one another when we worship together: with happy laughter, astonished wonder, and deep affection. ●

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Profiles



New Chaplain: Rev. Dr. Angulus Wilson

In May 2022, President Ryken, a co-chair of the internal chaplain search committee, appointed Rev. Dr. Angulus Wilson M.A. '03 to serve as the seventh chaplain of Wheaton College. The new chaplain began his tenure in the summer and was formally commissioned in Chapel on Friday, August 26. He succeeded the interim chaplain, Rev. Dr. Gregory Waybright, who served from fall 2020 to spring 2022. The chaplain directs the undergraduate Chapel program and fosters the spiritual climate on campus. From Fresno, California, Dr. Wilson is the founder of New Beginnings Community Baptist Church and has served in multiple roles at Christian institutions.

Photo Tony Hughes

Litfin Symposium

In October, Wheaton College hosted the Litfin Symposium celebrating the establishment of the A. Duane Litfin School of Mission, Ministry, and Leadership, named for President Emeritus Dr. Duane Litfin HON. Church leaders and pastors gathered on Wheaton's campus to reflect on the theme, "Contending for Gospel Witness in a Disillusioned Culture." The symposium commenced with a dinner on Wednesday, including a keynote address by Dr. James Davidson Hunter. On Thursday, a lineup of eight speakers led lecture sessions in Billy Graham Hall's Barrows Auditorium, followed by a closing address from Dr. Litfin in Blanchard Hall for the school that now bears his name.

Passage Orientation

In August, all new students participated in Passage Orientation, Wheaton's new orientation program that helps first-year students transition into college life among peers and faculty. The program integrates the College's former Orientation and Passage programs. Students and parents began the program on Wheaton's main campus with sessions on life at Wheaton. Afterward, students traveled to one of three sites: the urban site in Chicago, the wilderness site along Lake Superior, or the Northwoods site at the HoneyRock campus in Wisconsin.

Prayer Vigil

The Wheaton College Chaplain's Office hosted the United University Prayer Vigil in October. The all-night prayer meeting, which included members of Trinity Christian College and Moody Bible Institute, as well as other community members and schools, took place in King Arena. The different communities joined together to pray for students, faculty, staff, alumni, the hearts of unbelievers, and the nations.

Facilities Updates

Over the summer, the College's facilities staff renovated Traber Hall, the all-male wing of the Smith-Traber residence hall. The interior received multiple updates, including new bathrooms, lounges, carpeting, and a kitchen overhaul. The campus-wide water system was also updated. After digging trenches, workers installed new pipes and repaired some existing underground pipe infrastructure. Students returned to campus in August to the completed changes, including new pavement and landscaping across campus.



New CIEO: Dr. Vanessa Wynder Quainoo

Wheaton College appointed Dr. Vanessa Wynder Quainoo '81 to serve as the second chief intercultural engagement officer (CIEO), effective July 1, 2022. Dr. Quainoo succeeds Dr. Sheila Caldwell, Wheaton's inaugural CIEO who laid foundations for the role beginning in 2018. A member of the Senior Administrative Cabinet, Dr. Quainoo serves alongside the President and collaborates with Provost Karen An-hwei Lee to advance intercultural understanding and promote racial unity across campus. Additionally, Dr. Quainoo is a member of the Department of Communication and works with faculty to develop biblically grounded curricula. Dr. Quainoo served on the College's Board of Visitors from 2014 to 2018.

Photo Diana Sokolov Rowan

Molas Exhibit

During the fall, the Billy Graham Museum presented "From Eden to Eternity: Embroidered Biblical Stories." The limited exhibit featured hand-embroidered *molas* by the Guna people, natives of the San Blas Archipelago near the northern coast of Panama. Loaned from the private collection of Sandra Bowden, an artist and former president of Christians in the Visual Arts, the *molas* depict colorful interpretations of biblical stories through traditional Guna embroidery. The handcrafting technique involves layers of brightly colored fabrics being stitched together and then cut into intricate patterns, exposing colors from underlying layers.

"Full of Grace"

On October 5, the President's Art Commission hosted a reception following a panel discussion on Dr. Amy Peeler's and Dr. Matthew Milliner's latest books. The reception also celebrated Alfonse Borysewicz's related art exhibit displayed in the Marj Meade Gallery. Open to the public, participants were invited to reflect on the exhibit and the books that highlight the faith and legacy of Mary, the mother of Jesus.

Surprised by Oxford

The Marion E. Wade Center hosted a book signing and advance movie screening of *Surprised by Oxford* (2022) on October 10 in Billy Graham Hall's Barrows Auditorium. After the screening, the filmmakers, including writer and director Ryan Whitaker and producers Ken Carpenter and Jen Lewis, led a Q&A session. Carolyn Weber, author of the award-winning book *Surprised by Oxford: A Memoir*, also signed books for attendees.

In the Rankings

The 2022-2023 *U.S. News & World Report* rankings for National Liberal Arts Colleges placed Wheaton College #63. Consistently ranked among the nation's top colleges, Wheaton College maintains its place among prestigious institutions such as Amherst, Swarthmore, and Williams. The College also placed highly in *Niche's* 2023 Best Liberal Arts Colleges in America (#39 out of 379). ●

Read more Wheaton stories at wheaton.edu/news

#MyWheaton



1 Students pose for the first day of classes, by Annie Stier '24. **2** Wheaton first year students and seniors compete in the annual Homecoming powder puff football games, by Annie Stier '24. **3** New and returning students kick off the semester with catered pizza, by Joyce Han '24. **4** Incoming first-year students explore Chicago during Passage Orientation, by Annie Stier '24.

5 Students gather for a time of prayer before the semester begins, by Joyce Han '24. **6** Student leaders wash the feet of new students during worship, by Joyce Han '24. **7** Playing tug-of-war on the McCully Stadium field, by Donovan Michel '25. **8** Passage Orientation students worship in the Northwoods at HoneyRock, the Outdoor Center for Leadership Development of Wheaton College, by Annie Stier '24.



Ben Weaver '23: Discipline & Discipleship

Words
Abby Dorman '17

Photo
Tony Hughes

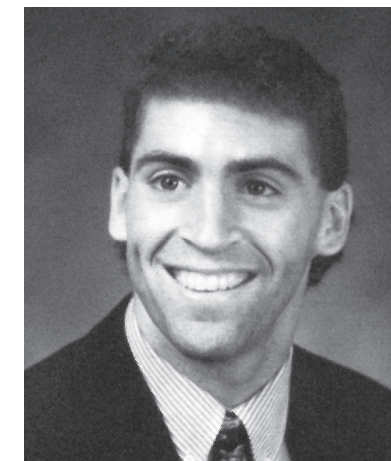
Center fielder Ben Weaver '23 enters his final season of Wheaton baseball, having already made his mark in the record books. He ranks in the top ten all-time for most triples, doubles, total bases, and slugging percentage in a season. The future is bright for the heavy hitter on both the baseball and mission fields.

Wheaton baseball coach Matt Husted sees Weaver's strengths contribute holistically to the team's overall success. "He means much more to us than just being a great player," Husted said. "He is a leader on the field and, in many ways, the heartbeat of our team."

Weaver has learned to combine his love for sports and the gospel as a Christian formation and ministry major. In 2022, he traveled with Athletes in Action (the sports ministry of Cru, formerly Campus Crusade for Christ) to join the competitive Alaskan Baseball League, where his consistency at the plate earned him First Team All-League

honors for the Chugiak-Eagle River Chinooks. Throughout the season, Weaver and his AIA teammates shared the gospel with other teams in the league and grew in their own faith through coach-led team Bible studies and discipleship.

Returning to Wheaton, he felt a sense of clarity in his goals for his senior season and beyond. While he aims to lead the team to success, Weaver's driving motivation mirrors 1 Corinthians 9:25, which reads, "Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable" (ESV). Discipline, according to Weaver, is required for both spiritual and athletic training. ●



13
career triples,
which is a
school record

7
triples in 2022
season

#4
in Wheaton
records in both
career batting
average (.372)
& slugging
percentage
(.587)

61
hits in the
2021 season,
the most by
a member
of Thunder
baseball since
2012

Throwback: Bart Moseman '93

Bart Moseman '93, 2008 Hall of Honor inductee, filled his years at Wheaton with accomplishments on the football field and the basketball court. On the football team, Moseman was a two-time All-American selection, two-time all-CCIW selection on both offense and defense, and three-time team MVP. After graduating, Moseman briefly continued his career in athletics as an assistant football coach before entering full-time ministry. Bart spent 19 years as a pastor and campus ministry leader before transitioning to his current marketing and donor care role for Langham Partnership. Today, his position allows him to participate in global kingdom work as Langham supports the training and equipping of pastors worldwide.



The Percussion Ensemble Celebrates its 50th Anniversary

The Percussion Ensemble will commemorate the milestone with a reunion concert in spring 2023.

Words
Bella McDonald '24

Photo
Tony Hughes

On May 11, 1973, in Pierce Chapel, the Wheaton College Percussion Ensemble held its very first concert. The ensemble was founded by Professor of Music (Percussion, Percussion Ensemble, Music History) Dr. Kathleen Kastner, who remembers the life-changing phone call she received from Dean Emeritus Dr. Harold Best a year after Dr. Kastner graduated from Wheaton College. She was working toward her master's degree at the American Conservatory of Music with no intention of teaching music. God had other plans.

"Dean Best called me up and said, 'Do you want to come out and teach?'" Dr. Kastner said. "I never applied for this job. It was a God thing."

During her first semester of teaching, in the fall of 1972, Dr. Kastner introduced something that she never had during her time as a Wheaton student: a musical group solely for percussionists. Thus the Wheaton College Percussion Ensemble was born. Since its founding, more

than 200 students have participated in the ensemble, including both music majors and liberal arts majors.

Percussion wasn't prominent in the United States until the early 1930s, and the Wheaton College Conservatory of Music offered its first percussion degree in 1955. By the time Kastner formed the ensemble in the '70s, collegiate percussion was still a novel enterprise, and the available repertoire was limited, making it hard to find new music for the ensemble to perform.

"There are times when you have to get creative," Dr. Kastner said. "It's exciting to research new music. I enjoy the challenge."

Fifty years later, four tall metal file cabinets in Dr. Kastner's office boast hundreds of scores.

"I watched the field of percussion grow up before my eyes," Dr. Kastner said.

The ensemble will commemorate its 50th anniversary with a reunion concert in March with alumni performers. ●

Left: The Wheaton College Percussion Ensemble practices for their fall concert.

Welcoming New Faculty



Row 1 (L-R): Benjamin Klemme, D.M.A., Associate Professor of Music; E. David Shin, Ph.D. '22, Visiting Assistant Professor of Theology; Maj. Wayne Welander, M.A., Assistant Professor of Military Science; Maria Garcia, M.A., Visiting Assistant Lecturer in Spanish.

Row 2 (L-R): Michael Morgan '18, Visiting Instructor in Philosophy; T. John Wallenius, M.A., Visiting Assistant Professor of Anthropology and Sociology; Alexander Massad, Ph.D., Assistant Professor of World Religions; Brady McNeil, Ph.D., Assistant Professor of Music

Not pictured: MSG Saul Angulo, Senior Military Science Instructor; Kailey Bell, M.A., Visiting Instructor in Communication; Jerry Blackstone, D.M.A., Visiting Professor of Music; John Dickson, Ph.D., Jean Kvamme Distinguished Professor of Biblical Evangelism; Q. Adam Marshall, Ph.D., Visiting Assistant Professor of Urban Studies and Anthropology; Maj. Alexander Moen, Director and Professor of Military Science/ROTC; Meredith Sommars, Ph.D., Visiting Assistant Professor of Biology.

 Read more about our faculty at wheaton.edu/news

PHOTO BY DIANA SOKOLOV

Faculty Publications



Remembering the Story of Israel: Historical Summaries and Memory Formation in Second Temple Judaism

(Cambridge University Press, 2022)

by Dr. Aubrey Buster, Assistant Professor of Old Testament

Aubrey Buster demonstrates how methods adapted from cultural and social memory studies can illuminate biblical and extrabiblical historical summaries. Refining models drawn from the memory studies, Buster applies them to ancient texts from the Second Temple period.

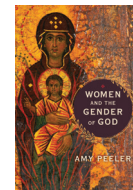


Homer Rodeheaver and the Rise of the Gospel Music Industry (Music in American Life Series)

(University of Illinois Press, 2021)

by Douglas Yeo, Guest Lecturer of Trombone

Douglas Yeo and Kevin Mungons examine Rodeheaver's enormous influence on gospel music against the backdrop of Christian music history and Rodeheaver's impact as a cultural and business figure.

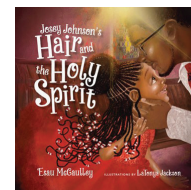


Women and the Gender of God

(Eerdmans, 2022)

by Dr. Amy Peeler, Associate Professor of New Testament

Amy Peeler conducts a deep reading of the incarnation narratives of the New Testament and other relevant scriptural texts to demonstrate how God is transcendent beyond gender and cannot be subject to creation and its categories.

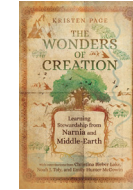


Josey Johnson's Hair and the Holy Spirit

(IVP Kids, 2022)

by Dr. Esau McCaulley, Associate Professor of New Testament

A Jerry Pinkney Children's Book Award finalist, this illustrated storybook highlights the life of Josey, a young Black girl preparing for Pentecost. Children and the adults who read with them are invited to join Josey as she learns of God's diverse design.



The Wonders of Creation: Learning Stewardship from Narnia and Middle-Earth (Hansen Lectureship Series)

(InterVarsity Press, 2022)

by Dr. Kristen Page, Ruth Kraft Strohschein Distinguished Chair of Biology

Biologist Kristen Page explores the beloved fictional worlds of Narnia and Middle-Earth. The text provides insights into the implications that the fictional landscapes have for the real world, encouraging the body of Christ to be good stewards of God's creation.



Bub: Essays from Just North of Nashville

(University of Iowa Press, 2022)

by Drew Bratcher, Assistant Professor of English

In this collection of essays, journalist and creative writer Drew Bratcher blends memoir and arts criticism. As author John D'Agata says, "Drew Bratcher has created his own hit debut with a music of casual elegance infused with earth-bound wisdom, humor, and love. It's a voice worthy of its roots but bound for its own place among our very best new storytellers."



Mother of the Lamb: The Story of a Global Icon

(Fortress Press, 2022)

by Dr. Matthew J. Milliner, Associate Professor of Art History

Art historian Matthew Milliner tells the story of a Byzantine image called the *Virgin of the Passion* in the East and *Our Lady of Perpetual Help* in the West. Milliner chronicles the story of the icon's creation and emergence in the immediate aftermath of the Third Crusade, whereupon the icon became a surprising emblem of defeat.

Eliénai Ouoba '23

Undergraduate Student

Although he was born in Burkina Faso, Eli Ouoba's life intersected with Wheaton early on. He lived on campus while his father studied for his Ph.D. at Wheaton College Graduate School. Having grown up in the United States, in both Wheaton and Michigan, Eli says he feels American but still proudly keeps his Burkinabe heritage. "I have had the opportunity to witness aspects of African culture that have broadened my worldview and perspective," he explained.

Family is important to Eli, and it continues to play a central role in his life. His father is a "source of wisdom and guidance," whom he has come to rely on even more now in college. "My family is very important to me; the older I get, the tighter I hold them close. My parents, in particular, have done a great deal for me and my siblings in ways that we could never repay," he said.

Raised in a Christian family, Eli says that his faith started becoming his own when he was a teenager, and Wheaton has continued his spiritual growth. "Studying at Wheaton College has provided me with many unique opportunities to seek the Lord among a broad, diverse Christian community."

Eli loves music, but technology also fascinates him. "Since middle school, I've developed a keen interest in technology," he explained. "I learned various forms of basic programming in high school on my own, creating tools that would make my life easier and more efficient."

Eli discovered his love for music at a young age. "I started playing worship drums when I was eight and picked up orchestral percussion in middle school." Today, he explores the intersection of these two fields, studying both music and computer science.

"When I walk onto a stage to perform, I remember that God blesses us with gifts, not for our own good but the good of others, and my music-making points to him." He also believes that in our ever-evolving technological environment, learning computer and programming skills is an important way to engage with the world and solve problems. ●

Words
Peter Biles '20

Photo
Tony Hughes



Jieyang Zheng M.A. '23

Graduate Student

After several years conducting public health research among elderly communities in Chicago, Jieyang Zheng M.A. '23 saw an opportunity to go deeper than gathering statistics on how family dynamics affect elderly health and well-being.

"Through that job, I learned how to provide a welcoming space for research participants to share their stories," Zheng said. "I wanted to do more for people like them."

That's when she found the Wheaton College Graduate School's Marriage and Family Therapy (MFT) program, which integrates Christian theological truth with psychological practice. Alongside her cohort, Zheng has committed to the deep work of processing her own family history and cycles of healing and suffering.

"When you work on walking through your own dark places, you're

better able to lead and empower clients to do the same," Zheng said. "You know firsthand how much tenderness and support a person needs as they learn to hold their pain with courage and faith."

Zheng also works closely with her faculty supervisor, Dr. Wendy Smith, Director of Wheaton's Center for Family and Relational Health (CFRH). Together, they serve once a week at the Roseland Good News Day Care center, where Dr. Smith offers *pro bono* clinical psychology sessions. Zheng sees several clients of her own at the day care and CFRH, receiving support and training from Dr. Smith.

"The faculty here have a lot of trust in us," Zheng said. "They're always reminding us, 'Your presence is enough,' and that's the golden line of our program."

As she finishes her final year in the MFT program, Zheng maintains

a posture of openness to her own growth even as she helps others find healing.

"It's a humbling experience to see how people are willing to share their personal stories and struggles," she said. "That motivates me to provide a holding space to honor that trust and build hope and growth with clients in that space." ●

Words
Eliana Chow '21

Photo
Tony Hughes



Dr. William Struthers

Professor of Psychology

In the Department of Psychology, behind a door with Dr. William Struthers' name on it, lies an office full of clues about this bright, scientific, and deeply creative mind.

Some items in this office are what one might expect: piles of books, papers, and articles for the many classes he has taught in the last 25 years. Personal relics and artifacts from both graduate and undergraduate programs. Course materials for first-year seminar classes, some of Dr. Struthers' favorite courses to teach. This room has seen countless students for office hours, poring over his wisdom on neuroscience and the intersections between psychedelic drugs, religion, and society. Given his training in pharmacology, neuroscience, and psychology, Dr. Struthers' passion for integration is no surprise.

Other items in the office may be more unexpected. Leaning against

a wall is an electric guitar that Dr. Struthers constructed himself, stained brain-matter-gray. His love of music hails back to the eighties: Picture him with a mullet and a wide grin, playing the bass guitar in a rock cover band. One might see photos of his three children, perhaps with his wife of nearly 30 years. Picture her reading *The Lord of the Rings* for the first time, suggesting their children be named after the characters—the moment Dr. Struthers knew without a doubt she was “the one.”

Perhaps one would see a copy of his own published book, *Wired for Intimacy* (IVP Books, 2009), which explores compulsive pornography viewing behaviors through a neuroscientific lens and which led him to give several noteworthy presentations to the British and Australian Parliaments. One might see decorations of Struthers' favorite British

soccer team or his drawer full of comic books, loved since childhood. In short, in all these items, one would see Dr. Struthers: curious, intelligent, grounded, nostalgic, and working to open new, crucial dialogues within his community. ●

Words
Cassidy Keenan '21

Photo
Tony Hughes



Melissa Norton

Director of Learning and Accessibility Services

Melissa Norton, Director of Learning and Accessibility Services (LAS), wants to ensure that any student, regardless of disability status, feels at home at Wheaton.

“Looking ahead, how can we represent the diversity of God’s kingdom?” she said.

Norton comes from a multifaceted background in disability services. She worked as a one-on-one aide for a second grader with special needs and at a Chicago public high school for six years before uprooting to Beirut, Lebanon, where her husband, Joshua, had taken a job as a philosophy professor at the American University of Beirut.

In Lebanon, Norton quickly discovered that there was a lack of support for students with disabilities, so she spearheaded an effort to establish the university’s first disabilities office. She served as a mediator between

trailblazing students with disabilities who advocated for themselves and (sometimes) skeptical faculty.

“It was all about relationships, meeting with people, and becoming a known person in the community,” she said.

Three and a half years and one child later, the family moved back to the States. At the University of California–Irvine, Norton worked as the assistant director of the Disability Services Center. The large school taught her more about advocacy and allyship, but she missed building close relationships with students in a more personal setting. And Chicago began to call them home.

When Norton arrived at Wheaton, she found a place to combine the lessons she had learned in each of her previous roles. She finally had an opportunity to explore more deeply the intersection between faith and disability. Along with the other LAS

staff and the Center for Faith and Disability, she aims to give students with disabilities more opportunities to connect with each other and advocate for themselves.

“It’s about listening and giving each other the benefit of the doubt,” she said. ●

Words
Grace Kenyon ’22

Photo
Tony Hughes



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The End of College

*Students today need more than knowledge
and preparation for career.*

Words Charles V. Audino M.A. '16

Photo Tony Hughes

In our information age, when people have unprecedented access to an abundance of information, gaining mere knowledge is not synonymous with education. With the internet available at the tap of an app, when we can type or speak any question into the computer in the palm of our hands and have millions of answers at our fingertips in nanoseconds, access to information is easy. Almost too easy. Gaining understanding, on the other hand, is far less easy. Wisdom is even more difficult to come by. The gap is wide between information access and the ability to discern truth from the clamor of voices and opinions.

A 2022 Pew study found that 95 percent of 13- to 17-year-olds in the U.S. have access to a smartphone. Forty-six percent of U.S. teens say they are online “almost constantly,” and 48 percent say they’re online several times a day. According to the 2022 DataReportal study on global internet usage, the average internet user is online for nearly 7 hours daily. And users spend about two and a half hours daily on social media. Some market researchers estimate that the average American sees 5–10,000 advertisements daily.

These constant internet winds of information blow, and the waves and swells of various ideas, desires, and emotions rise. Even if the information is accessible and ubiquitous, it is not always trustworthy or edifying.

“Because students live in this information age, it’s not like we can actually protect them from ideas,” said Dean of Social Sciences Dr. Bryan McGraw, who often speaks to parents concerned about their students encountering dangerous ideas in college. “Our kids will engage ideas in the world that run counter to what they’ve been raised with and what we as parents believe. The question is: How are they going to engage with those ideas?”

If education is not merely the accumulation of information, and if the current onslaught of information isn’t necessarily trustworthy, the challenge of higher education is to equip people with the tools needed to discern truth as they engage with a wide range of ideas.

“Within the information deluge, it’s important to understand what is valuable, reliable, and credible—to know how to analyze and synthesize that information, and then be able to draw testable, viable, confirmable conclusions,” said Provost Karen An-hwei Lee. “And then, most importantly, we have to ask the ‘so what?’ questions: What do we do with all this? What do we do with it as Christians?”

A Christian education must be able to prepare students to be particular kinds of people.

PREPARATION

College is a time of preparation. Compared to vocations such as marriage or parenthood—which require a lifetime commitment—the calling of “student” is often considered a transition to something else. It’s an in-between stage and, for many, a bridge between adolescence and adulthood. Students often perceive it as a space between what they did and what they will do. McGraw says the most important question, then, is: For what do we think college is meant to prepare us?

In our society, two outcomes are expected of college. For many, college is about acquiring the skills one will need for an eventual career. It’s about landing a good job with good pay to afford the good life they envision. Under this mentality, college is a time of readying oneself for the workforce.

Others hold the lofty view that college prepares students to produce knowledge and advance human understanding.



Academia itself is typically centered around this aim. “There’s one preeminent goal in most graduate schools: making your university look good by the production of knowledge,” said Dean of Humanities Dr. Jeffrey Davis ’83. “That is the goal—the production of knowledge.”

But what if college was about more than a career outcome or knowledge for knowledge’s sake?

According to President Philip Ryken ’88, these motivators may be strong, but they aren’t deep or expansive enough to produce real or lasting impact for society or the kingdom. “Those motivations have value, just not the highest value,” he said. Instead, college should provide space for students to grow in “character, understanding of the world, and the person they become in Christ.”

Indeed, as Lee echoes, a job isn’t the sole outcome. Because people are multidimensional, she said, “there is more that we are called to be and to do—for Christ and his Kingdom, and for building up the church and society—than getting jobs, although a meaningful career that combines passion with purpose is frequently a desirable outcome of a Christian liberal arts education.”

Suppose we scratch away the surface-level outcomes of landing a job or having the credentials to prove one’s academic contributions. We’re left with the root goal of developing as a whole person capable of leading through the information deluge.

FORMATION

College is a space where people are formed. Although many students view college as a time to suspend personhood development while they chase after more “technical” or “hard” skills that seem more directly relevant to their career trajectory, ages 18-to-22 are some of the most formative in a young adult’s life, whether they realize it or not.

“Students often have, in the back of their minds, the idea that they can push pause for a while and then re-engage later,” said Professor of Christian Formation and Ministry Dr. David Setran ’92, M.A. ’94, who has observed that *delay* is common among emerging adults. “It’s easy for students to say, ‘Well, I’ll put that off until later.’ But they don’t realize that what they’re doing now is forming habits shaping them in significant ways. A student’s future is very much determined by what they’re doing now.”

Because formation is inevitable during college, students would do well to approach it with intention. “I think college can be a time of not stowing away deeper issues, but instead engaging those things very intentionally,” said Setran. “I try to set up for students a harvest mentality: of sowing and reaping.”

This reality can be scary: When a college student first leaves the safety and familiarity of home, they enter an arena fraught with decision-making. Who will they be? What will they do?

Dr. Steve Ivester ’93, M.A. ’03, Wheaton’s Dean for Student Engagement, has observed the college years as person-shaping, even as a rite of passage. “College is the

place for forming and deepening a sense of identity and purpose in the world, a place for discovery and awakening,” he said. “There’s a transition that happens from the dependence on family—the traditions and liturgies of home—to taking ownership of their own sense of efficacy, their value in the world, who God made them to be, and how they can contribute to his kingdom.”

As Ivester points out, that transition can be messy, and a young adult’s life is understandably filled with mistakes. But college can provide a protected arena for students to test the boundaries of their freedom. Christian liberal arts culture, in particular, more so than other college environments, tends to be more forgiving of that messiness. That, in part, is because of natural mentorship opportunities.

MENTORSHIP

During this “messy” time of autonomy—often a time of disconnection, uncertainty, and relative aimlessness—emerging adults need mentors to bring them strength and to guide them toward positive expressions of their abilities and character. “To emerge healthily into adulthood, you need people who are able to provide examples of what adulthood looks like, people who can guide you through this pathway,” said Setran.

The transition is also one from the mentors of the past—parents, youth pastors, older siblings—to new mentors who will lead the way through the growing pains of career, relationships, and personal spiritual growth. Faculty may appear like mentors because they teach, are typically older, and have more education and life experience. But faculty who will take a vested interest in their students’ holistic lives can be harder to come by at some universities.

As one example, McGraw thinks back to his days as a student at Vanderbilt University, where he connected on a deeper level with his Russian history professor. They were together frequently. McGraw signed up for three different classes with the professor, two independent studies, and a summer of research collaboration on campus. But their relationship did not expand beyond the extent of information transfer. “Not once did I have a meal with him or a cup of coffee,” said McGraw. “Never was I invited to his home.”

Emerging adults need mentors more than they need information purveyors. At Wheaton, faculty recognize their deeper role in a student’s life during the fleeting undergraduate years. A quick stroll through the dining hall reveals professors sitting down for meals with their students. Faculty set aside additional time in their schedules to help advise student organizations. Faculty office hours are often used for spiritual guidance more than checking on grades or academic outcomes. Many professors are actively involved in church ministries that serve Wheaton students. Still more open their own homes to host students for weekly meals or Bible studies, intentionally building community away from lab work, annotating literature, or performing juries in the Conservatory. For many prospective students, the promise of a

transformative Christian community is one of the strongest draws to Wheaton.

There’s a lot at stake here. The environment in which young adults find themselves and the mentors present may well determine their ability to make edifying decisions about their personhood. They often want to feel free to experiment, engage with different ideas, and try on different hats for size. For college students, this experimentation with freedom takes place alongside mentors and friends, within the natural boundaries of an institution, and with predetermined academic responsibilities and standards.

FREEDOM AND INTEGRATION

Living in and learning from the messiness of emerging adulthood is part of what the “liberal” in liberal arts is all about. The liberal arts are rooted in the idea that education should help students develop the skills necessary to be free agents in society. The *Christian* liberal arts say even more about that agency, knowing that freedom ultimately comes from Christ. “The *telos* of liberal arts was always to become free,” said Davis.

Davis remembers his time as a Wheaton student, studying with people who were earnest in their devotion to Jesus. “They took seriously the idea that we are made in the image of God and, as free agents by design, we have great potential,” said Davis. That potential is for both good and evil. “Liberal arts education challenges us to think about our potential as free agents who make choices that either move in the direction of worship or in another direction.” Davis said that one of his definitions of Christian liberal arts is “Exploring the depths of freedom in Christ, who is the foundation of all knowledge.”

While students experience the friction of decision-making in the dorm room, the dining hall, or the athletic field—testing the unity of various ideas and ways of life—they are also testing this congruence in the classroom with both grand and ordinary ideas. In this way, the classroom is a place of danger, of adventure. Risk-taking allows students to be confronted by their limitations and inclinations. “I want my classroom contexts to be risky because learning happens when we’re taking risks,” said Davis. “That practice of facing my dark potentiality is vital for my spiritual growth and for the calling of Christ.”

To prepare students to be responsibly free—knowing and managing their capacity for both good and evil—an education must integrate faith and learning. Narrowly specialized information silos limit one’s ability to analyze, synthesize, and evaluate information or discern the truth. The more narrow a course of study or discipline becomes, the less interaction a student has with other ways of thinking and being in the world. In the 1800s, universities developed a divided philosophy of education, each field separate from the others. Although this compartmentalization advanced greater knowledge in fields like medicine, it had consequences. The university lost any substantial unity in

curriculum and emphasized disciplinary specialization over holistic education. The primary goal of education became a mastery of a particular domain of knowledge instead of the development of holistic persons ready to participate in wider society.

“This kind of education is information-driven, and the teaching approach is one of faculty downloading information to students,” said Davis.

The challenge of disintegration is more acute for Christians. If all things unite under Christ’s authority, then wisdom requires integrating various branches of knowledge. We cannot approach learning in a disintegrated fashion because we know that every good gift comes from God above, that all truth is God’s truth, and that the world is God’s and everything in it. In this way, God is the object of all learning. While expertise in a discipline can be necessary, specialization without integration is dead. “This isn’t just integration of faith and learning, but integration of learning and learning,” said Davis.

At Wheaton, students are given the freedom to explore in a deeply integrated learning and living context. For starters, Wheaton’s curriculum and classrooms are designed uniquely and intentionally to foster interdisciplinary pursuits. Whereas some schools’ general education requirements are simply long lists of classes that don’t have much to do with one another, almost half of the average Wheaton student’s classes are thematically tied to the College’s *Christ at the Core* general education curriculum. *Christ at the Core* is distinctive compared to other colleges’ curricula because it is boldly centered on Christ and balances integrated learning with student freedom. The curriculum consists of shared courses and interdisciplinary themes that develop multiple methodological competencies, all centered around Christ.

Yet an educational experience is more comprehensive than curriculum or classroom, and that broader context provides further opportunities to practice faith, skills, and knowledge integration. At Wheaton, to borrow the words of Ivester, “the table is set for integration.” Through athletics, academic clubs, interest groups, outreach ministries, and a plethora of leadership opportunities, students apply what they’re learning in the classroom to activities that impact their personal growth and the collective good of their communities. Students’ academic interests overflow outside the classroom, and they contribute to building a culture of curiosity and hands-on learning that’s integrated even beyond the campus perimeter. The College’s proximity to the local community and bustling metropolitan Chicago flings wide the door for students to apply their learning in real-world contexts. Students also bring their own global experiences, backgrounds, traditions, and ideas to mingle and dialogue on campus, training one another through simple interactions to maintain postures of humble listening and gracious expression.

This integrated learning also allows students the freedom to plumb the depths of issues and ideas in a concerted effort to arrive at truth.

MORALITY

Because of its mooring to truth, Christian liberal arts, at its best, not only avoids but also protects against blind inoculation to a culturally normed or a partisan assemblage of ideas. A person who engages the world from this foundation is unafraid to approach ideological challenges and potentially hairy moral issues with a healthy dose of skeptical openness. As Davis suggests, “a hallmark aim of liberal arts is to make sense of controversial moral issues.”

Every discipline and every course, then, must foreground moral issues. Giving prominence to controversy—even to disturb or disrupt students—compels learners to start thinking about their own values and whether they are consistent with other ideas, practices, or ways of living. People must learn to choose with their freedom what is right instead of what is wrong, and an education that avoids complex, controversial, or taboo moral issues severely neglects the opportunity for young adults to strengthen the muscle of responsible freedom.

Dr. Vanessa Quainoo '81, Wheaton's Chief Intercultural Engagement Officer, similarly sees college as a place where those hard-won beliefs are distilled, shared, concretized, and argued. “At some point, a student embraces his or her own set of values,” she said. “That’s why I think Christian education is so crucial to the overall development of one’s sense of rightness or wrongness, conviction, and morality. It’s not just training the mind. It’s also counsel for the soul so that we begin to understand who we are in relation to God.”

When Davis reviews other professors, he always asks them, “How are you forming students in matters of morality and in matters of consequence with regard to human choice?” And these questions are just as important in disciplines aligned to particular career paths—like business, engineering, nursing—as in those concerned with humanity and society. Lee observes that Wheaton engineering, nursing, and natural sciences students receive this kind of moral education. “They go on to do more than populate a workforce as employees. They lead and shape ideas. They can ask questions like ‘What are the ethics behind this?’ and ‘What are the potential implications of that?’”

COMMUNITY

Yet the reality remains that successfully integrating faith with learning can be a particular challenge for emerging adults, who often encounter a low point in matters of faith as they transition between life stages. Amid such introspective reckoning, it’s paramount that they have a community to walk with them as they wrestle through hard questions.

“Holding orthodox beliefs, having a subjective sense of God’s nearness, feeling that faith is important, and religious practices like reading the Bible, praying, evangelism, singing, and church attendance—all of these hit their very

lowest point in a person’s 20s,” said Setran, referring to research on emerging adults. “It is important to be among people who not only believe in the possibility of Christianity but who also show that a life lived for the kingdom is a plausible way to live.”

Setran uses the sociological idea of a plausibility structure—a context within which particular things and not others make sense or are celebrated. In a post-Christendom society—where the way of Jesus is misaligned with the plausibility structure—that kind of community, where emerging adults can develop a resilience of faith, can be hard to come by. At a place like Wheaton, students are surrounded by people grappling with similar issues and earnestly searching for answers. “Students are in community with faculty, staff, and fellow students who genuinely want to know the truth,” said McGraw.

The culture of a college, including what beliefs and practices are presented as plausible, forms a student’s vision and habits for a particular way of life. “We don’t recognize how much we’re formed by the rhythms and practices we engage in day after day,” said Setran.

While these community habits are often tacit, a college culture also may be explicit—created through programming, policies, and people—and thereby directly received by students. “There are these liturgies playing out in the lives of students—praying together, chapel, small groups, Scripture reading—and there’s a cultural language shaping our students,” said Ivester.

College is called “college” because it is a *collegium*, a community of people gathered for a purpose. This does not mean that the aim is to be sheltered from contact with the world. “Christians aren’t really called to be cloistered, but when we are together, we can help support and encourage one another,” said Lee. “There are some folks out there who say you can attain a liberal arts education by reading a whole bunch of books, especially books by dead people. That really downgrades what we are doing as a community of learners, scholars, mentors, artists, and scientists. It’s something that a single person in a society cannot access on their own.”

When Ryken thinks back on his adolescence, he can trace most of his ideas about college to the concept of shared community. “Everything I ever associated with college was about the community of people who were there,” he said. “They were the people I wanted to be like. Ultimately, it would be about the kind of people they were becoming: serious about the Christian faith and very interested in intellectual pursuits, but also very fun-loving, not taking themselves too seriously. The communal context had a lot of life and vibrancy to it.”

Dr. Timothy Larsen '89, M.A. '90, who directs Wheaton's Faith and Learning program for faculty in addition to his professorship in history and Christian thought, thinks of Wheaton College as something like a monastery—a voluntary, residential, covenanted community. “You choose to live here because of the advantages of a shared vision,” he said.

That choice is to be part of a community with shared values. Not all colleges have a published set of shared commitments, but for Wheaton, the Community Covenant is a way of making the culture explicit, of stating a shared vision to be a Christ-centered academic community. Covenanting is a voluntary act of limiting freedom for the sake of a community and one’s own development.

Quainoo says that the difference between Wheaton and secular institutions on this matter is openness about values. “It’s all out front, and we know it,” she said. “We signed on to it, and we agreed to it. Secular institutions have people of great integrity and moral conviction, but their values are often private. The shared values tend to be those of basic civic responsibilities.”

Honesty about a shared moral vision can be unpopular in our society, but it allows for a rich educational environment. In many educational settings, matters of morality are unspoken or privatized, but common commitments enrich educational opportunities. “The more you have common commitments and agreements, the more you have depth and growth and interesting and meaningful disagreements,” said Larsen.

The covenant can be unpopular also because it goes against the grain of our modern culture’s elevation of the self. At Wheaton, the covenant asks members to agree to something beyond oneself. “Our culture is all about what I can get, and that plays out in many college experiences. It’s about me. At Wheaton, it’s about us,” said Dr. Justin Heth M.A. '07, Dean of Residence Life. “It’s not just about one individual, one faculty member, one student. It’s about all of us as a community seeking Christ.”

The Community Covenant turns the community toward Christ, aligning the College’s educational intent with worship.

Wheaton professors often begin class with prayer, which some may view as superficial or performative. But prayer transforms the environment. It alters the expectations of both professor and student. In prayer, the classroom is no longer a hierarchy of educator and educated, master and apprentice, old and young. Instead, it is a place of mutual learning and discovery. Professor and student are equal under God.

“When a professor prays at the start of class, it’s transformative because it means I, like you, am coming before God,” said Larsen. “The classroom becomes about what we hold in common. In other college environments, my role as a professor would merely be assessing you as a student. That can be soul-destroying. I know people who have gone to very elite universities and have felt like it was all assessment and competition.”

Prayer transforms education into an act of worship. And this aim of Christian liberal arts learning—radical dependence upon God through worshipful learning—transforms a community. In the same way that faculty and students pursue learning together, a worshiping community also creates collaboration among faculty. Larsen’s mentor, Mark Noll, deeply helped him grasp this concept by passing

on a Christian liberal arts maxim: “Christian scholarship is collaborative scholarship.”

“The liability of any education is self-reliance,” Davis added. “The aim should not stop at learning or even at integrating faith and learning, because you can do that with self-reliance. Instead, our aim should be to glorify God—to love God with all your heart, soul, strength, and mind, and to love your neighbor as yourself.”

College is also where this community interdependence is learned in place, in residence. “It’s about your entire life: This is where you eat; this is where you have friends; this is where you worship; this is where you learn; this is where you work out and do athletics; this is where you’re entertained,” said Larsen. COVID reminded many about alternative modes of education, like online college. Larsen says they are an abstraction of college. “Can you just take this bit and have a college?” asked Larsen, who answered, “Well, no. You have access to information, and that learning is valuable. It’s not nothing, but it’s not a transformative experience.” Again, access to information does not transform a person.

Residency affords more than merely a roof over one’s head. With professional staff and trained resident advisers who support students as they navigate life, students develop more than their intellectual capacities. Through the natural challenges of living together and within an educational environment driven toward reconciliation, students leave Wheaton with the skills they need to navigate various aspects of life.

“We don’t just care about our students getting their degree and graduating,” said Heth. “We care about the families they’re going to have, the churches they’re going to be involved with, and the businesses they’re going to run.”

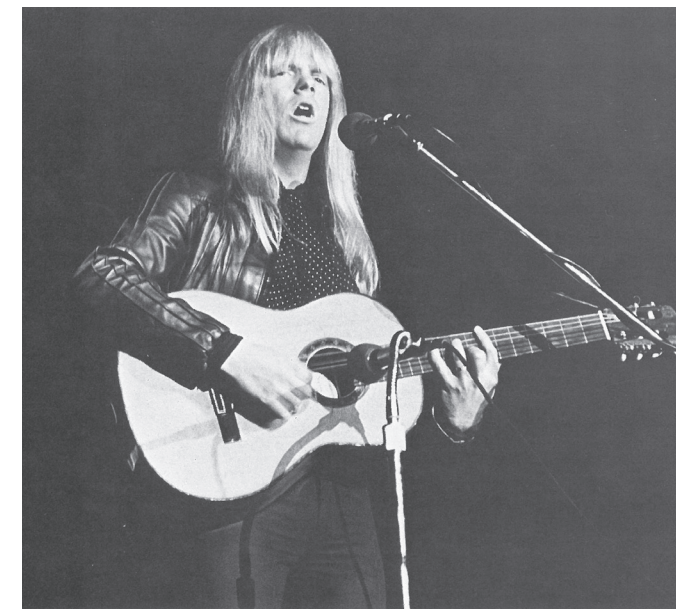
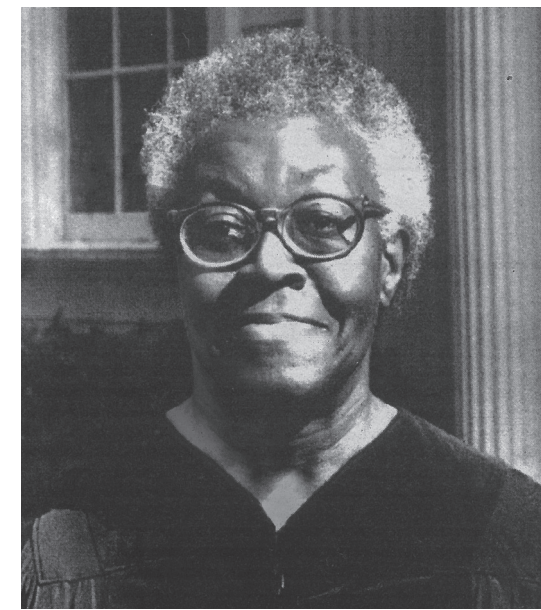
THE END OF COLLEGE

At its simplest, college is an educational community intended to intellectually prepare students for whatever comes next in their lives. In our age of information inundation, college needs to be more than that.

Some colleges are already doing more—preparing students as whole people for the variety of life’s vocations, readied to maintain virtue and to serve something greater than themselves. Wheaton is one such institution: a voluntary, residential, covenanted community practicing worshipful learning that explores the depths of freedom in Christ, who is the foundation of all knowledge.

Although Wheaton has a forward-looking vision “to build the church and benefit society worldwide,” it also stands as a constant amid an ever-more-speedily-changing, information-swollen society.

“It would be absurd if nothing changed. But this is a way of life that has continuity over generations, that values the same things and expresses those values,” said Larsen. “And some of that is embodied in enduring traditions. There is a throughline. And there is something delightful about this continuity over time.” ●



A History of Notable Visitors

Words
Melissa Schill Penney '22

Photos
Tower Yearbooks

Between regular Chapel messages, special guest lectures, speaker series, and commencement, Wheaton College has always boasted a full roster when it comes to speaking engagements. Throughout the years, thousands of visitors have traveled thousands of miles to address the Wheaton community. This feature highlights just a handful of people—from politicians to theologians to authors to entertainers—who have graced the campus from places like the stage in Edman Chapel, the lecterns in Blanchard Hall, and the McCully Stadium field.



Left to Right: 1950, A. W. Tozer at Mid-Winter Convocation; 1968, John Stott with Hudson Armerding (fifth president of Wheaton College); 2003, Bono with A. Duane Litfin (seventh president of Wheaton College).

Previous Page Row 1 (L-R): 1974, Corrie ten Boom; Chuck Colson and J. Richard Chase (sixth president of Wheaton College); 1985, Frederick Buechner. Row 2 (L-R): 1954, King Haile Salassie I with trustee Joseph Evans; 1998, Gwendolyn Brooks; 1977, Larry Norman. Row 3 (L-R): 1990, C. Everett Koop; 1972, George S. McGovern and Tom Skinner; 1990, Joni Eareckson Tada.

THEOLOGIANS

CARL F. H. HENRY '38, M.A. '41 maintained close ties with his alma mater throughout his life, returning to speak on various occasions. He was highly influential during the neo-evangelical movement that began in the 1930s, and he became the first theology professor at Fuller Theological Seminary and the first editor of *Christianity Today*. In 1966, he wrote a reflection on his time at the College for the alumni magazine, saying that “those of us who rubbed elbows on campus had a sense of destiny in the making.”

A. W. TOZER, the renowned author and theologian, made several visits to campus. During his 1950 visit for the mid-winter convocation, he was awarded an honorary doctor of letters degree, an especially notable achievement since he never attended college. He also led Spiritual Emphasis Week services several times in the '50s. Tozer had built a reputation among Wheaton College students, and up until his death in 1963, hundreds of students would flock to his Sunday night services. His messages centered on not just knowing *about* Jesus but actually knowing Jesus personally.

JOHN STOTT was a highly respected evangelical voice and chaired the international committee that drafted the Lausanne Covenant, the document that launched the Lausanne Movement. When Stott lectured at Wheaton, he often emphasized the importance of academic thought and its potential for spiritual service, as well as the significance of social action in a life of discipleship. Nearly thirty recordings of his lectures are housed in Buswell Library Archive & Special Collections.

FRANCIS SCHAEFFER came to Wheaton a number of times between 1963 and 1983. His most famous visit occurred in 1965, the second stop on his speaking tour across the U.S. Schaeffer spoke about the ways that evangelicals could participate in the broader arts and culture scene without betraying theological values, a take that broke down previously perceived barriers between evangelical Christians and contemporary arts like film.

J. I. PACKER gave two Wheaton College Commencement addresses—in 1987 and 2001—and spoke at the 2002 Wheaton Theology Conference, where he delivered “A Personal Retrospective on the Conversation between Evangelicals and Catholics.”

JOHN PIPER '68 has frequently visited his alma mater to lecture for chapel and conferences. His messages have covered themes of racial reconciliation, repentance, and missions.

FRANCIS CHAN came to Wheaton College’s commencement in 2013 and spoke to the graduating class on the daily act of relying on God.

CORNEL WEST visited campus in 2014 to give a lecture titled “On being a Chekovian Christian and a Blues Man: Christianity, Pragmatism, and Democracy.” His areas of research and presentation largely revolve around topics of race, religion, and government, and the ways in which they intersect. A graduate of Harvard and Princeton, West’s accolades do not stop at academic accomplishments. In addition to his intellectual pursuits, West is also an actor—appearing in *The Matrix*—and a hip-hop and spoken word artist.

Author, scholar, and speaker **N. T. WRIGHT** has been a frequent visitor to Wheaton College. Between Wheaton College Theology Conference presentations and chapel talks, Wright’s messages span from notes on the cross to reflections on the apostle Paul.

In an effort to foster conversation on Christian unity, **CARDINAL FRANCIS GEORGE** spoke with reformed theologian John H. Armstrong '71, M.A. '73, in 2012 at the College. The event was held in Edman Chapel but hosted by Armstrong’s ministry, ACT 3. While many attendees were encouraged by the dialogue, there was some pushback from those who believed there ought to be a separation between the Protestant and Catholic churches.

ARTISTS

FRANK GUY ARMITAGE was a rather unique visitor. As a ventriloquist and an impersonator of Charles Dickens characters, he hosted a performance of his popular show, “Queer Folk from Dickens,” in Pierce Chapel in 1938. Before his flourishing career as an entertainer, Armitage served in WWI and was decorated with the Military Cross for his service.

LUCILLE MANNERS was a popular radio singer who gave a concert on campus in 1944. She performed a wide selection of music, pulling in Irish country songs, an Italian opera piece, and English compositions described by the *Tower* yearbook as “refreshing melodies.”



Popular Christian singer **LARRY NORMAN** visited Wheaton twice—once in 1977 and again in 1979—to perform concerts “highlighting the gospel message,” as one *Record* headline described. Recording during the rise of “Jesus Freaks,” Norman was a pioneer of Christian music, releasing over 100 studio and live albums and opening his own record label, Solid Rock Records.

Bono, the iconic singer from the band U2, paid campus a visit during his 2002 Heart of America tour, a Midwestern trek dedicated to raising awareness and money for the AIDS epidemic in Africa. A column in the *Chicago Sun-Times* written by Cathleen Falsani-Possley '92 recorded the fanatic reception Bono received. He claimed his Wheaton stop was the best night on the tour: “That was fantastic. They asked tough questions. They asked the things people should be asking.”

Artist **MAKOTO FUJIMURA** creates paintings that draw from the traditional Japanese style of *nihonga*, which utilizes water-based paint made from naturally occurring elements and their pigment. In 2016, Wheaton hosted “Stepping into *Silence*,” an exhibit of Fujimura’s work that was created in response to Shusaku Endo’s *Silence*. Some of his artwork can also be seen currently on display in Edman Chapel, hanging on either side of the stage.

AUTHORS

W. H. AUDEN visited Wheaton in 1963 for the Lyceum Series, an annual program organized by College Union that brought experts and distinguished speakers to campus. Auden’s poetry was known for both style and content. His

interest in science wound its way into the content of his poetry, and he also regularly addressed politics, psychology, economics, and social issues, earning him the title of a social poet and activist.

MADELEINE L’ENGLE came to Wheaton to speak on a number of occasions, including at conferences and the 1977 commencement. Most famous for her novel, *A Wrinkle in Time*, L’Engle was unafraid of creatively exploring the places where faith and science intertwined. Buswell Library Archives & Special Collections currently holds a Madeleine L’Engle Collection, comprising her manuscripts, correspondences, articles, awards, biographical information, and photos. The collection was largely acquired from materials that L’Engle sent to the College herself.

JONI EARECKSON TADA spoke at commencement in 2005 and also addressed the student body through various chapel messages. After experiencing a tragic accident when she was 17, Tada became a quadriplegic. She is an author and radio host with a passion for ministering to the disability community. Her ministry, Joni and Friends, has touched millions of people through its programming and radio channel.

FREDERICK BUECHNER, author and theologian, taught literature for a semester at Wheaton in 1985, during which time he gave a chapel address. He also gave a lecture in 1991. Buechner was a celebrated author before coming to know Christ, after which he became a minister and continued to write, but shifted his focus to nonfiction, covering theology, compiling sermon collections, and producing memoirs.

Gilead by **MARILYNNE ROBINSON** was Wheaton’s 2017–2018 Core Book, a book read by the entire campus community, used to both create a shared experience across campus and shed light on themes across the curriculum. Robinson visited campus that year to discuss her novel, the good life, theology, and the art of writing. *Gilead* received the Pulitzer Prize, and Robinson received the National Humanities Medal and the Library of Congress Prize for American Fiction.

SOCIAL & POLITICAL FIGURES

JANE ADDAMS lectured at the College in 1894. Addams was the founder of Hull-House, a settlement house on the west side of Chicago. She was active in addressing the issues following industrialization, such as poor housing conditions, maintaining a robust speaking schedule and participating in social organizations.

Russian statesman **ALEXANDER KERENSKY** visited Wheaton College in 1944 and lectured on “Russia and the International Situation.” As a former vice president, minister of justice, and minister of war during Lenin’s first uprising, Kerensky had extensive experience in political dealings. He became the president of the provisional government in 1917 but was quickly overthrown and forced to flee. Following his escape, Kerensky became an advocate for Russian democracy. With WWII still raging and the Soviet Union quickly overpowering much of eastern Europe, his lecture was timely.

KING HAILE SELASSIE I, emperor of Ethiopia from 1930–1974, visited Wheaton College and received an honorary degree in 1949. Selassie was known for his efforts to modernize Ethiopia through the abolition of slavery and the

Left to Right: 1977, Madeleine L’Engle with Hudson Armerding at Commencement; 1980, Ronald Reagan; 1976, Gerald Ford greets students

formation of a constitution. This king was the same one Dr. V. Raymond Edman spoke of in his final chapel talk, “In the Presence of the King.” He recounted visiting Selassie in Ethiopia and the splendor and solemnity of the event. Edman compared this earthly visit to visits with the King of kings through prayer. Soon after drawing this connection, Edman died mid-sermon and joined the presence of the King forever.

Presidents **RICHARD NIXON**, **GERALD FORD**, **JIMMY CARTER**, and **RONALD REAGAN** visited Wheaton during their campaigns. Nixon came to Wheaton during his candidacy for the Republican nomination in 1960 and held a rally on McCully Field. In 1976, Ford traveled to Wheaton for a rally, during which he spoke on his commitment to higher education and a healthy economy for students to enter upon graduation. He concluded, “America and the world need the moral and spiritual values which you offer. Young men and women, motivated by faith in themselves and in God, must keep the flame of faith burning,” as recorded in the Ford Library Museum. Carter delivered the LeRoy H. Pfund Lecture in 1992, where he spoke on overcoming hopelessness through acts of compassion and justice. Reagan made a brief visit to Wheaton in October 1980, after receiving the Republican nomination.



Left to Right: 1965, Francis Schaeffer; 1977, Mark Hatfield with Ron Case '77; 1976, Elisabeth Elliot speaks with Wheaton students.

GEORGE H. W. BUSH spoke at commencement in 1985. It was a notably more successful follow-up to his original visit in March 1980 during the primaries against John Anderson and Ronald Reagan, which only drew a small crowd that barely filled half of Edman Chapel.

Democrat **GEORGE S. MCGOVERN** addressed the student population during chapel in 1972, where he was received by a small section of supporters and a larger section of dissenters. However, McGovern handled the mixed crowd well. Paul Bechtel, professor of English, said that “challenging ideas were set before the students with conviction, with charitable fairness, with no evidence of hollow political clichés.”

MARK HATFIELD, former governor of Oregon and long-time senator, came to Wheaton College six times between 1960 and 1997. During his first visit, when he spoke at commencement, Wheaton awarded him an honorary doctor of humanities. Following his 1974 visit, a *Record* article headline read, “He Came, He Spoke, and We Were Conquered: A Sprinkling of Reality, A Hurricane of Hope.” Hatfield was a vibrant Christian and often spoke on the fusing of faith and politics and the responsibility of the church in socio-political action.

Former Special Counsel to President Nixon **CHUCK COLSON** addressed the graduating classes of 1988 and 2000 at their commencement ceremonies. In 2000, he spoke on “The Corruption of Conscience.” Colson was one of the Watergate Seven that aided and abetted Nixon in the Watergate scandal. He served seven months in prison on the charge of obstruction of justice. Between the Watergate scandal and his trial, Colson went through a radical conversion that set his life in a new direction. After leaving prison, Colson founded Prison Fellowship International and the Colson Center for Christian Worldview, and traveled extensively for speaking engagements.

C. EVERETT KOOP delivered many lectures and Chapel talks from the 1970s through the early 2000s and was the featured speaker at the 1973 Commencement. Some of his key focuses included public health, medical ethics, and providing medical aid for communities in crisis around the globe, and he moderated many panels for the College’s Center for Applied Christian Ethics.

MISSIONARIES & EVANGELISTS

LELAND WANG, “China’s most eminent evangelist,” spoke in 1938 during Homecoming. Wang was sometimes referred to as the D. L. Moody of China and was the founder of the Chinese Foreign Missionary Union. **REV. AND MRS. F. C. BROWN**, missionaries to China, came to Wheaton in 1930 to lecture on the problems of racial prejudice in the mission field. **HOWARD TAYLOR**, son of Hudson Taylor, the founder of China Inland Mission, visited in 1922; he and his wife spoke about the need for missionaries.

The founder of *The Lutheran Hour*, **WALTER MAIER**, visited Wheaton frequently in the ‘40s to share his radio preaching chops live and in person. On one visit in 1940, the annual Washington Banquet—a now-extinct tradition where students would gather for a program of festivities including class speeches, toasts, songs, dinner, and dressing up in costume—had been canceled. In place of the elaborate event, students gathered in Pierce Chapel, where Maier was the honored guest.

Holocaust survivor **CORRIE TEN BOOM** gave a Chapel address in 1974 titled “Representatives of Heaven.” While she is most famous for her autobiography, *The Hiding Place*, ten Boom’s life following her release from the concentration camp was primarily marked by sharing the gospel through her personal testimony. She was an evangelist and global speaker and founded a home for concentration camp survivors. The Wheaton College Buswell Library Archives & Special Collections hold materials from ten Boom’s life both during the Holocaust and after, including family photos, recordings of public lectures, and several of her passports, which point to her evangelistic travels.

ELISABETH ELLIOT ’48 was a visitor at Wheaton following the tragic death of her husband, Jim Elliot ’49. She returned to Ecuador, where she continued ministry to the Waorani and the Quichua, then later moved back to the United States, where she became an adjunct professor at Gordon-Conwell Theological Seminary. She wrote numerous books, and *Through Gates of Splendor* is a renowned bestseller.

HELEN ROSEVEARE lived in the Congo as a missionary for nearly 20 years. She studied tropical medicine and used

her skill to train nurse-evangelists to run clinics in other regions. When civil war broke out in the Congo, she was imprisoned and assaulted. She reflected on these experiences and the suffering Christ in later publications. She came to the College on a number of occasions, including in 1976, 1984, and 1989 for Missions in Focus week.

ATHLETES

JAY HANNA “DIZZY” DEAN made an appearance on campus in 1937. Dean was the St. Louis Cardinals’ star pitcher at the time and was invited to speak at the annual football banquet. A *Record* reporter wrote, “It was the first time in his life he had ever been in a college chapel, but he declared that the thundering, whole-hearted singing and sincerity of the students gave him ‘one of the biggest thrills of his life.’” Dean went on to be inducted into the Baseball Hall of Fame in 1953.

HAROLD “RED” GRANGE returned to his hometown and addressed Wheaton students at chapel in 1978. Grange was a star football player throughout high school and college, as well as during his professional career with the Chicago Bears. His ability to speedily dodge opponents earned him the nickname “Gallop Ghost.” Inducted into the Professional Football Hall of Fame in 1963, Grange is heralded as one of the greatest football players ever. ●

While this list is extensive, it is hardly comprehensive. Do you remember a particularly impactful guest lecturer? Send an email to editor@wheaton.edu and tell us about them!



In a Society that Undervalues Friendship, Christ Calls His Followers “Friends”

How a faithful practice of friendship can transform our communities and point to Christ

Words Liuan Chen Huska '09
Photo Tony Hughes

Relationship scholars often point to one befuddling set of findings. When people are asked to name what makes their lives satisfying, friendship typically ranks very high on the list. In practice, however, people make less effort to develop friendships.

“It’s massively contradictory,” said Associate Professor of Communication Dr. Emily Langan ’94. “We think it’s super important that friendship happens, yet we don’t do anything to make it happen.”

In 2008, Langan and Associate Professor of Christian Formation and Ministry Dr. Barrett McRay ’83, M.A. ’86, M.A. ’95, Psy.D. ’98 studied friendships on Wheaton College’s campus as part of their task to develop a weeklong, college-wide curriculum on friendship. Langan wondered how Wheaton friendships would map onto the broader research. To answer her question, they surveyed over 2,000 people on their friendship patterns and networks, including undergraduates, graduate students, faculty, administrators, and staff.

They found that, at the time, the Wheaton community’s posture toward building friendships reflected similar trends in other social research. In the Wheaton survey and other studies, people often said they lacked time to develop friendships. Also, the general inverted life cycle curve of friendships—in which the number of friends is highest in college years and dips into your 40s before rising again—also held for the campus community.

Yet as Langan emphasized, Christians have an advantage when developing friendships—one that could make their relationships more enduring. A shared orthodoxy and orthopraxy—a set of beliefs and practices held in common—automatically puts people on the next relational level without having to work at it, Langan said.

Dan Haase ’97, M.A. ’02 Associate Lecturer of Christian Formation and Ministry, points to Jesus’ words to his disciples in John 15:15: “I have called you friends, for everything that I learned from my Father I have made known to you (NIV).”

For Haase, the practice of Christ-centered friendship is key in a society that’s become increasingly polarized and divided and generally lacks the ability to handle differences. For Christians, a shared faith in Christ creates a hospitable space for dialogue. “There’s a center, and we can have our conversation through that center,” he said. “It’s amazing how that space can hold very profound tears—a deep sense of not truly being accepted in the way you want to be accepted. It’s amazing what human beings are capable of holding when Christ is at the center.”

Many students, faculty, and staff have experienced these transformative moments at Wheaton. The question, then, becomes how to practice this kind of friendship throughout a lifetime, even as specific relationships wax and wane and society pushes us to prioritize families, careers, and individual goals.

MODERN CHALLENGES TO FRIENDSHIP

From ancient philosophers to modern theologians, great thinkers have waxed eloquent on the value of friendship. The Greek philosopher Aristotle, for instance, famously said, “What is a friend? A single soul dwelling in two bodies.” Today, however, a person can have thousands of so-called friends on social media. Some wonder if our modern circumstances have fundamentally changed the nature of friendship.

Associate Professor of English Dr. Richard Gibson has studied how the history of friendship and the history of technology interweave. In his 2019 *Hedgehog Review* article “Technology and Modern Friendships,” Gibson noted that the ancient Greeks saw all friends as backyard friends. “Someone like Plato or Aristotle could only imagine friendship as something that could happen in a local, intimate space. They didn’t have a postal service, telephones, or internet,” Gibson said.

While some think the digital age has destroyed friendships, Gibson is more ambivalent. He observes that we have always used technologies to facilitate modern friendships, from writing a letter to sending a text message. “The history of friendship is the history of attempts to find intimacy through whatever media are available to us,” Gibson said. “There are both perils and possibilities to where we are now.”

Gibson, for instance, remains close to friends he hasn’t seen in years through text messages and phone calls. A seemingly trivial act, like sending a friend a picture of his child doing something ridiculous, still serves to maintain a deep connection that first formed offline.

Professor of Sociology Dr. Brian Miller ’04 found a similar function for digital connections in research he co-published in the journal *Information, Communication & Society* in 2015. Studying how emerging adults use social networking sites like Facebook, he found these sites did not always diminish offline relationships. “Most people continue their offline relationships through an online medium,” he said. Although the young adults in his study could articulate the downsides of social media, such as taking up too much time and interfering with other aspects of life, they consistently reported, “I can’t lose these connections.”

While young people keep up their relationships online, Miller continued, “it’s a different question to ask whether that connection is the same.” Technology scholars, such as Massachusetts Institute of Technology’s Sherry Turkle, caution that many shallow “sips” of digital connections don’t add up to the same thing as a long, deep draught of face-to-face conversation.

But digital media isn’t the only challenge to friendships. Miller researches yet another potential peril: the American suburbs.

Developers began mass producing tracts of parklike suburban housing in the 1920s, and the trend burgeoned

“Suburbia is so individualized, privatized, and family-oriented . . .

Relationships beyond those boundaries are seen as bonuses

or good things to have, but not necessary.”

after WWII. All along, sociologists have found that parents move to the suburbs in large part for their children’s success. Those goals shaped the housing structure in these new developments, which featured single-family homes and activities centered on nuclear families of parents and children.

“Suburbia is so individualized, privatized, and family-oriented,” said Miller. “Relationships beyond those boundaries are seen as bonuses or good things to have, but not necessary.”

The arrangement of the American suburbs also narrows a person’s potential pool of friends. “When you’re making decisions based on schools, quality of life, and affordability, you end up preselecting your social relationships and possible friends,” Miller said.

In this milieu, Miller said, many Americans end up making friends based on two things: geographic proximity or shared interests. For example, one might find friends at grocery stores, local parks, or children’s activities like schools and sports. But even proximity and shared interests are not enough to push people into deeper friendships, as Langan has found.

Langan’s current research focuses on youth sports parents. Her driving questions explore whether parents who spend lots of time together at their children’s athletic practices and games ended up becoming friends. Disappointingly for her, the answer is no.

“I’ve been surprised at how infrequently relationships are developed in the context of other events,” she said. “We think friendships occur naturally in certain environments—we go to the same church, we have the same hobby—but when the similar interest is something that my family does, the family trumps the friend.”

In other words, Langan is discovering that getting from superficial acquaintance to friendship requires more than being side by side with a person. Friendship requires some sense of attraction and commitment. “You have to have some propulsion, something that draws you to that person,” she said

THE MISSING INGREDIENTS: INTENTIONALITY, TRUST, HOSPITALITY

Wheaton’s residential setting, where most students live on campus in shared dorms, apartments, or houses, removes some of the barriers to friendship we face in modern society.

“A residential college experience like Wheaton is one of the rarest opportunities you might have in your life to be in really tight quarters with people who are quite different from you,” said Associate Professor of Theology and Urban Studies Dr. Greg Lee. “Being in dorms together, living together, sharing meals together, and being in class together with people of very different backgrounds affords you the opportunity to develop lifelong friendships and communities.”

Faculty members observe that students often don’t recognize how unique the college years are for forming friendships. “Adults just have less time to be with their friends,” Gibson said.

According to the literature on friendship, people maintain the highest saturation of friends when they are college-aged. Then the number drops as people start careers, pair with significant others, and have children. For young alumni, that transition can come as a surprise. Langan encourages students to enjoy the college years when they have the most opportunities to make and keep the friendships that will endure in later life stages when friends are harder to come by.

Still, being together all the time in college doesn’t necessarily translate into relational depth. For that, other ingredients are required.

Different faculty members have different ways of describing the missing ingredients. For Haase, the key word is intentionality. “Intentionality is a biblical concept,” he said. “It’s thoughtfully constructing how I’m going to do my days and life. You can do a whole lot of living with a human being in the same dorm space and get to the end of the year and not necessarily know them.”

Intentionality could look like asking, “What if we had a

meal together every Tuesday night? What if we asked a meaningful question at the table?”

“All of a sudden,” Haase said, “you’re known.”

In the realm of friendship research, Langan describes practices like intentional meals as “relationship maintenance” or rituals. Friendships lack the kind of rituals found in other significant relationships, such as in families where birthdays, anniversaries, and milestones are celebrated. Without the explicit commitment from their friends that they will be around in the future, Langan said, people often wonder, “Do you value our friendship in the same way? When push comes to shove, am I going to be eliminated?” This is why “relationship reassurances” can be so helpful in friendships where there is so much uncertainty.

Assistant Professor of Business Dr. Kate Min and her colleagues explored some of the uncertainty around friendship in research conducted during the pandemic, later published in *The Journal of Personality and Social Psychology*. Min noticed she was losing touch with many people she used to run into naturally at the local coffee shop, office water cooler, or the gym. She thought about reaching out to these people via a “casual check-in” like a text message. This made her and her colleagues wonder why we don’t do this more often.

Through a series of 13 experiments involving more than 5,900 participants, Min and her colleagues found that people often underestimate how much their friends like to hear from them, fearing that their reach-out would not be appreciated. However, those who received these check-ins were positively surprised and appreciative of these small rituals of friendship.

“These findings made me think further about how people can cultivate friendships so that they can expand their social connections and not limit them to close friends only,” Min said. “I was encouraged to reach out to others I haven’t talked to recently without hesitation that they may not appreciate it or be bothered by it.”

Dr. Thomas Boehm, Associate Professor of Special Education and Director of the Wheaton Center for Faith and Disability, uses yet another word to describe the missing ingredient to friendship: trust. As Boehm studied the lives of people with disabilities and their social relationships, he found that “relationships grow at the speed of trust.”

That relational truth isn’t unique to people with disabilities, Boehm added. “It reveals what is common to all human beings. It makes the work that I do relevant not just in the disability silo but in the real landscape of human frailty and longing for community and connection.”

In a high-caliber academic setting like Wheaton, Boehm observes that proving our intellectual competency can get in the way of showing our weaknesses and vulnerability. But vulnerability is essential to creating a culture of trust. “Too often, we hide our vulnerability behind our strength and pretend we’re better than we are,” he said. “All the ways we talk about community—it’s all theoretical unless we’re

doing the hard work of being vulnerable and being in the trenches with one another.”

Simple acts of vulnerability can transform a community. Gibson witnessed this six or seven years ago when he started noticing how students walked into class with their phones not just in their pockets or bags but in their hands, always attached to their bodies. “It seemed to me this wasn’t just about being informed,” he said. “It seemed like it was a protective barrier, a force field. It was keeping students from being together in the fullest possible way inside the classroom and out.”

But then Gibson detected a change when a student took the initiative to invite the entire class to lunch or dinner. “When that invitation happens, the whole class is transformed,” he said. After the group meals started happening, Gibson saw that students no longer pulled out their phones walking into class or during breaks. “They did not need to indicate they had a social group or protect themselves from feeling alienated from one another,” he said, “because they had friends.”

Paul’s word for hospitality in Greek is *philoxenos*: kindly or loving to the stranger. “There are special students on campus who have a gift for friendship,” Gibson said. “They are hospitable.”

AGAPE FRIENDSHIPS IN A WORLD OF TRANSACTIONAL RELATIONSHIPS

As Gibson studied the history of friendship and how various philosophers have thought about it, he came upon a curious argument. Some philosophers thought Christians shouldn’t have friends at all. Friendship was too partisan, too exclusive, in the face of our Christian calling to love all people. Was there such a thing, then, as a “Christian” friendship? And if so, what made it different from other friendships?

While cowriting the book *Charitable Writing: Cultivating Virtue Through Our Words* (InterVarsity Press, 2020) with Professor of English Dr. Jim Beitler ’02, M.A. ’04, Gibson found that Christians do have something that sets their relationships apart. It is the model Christ offers when he says to his disciples, shortly before his crucifixion, “Greater love has no one than this: to lay down one’s life for one’s friends” (John 15:13, NIV). That, Gibson realized, is the kind of friendship that Christ calls us to when he calls us friends.

Gibson and Beitler’s work together was challenging. They sometimes rewrote entire chapters of each other’s work. “I realized my friendship with Jim would only endure as a result of our mutual attempt to love each other in a self-sacrificial way,” Gibson said. Although he had been thinking about friendship and technology for years, it was the first time Gibson realized that Christians might have something that helps their relationships survive for the long haul.

“I don’t want to discredit other people’s friendships. All friendship is good,” Gibson said. “But I also think the undergirding of Christian friendship is agape love. I have some friends who I know are striving to love me as my Lord loves me. I can count on them in desperate circumstances to offer whatever they have to me. That’s part of what makes our friendship so satisfying and enduring.”

Agape love is a high calling in a society that teaches us to “network” for strategic career motives, where people often enter into a relationship to get something out of it for themselves.

Miller sees this tension in his research on the suburbs, where—again—people prioritize family success over friendships. Over the past two decades, most books published on practicing faith in the suburbs have pushed against the societal current of surface-level and transactional relationships. “You should be forming relationships with people who have nothing to give you, nothing to offer you,” Miller said, summarizing a key theme in Dave Goetz’s 2006 book *Death by Suburb: How to Keep the Suburbs from Killing Your Soul* (HarperCollins, 2007). “That’s where you may truly meet God and meet people.”

Miller has seen some Wheaton students take these teachings to heart as they graduate. Some friend groups will decide to live together for one or two years post-graduation, focusing on relationships rather than careers. “That’s frowned on as delaying adulthood, but it poses a great question for Christians about what we value,” Miller said. “Is it about going out after graduation and finding the ‘best job’ and then finding people later? Or is it prioritizing relationships, friendships, and connections to a local church? I hope we would say that the latter are more meaningful in the long run.”

The early church may also have something to teach us here. Lee, who focuses on early Christian studies, particularly Augustine, points to the first monastic communities and their practice of intentional relationships. These groups formed as Rome became Christianized, and many used their faith to serve their political and social ambitions. “Monastics arise as a protest against a Christianity that is comfortable with luxury,” Lee said.

Amid glaring differences between the rich and poor, early monastics renounced personal wealth and possessions, living out a leveling egalitarian reality. Today, so many of our friendships form out of where we live, which in turn is often determined by income and social status. Although the early monastics didn’t perfectly embody their ideals, they at least started a discourse about how socioeconomic differences can divide us and how sharing our material possessions can foster a more intimate community.

Lee sees these dynamics play out in his own community on the west side of Chicago. He and his family have lived in Lawndale—a predominantly Black neighborhood—and attended Lawndale Christian Community Church for the

past 11 years. Living in a community with many physical and social needs, he said, has a leveling effect.

“There are ways your possessions and luxuries are a spiritual handicap because they lend themselves so readily to pride and entitlement instead of understanding and empathy toward other people,” he said. In Lawndale, he sees people who are materially poor being elevated materially while the community helps the materially wealthy to become less indulgent, more materially generous, and more aware of their own spiritual poverty. “The poor benefit from material resources, while the rich benefit from the spiritual vitality of the community,” Lee explained.

From Lee’s perspective, the transformation happening in Lawndale is aligned with the impulses of early Christian monasticism, which sought to reckon faithfully with the spiritual and relational dangers posed by material inequity. “You can’t develop community across socioeconomic lines without holding on to your material possessions a lot more loosely,” he said.

Lee’s insights echo some of Jesus’ teachings in the Gospels: “It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God” (Matt. 19:24, NIV). Our possessions can become a barrier to entry into the glorious give-and-take between all sorts of people from all walks of life that is the kingdom of God.

Although transformative friendships do take place on campus, Lee seeks to deepen students’ experiences by directing them off-campus through programs such as Wheaton in Chicago and the Aquitas Fellows Program in Urban Leadership. He believes transformation happens when students encounter communities who are different from them and become immersed in these experiences, stories, and relationships.

“I can have students read articles on sociology or urban studies or race until they’re blue in the face, and that would not have the same effect as simply spending some time in a community that has experienced significant racial injustice, and you can see the concrete effects,” Lee said. “And yet, despite all that, you find communities of warmth, vibrancy of faith, and generosity toward outsiders.”

In a society that is still so segregated by race and social status, so driven by markers of success and strength, what can propel us into vulnerability and openness toward those whose very differences have the capacity to transform us? Maybe the answer goes back to Christ’s call to us—to receive his friendship based on self-giving love and, in turn, extend it to others.

THE ECOLOGY OF RELATIONSHIPS

By the windows of Billy Graham Hall’s fifth floor, sophomore Mia Olsen sat side by side with a friend as they both journaled about their relationship with God. After writing in silence for a while, the friends looked up. “Wow, the Lord

“It really did teach me that friendship is not just a lifespan issue. We continue to have a relationship with our friends even posthumously. It happens through our continuing memories.”

is so good,” Olsen said, kicking off a time of mutual sharing about how they’re growing in faith and how they can support one another in rising up to God’s call on their lives.

Across campus, Miller swiped his card at Anderson Commons and chatted with Rosa Kader, the friendly staff member who has greeted so many in the dining hall. Miller, now a professor at Wheaton, has known Kader for nearly two decades, since he was a student at Wheaton and worked in the cafeteria swiping cards. He asked about her weekend, which Kader had spent with her grandkids. They laughed and commiserated over how much energy it takes to be with young children.

In Blanchard Hall, Gibson flipped through the pages of a book he inherited from his fellow English department colleague Brett Foster after Foster’s death in 2015. Because Foster was such an active annotator, when Gibson reads his scribbled margin notes, he feels he is watching Foster working. “His death created a gap, an absence that will never be filled, but it knit those who love him closer,” said Gibson, speaking of many faculty members whom Foster befriended. “It really did teach me that friendship is not just a lifespan issue. We continue to have a relationship with our friends even posthumously. It happens through our continuing memories.”

The examples above are among the many types of friendships that links members of the Wheaton community and beyond. While lifelong friendships among students are what many readers may think of when it comes to Wheaton friendships, faculty members stress that these student relationships incubate in the context of a long-standing network of relationships among faculty members and staff, built upon years of shared work and life.

“There’s this arc of friendship that students are dropped

into, which they might not even realize, but it’s a part of the *ethos* of Wheaton,” Haase said. “My students might not have touch points with any of my faculty friendships on campus, but it shows up in the classroom.”

Gibson’s desire for students is that they form a rich ecology of relationships, of which friendship is one element. “I want them to have a variety of friendships—to varying degrees of strength that they can call upon in addition to family,” he said.

Langan stresses that different friends walk with us in different seasons of life. “Can we practice the principles of friendship throughout our lives, even if it’s not with the same people?” Langan asked. “That’s a pretty valuable lesson about friendship that a lot of us are missing.”

Short- or long-term, in-person or from afar, and amid changing life circumstances, friendship done well can point to Christ, who offers us a life-giving friendship that we can all gather around. Haase pictures Christian friendship as coming together at the table of Christ, a complicated table that invokes his death. But serious conversations happen here, and we keep coming, despite our differences. Or perhaps, we keep coming because of them and because we know they can be held and honored when we share a meal together.

“This is where we as Christians have such a beautiful story to tell,” Haase said. “They will know you are Christians, how? By being friends.” ●

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Trailblazer. Advocate. Friend.

In honor of her service on the Board of Trustees, with faithful efforts to establish a hospitable place for minority students on campus, Dr. Ruth Lewis Bentley '55, M.A. '58 is the 2022 Alumna of the Year for Distinguished Service to Alma Mater.

Words Eliana Chow '21
Photos Tony Hughes

Dr. Ruth Lewis Bentley '55, M.A. '58 served on the Wheaton College Board of Trustees from 1988–2002, though she remembers it took a good deal of coaxing to convince her to take on the role.

“I had spoken periodically in Chapel at the College, usually about race, and some people questioned why I always spoke about the same old thing regarding how to identify and correct racial discrimination on campus,” she recalled. “I said, ‘Because you’re always doing the same old thing!’ Even though I was invited several times, I resisted being on the Board for quite some time because it felt like a dead end to me.”

Yet time and time again, Black students came up to Dr. Bentley after her Chapel talks to share their gratitude that a Christian who was African American could be a visible authority on campus. It was inspiring, they said, and Dr. Bentley took that to heart.

The tide fully turned when two faculty members visited Dr. Bentley at her home on the south side of Chicago.

“They challenged me with something that really clicked for me: ‘You can’t make much change from the outside. If you really want to make change, you have to go where you can do it.’ That was what convinced me to say, ‘Okay. I’ll join.’”



“God may direct you to an unpleasant path because he has a purpose, and you have to be willing to follow him wherever he leads.”

From the outset, Dr. Bentley made it clear that her purpose in joining the Board was to move the College toward growth in addressing racial discrimination on campus. It wasn't easy. Looking back, she acknowledges the limitations of board meetings. With a mere three hours every four months to go over carefully planned protocols and agendas, it could be hard to interject with new motions or ideas. Yet there remained no doubt in Dr. Bentley's mind that the Lord knew what he was doing when he brought her into that room, however frustrating it felt at times.

“I do believe the Lord led me there,” she said. “That was his purpose. I couldn't do everything I wanted to do in those meetings, but I found new opportunities to enact change on a person-to-person basis, through personal relationships with students and campus leaders.”

Her commitment to building strong relationships across campus was not lost on her colleagues.

“When I think of Dr. Bentley, I think of John 13:34-35,” said Dr. David Gieser '71, a former chair of the Board of Trustees who served alongside Dr. Bentley. “Jesus said, ‘By this all people will know that you are my disciples, if you have love for one another.’ Dr. Bentley's example of love as she lived her life informs our mission as a college and challenges us as individuals.”

A trailblazer in action as well as testimony, Dr. Bentley is no stranger to racial injustice and segregation. Growing up in Birmingham, Alabama, when Jim Crow laws were legally enforced, she and her Black peers were forced to sit in the back of the bus on the way to school, behind a glass panel that physically separated riders. She had to scramble out of the way when a white person passed her on the sidewalk. White churches and Christian educational institutions were also segregated in the south.

“Mercifully, through God's grace, enough of my father's and mother's Christ-centered attitudes rubbed off on me, so that I still believed I could work, live, and worship with white people,” Dr. Bentley said. “God somehow loved these people who were hurting us. I couldn't bus with them, but I could love them.”

When the time came to attend college, Wheaton College stood out to the Lewis family as one of the few Christian institutions that enrolled Black students. In 1951, one sweltering summer day in Birmingham, she packed up her life and moved north. “I thought I was going to heaven on earth,” she said. After a heavy silence, she added, “It was not that.”

Dr. Bentley minces no words when documenting the outright racism she experienced as a student in the 1950s. She was denied certain housing privileges and prohibited from performing publicly with a choral ministry group she was involved in. She also daily navigated the mental and physical strain of being one of the few non-white students on campus.

But Dr. Bentley was a fighter, whether that looked like speaking up for herself in housing meetings or walking out

of the room at just the right moment if someone accused her of just wanting to break the rules. She also quickly established herself as an accomplished intellectual. At the end of her sophomore year, she earned the highest possible GPA for an undergraduate, and she went on to graduate with highest honors.

When she left Wheaton in 1958, having earned both master's and bachelor's degrees in Christian education and ministry, Dr. Bentley became the first Black woman to serve on staff with InterVarsity Christian Fellowship, the national campus ministry. She earned her Ph.D. in counseling in higher education from the University of Alabama in 1966, during which time she completed a Fulbright Fellowship to conduct research in Australia, visiting 30 countries on her year-long trip home. She also worked alongside her late husband, William Hiram Bentley, who served as the president of the National Black Evangelical Association. She is the last surviving founder of that organization.

By the 1980s, Wheaton had begun making concerted efforts to build a more inclusive environment for minority students, faculty, and staff. Students spearheaded new organizations like the Office of Multicultural Development, the William Osborne Society, and the Gospel Choir; and staff like the late Rodney Sisco '84 pushed for policy changes that would sustain diversity across a campus united by Christian faith. When she returned to the College in 1988, this time as a trustee, Dr. Bentley brought with her decades of championing young people in marginalized communities and entered an ongoing movement of change for minority students and staff at Wheaton.

“Long before I began my tenure at the College, Dr. Bentley was advocating for ongoing, strategic initiatives for kingdom diversity,” said President Philip Ryken. “As a national leader in the Black evangelical movement, she has been one of the key figures in leading us to become a Wheaton community that is more fully representative of Christ and his kingdom.”

Her legacy as an intellectual on campus set the stage for new generations of Black and African American women to do the same. As an undergraduate, Dr. Vanessa Quainoo '81, now Wheaton's chief intercultural engagement officer, received academic and spiritual mentorship from Dr. Bentley, and she emphasizes the indisputable significance of having someone like Dr. Bentley as a role model.

“Dr. Bentley is the perfect blend of moral character and confidence in her own identity,” Dr. Quainoo said. “I was intellectually validated by her studies and inspired by her absolute commitment to biblical truth. I have respected her and loved her, and continue to do my best to emulate her in many ways.”

Priscilla Barclay Kibler '12, who was born and raised in the same church where Dr. Bentley has served for decades, was another student who grew under Dr. Bentley's wisdom. Now a member of the Wheaton College Alumni Association

Board of Directors, Kibler vividly recalls seeing photos of former trustees and feeling fresh boldness in her bones as she beheld the visual representation of Dr. Bentley's determined, unabashed presence in the room, often as the only African American woman.

“Her witness of standing up for marginalized communities on campus and at church placed a stamp on my life,” Kibler said. “If I hadn't known she was a trustee, it would have been difficult for me to step into this position on the Alumni Board. She paved the way for me to believe that change is possible. I can advocate for current students because I had someone advocate for me.”

Although she no longer serves actively on the Board of Trustees, Dr. Bentley maintains involvement as a trustee emerita, and her faithful commitment to building up new generations touches many corners of campus leadership. For administrators like Dr. Quainoo, campus work is kingdom work deeply informed by Dr. Bentley's powerful prayer and influence, a gleaming thread stitched into the very fabric of the College's commitment to kingdom diversity.

“There are three key things Dr. Bentley taught me and my peers at Wheaton that inform my work today,” said Dr. Quainoo. “First, love and respect for God's Word. Second, love and respect for ourselves as African Americans, knowing God created us with a beautiful purpose just as he created people of all other races and ethnicities. Third, she gave us the intellectual tools to be able to critique without being critical—to look at the landscape of social ills in our nation and identify what is unjust even as we serve a God of justice.”

In 1994, Dr. Bentley established the endowed William Hiram Bentley Award for Ministry in honor of her late husband. Awarded annually, the scholarship is designed for “African American male or female graduate students who are engaged in researching the African American community and/or actively involved in ministry in the African American community.”

Although there remains work to be done on campus and the world as Christians learn to love God and neighbor more fully amid racial differences, Dr. Bentley clings closely to Proverbs 3:5-6 as her life verse: “Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths” (ESV).

“God may direct you to an unpleasant path because he has a purpose, and you have to be willing to follow him wherever he leads,” Dr. Bentley said. “You have to believe that people have the ability to grow and that God is able to transform people's lives. The change you may be looking for doesn't happen overnight. But God is the God of eternity, and he can take as long as he wants. Keep going—he knows what he's doing.” ●



A Condolence Card Ministry

Bud Knoedler '51 & Ruthie Knoedler Howard R.N. '75

When Bud Knoedler '51 retired from the Wheaton College Board of Trustees in 2002 after 34 years of service—6 of those as chairperson—members of the Wheaton College Alumni Association Board of Directors wondered if he and his wife Betty Burtness Knoedler '50 might have some time to assist with a core function of Alumni Relations—personally signing condolence notes to grieving alumni.

“We both prayed about it and figured that this was something good to do,” Bud said.

Special Assistant to President Philip Ryken, Marilee Melvin '72, who was serving as Vice President for Alumni Relations at the time, remembers the Knoedlers as “big encouragers” of the College and the association.

“Bud and Betty saw the time it required to personally correspond with the growing number of alumni mourning the deaths of loved ones, and they volunteered to take on this project. They corresponded with thousands of alumni on behalf of the Alumni Association on their own time and at their own expense,” Melvin said. “Their efforts have blessed many alumni, as well as the College.”

That was nearly 20 years ago. Since then, Bud has written condolence cards every month with his “co-editors,” first Betty, who died in 2013, and then daughter, Ruthie Knoedler Howard R.N. '75.

The process behind the affectionately coined “condolence card ministry” is the same today as it was years ago. Each month, the Alumni Association sends Bud a list of recently deceased alumni. Bud and Ruthie sit at his kitchen table and go through the list, reading the alumni obituaries. They then pen a handwritten message inside a card that bears a photograph of Blanchard Hall and the verse, “I will say of the Lord, ‘He is my refuge and my fortress, my God, in whom I trust’” (Psalm 91:2, NIV).

“It’s interesting to read these obituaries before we write the notes of condolence and realize what a role the College has played in the lives of these individuals and how that’s multiplied over the years to bless other people,” Knoedler said.

Howard agrees: “Some of the obituaries are such a blessing to read,” she said. “You sit there and think, ‘Wow, what a life well-lived. What a servant of Christ this person was.’”

For Knoedler, the timing of the condolence card is just as important as the messages they ink. “The grief process has a low point, at least in my experience, about a month or so after the memorial service,” he said. Several weeks after the funeral, long after relatives have returned home and after all the sympathy casseroles and cookies stop coming, there tends to be a lonely stretch. Knoedler calls it “a slump.”

“Part of the intent is to cover that slump with a note of encouragement and a message that there’s someone out there that remembers and is praying for them,” he said.

And pray he does.

“It’s a privilege, on a daily basis, to pray for these people,” he said. “We do as we promise, and we do continue to pray for them as they grieve their loss.”

Throughout the 18-year outreach, Knoedler has written thousands of cards to people who have lost their loved ones. He estimates that they send about 300 cards each year.

“They have done so with humility, grace, and compassion, and all of us at the Alumni Association are deeply grateful,” said Cindra Stackhouse Taetzsch '82, Executive Director of the Wheaton College Alumni Association. ●

Words
Emily Bratcher

Photo
Tony Hughes



Biology to Broadcasting

Mona Hennein M.A. '88

Mona Hennein M.A. '88 was convinced that she wanted to pursue a medical degree. After earning her bachelor's in biology at the University of Illinois Chicago, she juggled two jobs and studied for the Medical College Admission Test (MCAT). One of her two burgeoning career options was the beginning of a prolific broadcast ministry, but it wasn't the path she thought she would take.

Hennein had a lot on her plate in the two years between her undergraduate and graduate schooling. Between writing for the local newspaper and working at a lab, she covered her beats late into the night and then woke up early to conduct research. Hennein's lab supervisor eventually fired her for being late—and unknowingly sent her on a journey that would change the lives of millions.

"The doctor said, 'Let's face it: You're not really a scientist. But I've seen your writing, and you're pretty good,'" Hennein said.

In 1986, God drew her to the Wheaton College Graduate School in preparation for a career in ministry by way of journalism.

"I really wanted to try Wheaton," Hennein said. "When I was interviewing, I felt like I was in heaven. I had only attended secular schools before that, so it was such a gift to be surrounded by Christians."

After graduating with her master's degree in communication studies, Hennein worked for *Inside Edition* and networks like ABC and CNN. But when she realized she wanted to go deeper into the lives of the people featured in the news—people who had been in fires, wars, natural disasters, and other life-altering situations—she knocked on the door of PBS.

"I loved people's stories, but their stories of faith never got on the air," Hennein said. "I thought, 'Wouldn't it be interesting to have a television series where we asked people about their faith? If someone was in a fire

and prayed, what happened?' Things like that."

After sending tapes to PBS, Hennein's proposal was turned down several times. But she didn't give up. She sent one last tape along with an email, and God decided the rest. PBS accepted the series, and *Life Focus* reached 44 million viewers. Several episodes were nominated for Emmy Awards, and a few of them won, including "One in Five," a story of women recounting their stories of sexual assault and speaking out against assault on college campuses.

Hennein continues that work through Life Focus Communications, the production company she founded as she made the series of the same name.

Hennein hopes to continue merging trauma-informed healing with reaching the world with the gospel.

"It's a new frontier," Hennein said. "We want to reach people with a Christian message, and we also want to bring these stories to light. We want to do it in a way that is very much real."

Words
Bella McDonald '24 with reporting
by Jasmine S. Young '13

Photo
Tony Hughes

Wheaton College Alumni Association Board of Directors

Meet your new board members



Jim Black '94, M.A. '99, Palo Alto, California

After receiving undergraduate and graduate degrees from Wheaton, Jim earned an M.Div. from Reformed Theological Seminary, founded and served as ministry director of Christian Union at Columbia University in New York, and served as senior pastor at Alliance Bible Church in Baytown, Texas. Jim is currently the director of collegiate ministry for the Fellowship of Christian Athletes at Stanford University. While at Wheaton, Jim enjoyed intramural sports, served as an Resident Adviser, and was involved in Christian Service Council, Youth Hostel Ministry, and Discipleship Small Groups. He and his wife, Laurie Brock Black '98, M.A. '99 have four children: Anna '25, Kirsten, Reid, and Isaac.



Stephen Franz '09, Rolling Hills Estates, California

Stephen is an associate attorney in the employment services group of Davis Wright Tremaine LLP. He obtained his J.D. from UCLA School of Law in 2013 and currently serves on the Board of the Japanese American Bar Association. At Wheaton, Stephen played varsity football, was part of the Phi Alpha Theta Honor Society, and was a teaching assistant to Dr. Genzo Yamamoto in the history department. Stephen is married to Meehee Seo Franz '10, and he enjoys skiing, hiking, fitness, exploring California, studying Western art, and leading a small group at his church.



Doug Goebel '90, West Linn, Oregon

Doug graduated from Wheaton with a degree in business/economics and is a CFA® charterholder (chartered financial analyst) who has worked with Quest Investment Management LLC most of his career, currently serving as its president. While a student at Wheaton, Doug played soccer, was part of the cheerleading team, and served as treasurer for Student Government. In his free time, he enjoys running, cycling, traveling, and hosting Wheaton events for alumni and parents. Doug is married to Gloria and has two daughters: Alexis Goebel Peterson '19 and Payton.

Send us your nominations for Alumni Board directors.

All alumni are invited to suggest qualified candidates for the Alumni Board of Directors by submitting an online form to the nominating committee. The committee will take into account class year, vocation, gender, ethnicity, and demonstrated commitment to Wheaton. Job description and nomination forms can be obtained and submitted online at alumni.wheaton.edu.

Class of 2020 Reunites



On September 2-3, 2022, the class of 2020 reunited for a Labor Day weekend of celebration and fellowship aptly titled "Gather Again." The class gathered physically for the first time since March of 2020, when the pandemic caused students to return home and complete their spring semester online. The alumni were invited to a special chapel service to honor their class on Friday, September 2, followed by class photos, a staff and faculty mixer, and an evening of worship. The weekend culminated in a celebration dinner to honor the class of 2020.

PHOTOS BY MIKE HUDSON

PHOTOS BY MIKE HUDSON

Missionary Book Mailing

This Christmas, 359 alumni missionary families serving in 70 countries outside the United States will receive the following gifts, thanks to publishers who donate books and the College's Board of Trustees, which provides funds for shipping costs.

- *Wheaton* magazine, Volume 25 // Issues 1 and 2
- *Prayer in the Night: For Those Who Work or Watch or Weep* by Tish Harrison Warren (IVP, 2021)
- *The Innovation Crisis: Creating Disruptive Influence in the Ministry You Lead* by Ted Esler (Moody, 2021)
- *Trusting God in the Darkness: A Guide to Understanding the Book of Job* by Christopher Ash (Crossway, 2021)
- *How Much Is a Little Girl Worth?* by Rachael Denhollander (Tyndale, 2019)
- *How Much Is a Little Boy Worth?* by Rachael and Jacob Denhollander (Tyndale, 2022)

Homecoming 2022

Classes of 1992, 1997, 2002, 2012, and 2017 celebrated reunions at Homecoming 2022.



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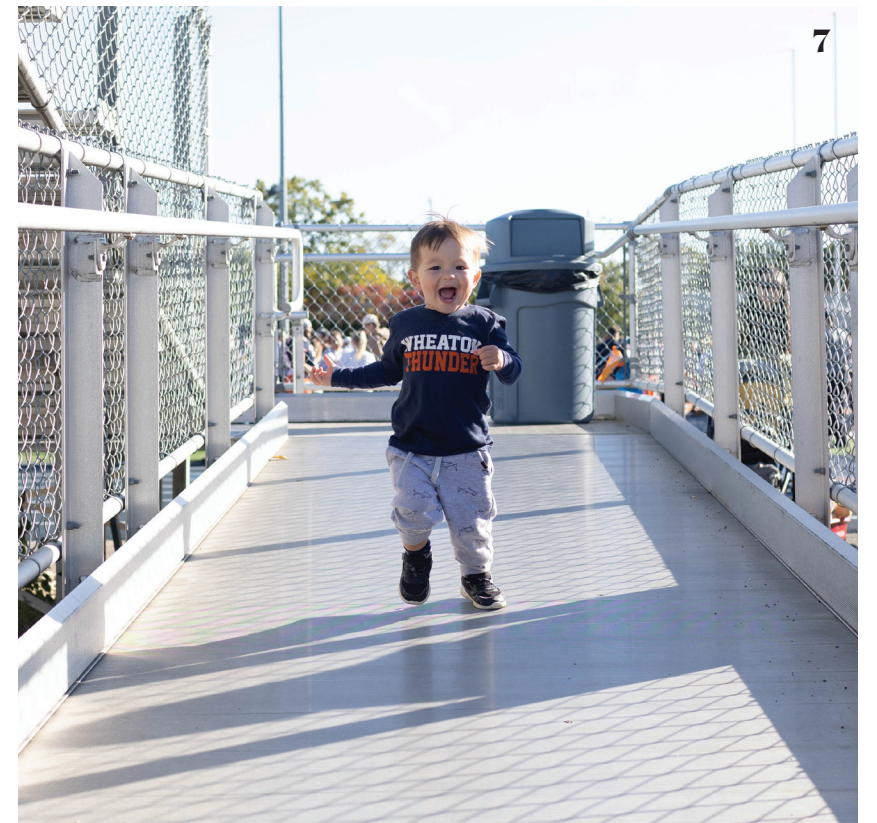
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PHOTOS BY ALYSON KEEN

1 Orange and blue at reunion check-in. 2 Blanchard Hall during Homecoming. 3 Alumni Association President-Elect Jerard Woods '12 speaks in Homecoming Chapel. 4 Classmates catch up at the 2012 reunion dinner.

5 Go Thunder! Wheaton fans cheer for the Thunder football team. 6 Selfie moment with Dr. Richard Shultz, Wheaton College Professor of Old Testament. 7 Young Wheaton Thunder fan. 8 Homecoming centerpiece.

Homecoming 2022: Class Reunions

Photos by Josh and Alexa Adams



Class of 1992 – A
30-Year Reunion

Row 1 (L-R): Patrick Watson, Jennifer McCasland Watson, Paul Carlson, Esther Patterson Carlson, Aasha Blakely McRoberts '91, M.A. '92, Lotti McRoberts, Bryan McRoberts, Erin Ripley Shade, Heather Groth Britton. **Row 2 (L-R):** Matt Treter, Scott Nordlund, Cindy Boos Nordlund, Mark Huffman, Mary Lyn Crotteau Huffman, Ann Clinton, Robert Clinton, Chris Copeland, Dawn Mitchell Copeland, Bonnie Kimbell Chester, Amy Boyde Zorrilla, Andres Zorrilla. **Row 3 (L-R):** Nicole Berteaux Foster, Calvin Foster, Alfredo Cerrato, Corinne Cruver Lovas, Andrea Veres Hiland, Ava Hiland, Mark Hiland, Trip Lukens, Steve Huber.

Row 4 (L-R): Rachel Ban Tonkin, Krista Norris Andersen '90, Eric Andersen, Dave Hopkins, Rebecca Hopkins, Ken Roth, Kim Welsh, Marcus Johnson, John Schlamann. **Row 5 (L-R):** Kathy Arrington Christiansen, Tabitha Saul, Craig Tinder, Bonnie Tinder, Manette Galvan Turner '92, M.A. '98, Brenda Tohme Gudino, Matthew Haapoja, Katie Ullery Bathje, Carolyn Landman, Kate Tang '24, Janet Shim Tang, Corin Tang. **Row 6 (L-R):** Rusty Howes '91, M.A. '93, Meredith Wilson Howes, Dixie Storm Woodburn, Stephen Woodburn, Joe Baird, John Hoyman '92, M.A. '06, Paul Flanigan, Caryn Keith Flanigan, David St. Clair, Jim Hendricks.



Class of 1992 – B
30-Year Reunion

Row 1 (L-R): Claire Britton, Kim Johnson Jara '92, M.A. '02, Brenda Moore Ryan '94, Rayley Ryan, Maryssa Ryan, Tim Ryan, Lisa Cole Werner, Rob Werner '91, Julie Schmid Sohmer, David Sohmer '91. **Row 2 (L-R):** Tim Stitzel, David Curtiss, Susan Carns Curtiss, Tess DeWig Bademan, Kate Olmsted Ballbach, Sarah Johansson Enslin, Julie Vandenburg, Jody Jabaay Onstad, Julie Southard, John Southard, Steve Palau. **Row 3 (L-R):** Karin Haugen Paulsen, Alicia Gansz, Cindy Humphrey Reed, Todd O'Connor, Jonathan Phillips, Michelle Hekman Kinzer '94, Lance Kinzer, Jonathan Halcomb, Bryan Perry, Julie Priest. **Row 4 (L-R):** Cheryl Schumann Simcox, Tim Simcox, Melissa Jacobsen Grissom,

Steven Park '85, M.A. '87, Sarah Park '26, Amy Harding Park, Amy Garlinger, Joy Pettid, Daniel Krieg, Jeff Licquia, Alice Redfield Irizarry. **Row 5 (L-R):** Matt Thomas, Andrew Kaiser, Rebekah Kaiser '26, Heather Fong Kaiser, Todd Hiller '91, Shelley Bergene Hiller, Bethany Axman Bothman, Tim Dunbar, Jennifer Horney Dunbar, Kari McLennan, Troy McLennan. **Row 6 (L-R):** Erica Lindh Hendricks, Ellie Unger Killackey, Sean Killackey, Jennifer Osborne Akers, Tim Akers '95, Julian Jackson, Mark Smith, Mark Poulterer, Luciana Poulterer, Margaret Ryken Beard '93, Jeff Beard.



Class of 1997
25-Year Reunion

Row 1 (L-R): Jen Cribbs Hollenbeck '98, Jacob Ayers, Liam Ayers, Rowan Ayers, Finley Ayers, Emmett Ayers, Kate Kraft, Christian Vercler '97, M.A. '99, Jackie Vercler, Ali Vercler, Elizabeth Vercler, Kathy Lantz, Kensie Lantz, Sean Lantz, Julia Wood Baurain, Anna Baurain, Caroline Baurain, Jessica Weckesser, Samuel Weckesser, Anna Brinkmann Rodgers, Esther Rodgers, Tikva Rodgers. **Row 2 (L-R):** Laura Needs, Tyler Sennese, Kayla Sennese, Julianne Perciante Sennese, Adam Pratt, Cindy Pratt, Karin Jensen Tuurie, Randy Tuurie, Eric Larimer '95, Jessie Kraftson Larimer, Jill Norman Richert, Stephanie Jerdan Weckesser, Gabriel Weckesser. **Row 3 (L-R):** Martin Gonzalez, Anne Hayward Osielski, Jonathan Osielski, David Osielski '95, Grant Tregay '99, Betty Staniels Tregay, Jim Granitsas, Nick Granitsas, Scott Huitink, Rachelle Huitink, Anna Huitink, John Henry Huitink, Elizabeth Huitink.

Row 4 (L-R): Matthew Durden, Kyrsten Greene Durden, Henry McCool Durden, Kyle Roy, Linnea Wittick Roy, Jeannie Wang, Brian Heinrich, Claudia Lopez Heinrich '97, M.A. '19, Kerrie Maas Orrick, David Orrick '96. **Row 5 (L-R):** Ken Webster, Jen Ridl Webster, Jen Murtoff, Rhonda Sider Edgington '96, Mark Edgington, Kim Bert Crognale, Jody Hammershaimb Bovey, Micaiah Bovey, Peter Bovey, Ruthie Bovey '23, Yali Bovey. **Row 6 (L-R):** Steve Hyatt, Elissa Bannow Hyatt, Will Hyatt, Addy Hyatt '25, Jack Hyatt, Tara Chandra, Annika Chandra, Jay Chandra, Dominic Chandra, Cathy Chandra, Julie Gee, Brad Gee, Greg Mieling.



Class of 2002
20-Year Reunion

Row 1 (L-R): Michael Coddington, Laurie Rescorla Coddington, Emmett Coddington, Graham Coddington, Annabeth Coddington, Sarah Franklin Crose, Cynthia Eller Knotts, Leo Bancks, Kara Fariss Bancks, Felix Bancks, Eva Bancks, Hannah Bancks, Henry Bancks, John Bancks, Lucy Bancks, Jacob Bancks '04, Agatha Bancks, Paul Erickson, John Erickson, Luke Erickson, Caleb Erickson, Lizzy Hill Erickson, Rosemary Davis, Magnolia Davis, Megan Green Davis, Lavender Davis, Timothy Davis '05, M.A. '13, Becca Waid Yu, Lisa Anderson Vaupel, Amanda Leggett Ranney '03, Esther Ranney, Elijah Ranney, Moses Ranney. **Row 2 (L-R):** JooAe Koo Choi, Nathan Kochanowski, Jim Beitler '02, M.A. '04, Joon Lee, Jenny Myung Chang, Shinhae Kim, Jonny Osgood '03, Esther Geist Osgood, Nicole Titus Havens, Lina Havens, Auggie Havens, Milo Havens, Neile Havens '02, '11, Amos Havens, Noel Jabbour, Leslie Merzig Deroo, Tyler Ranney, Sarah Ranney. **Row 3 (L-R):** John Kretzschmar, Christopher James, Brent Miller, Colin Oftedal, Evan Oftedal, Ben Petty, Peter Spokes, Pete Spokes, Sophia Spokes, Ella Sherer, Emily Willen Sherer, Lauren Sherer, Mark Sherer, Debbie Tennes Noonan, KT Schuh Losie, Liz King Newman, Louis Deli, Gabriel Deli.

Row 4 (L-R): Todd Spencer, Titus Benton, Laura Benton, Ella Benton, Rudy Benton, Lizzy Johnson, Elijah Johnson, Hannah Johnson, Todd Johnson, Jennifer Johnson, Jacob Johnson, Allison Dick, Lindsay Sherman Kinczyk, Melanie Thayer Attaway M.A. '10, Josiah Attaway, Austin Attaway, Samantha Attaway, Wesley Attaway, Coral Christensen Sheppard, Kristin Titcombe, Sue McFarlane Bannan, Ashley Helm, Gianna Helm, Ryan Helm, JJ Helm. **Row 5 (L-R):** Hannah Seneff, Katie Cuthbert, Kate Ferwerda Wyss, Maren Wyss, Truett Wyss, Brett Wyss '01, Elin Wyss, Becki Henderson '02, M.A. '17, Emily Goff Schoenhals, Becky Collins, Adrin Smith '02, M.A. '11, Tim Martin, Will Carpenter, Doug Warren, Amy Warren, Kristine Rietveld, Walker Rietveld, Noelle Rietveld. **Row 6 (L-R):** Easton Sumlin, Eugene Sumlin, Nicole Rosser Sumlin, August Sumlin, David Walford '02, M.A. '06, Aimee Swan Walford '02, M.A. '06, Elisabeth Kay Bowers, Brenden Miller, David Bradley, Philip Hooper, Gregg Donaldson, Jonathan Adams, Sara Simpson Adams, Elizabeth Adams, Grant Cain, Matt Cain, Bryson Cain, Elijah Cain, Bria Cain, Betsy McIntyre Cain, John Helm, Stephanie Helm, Joel Rietveld.



Class of 2012
10-Year Reunion

Row 1 (L-R): Eric Welander '11, Lauren Hallberg Welander, Soren Welander, Svea Welander, Carl Welander, Bill Stanford, Peter Stanford, David Stanford, Abigail Stanford, Rosemary Stanford, Mei-Lyn Koller Stanford, Kevin Johnson, Julie Johnson '12, M.A. '16, Levi Johnson, Caeden Johnson, Karin Johnson, Lars Johnson, Heather Green Goble, Ryan Goble '10, Avery Goble, Arien Goble, Elaina Goble, Elias Goble, Doug Jinks, Sarah Dulin Barak, Adeline Barak, Evelyn Barak, Justin Barak, Titus Barak, Abigail Taylor, Brian Rowe. **Row 2 (L-R):** Christiana Wismer Ostoich, Ingrid Ostoich, Josiah Ostoich '13, Marit Ostoich, Matthew Vaughan, Holly Moore Vaughan, Noelle Hoffer Jones '12, M.A. '13, David McHale, Emma McHale, Jaime McHale, Daniel Nicoll, Sarah Kerner Nicoll, Jennifer Mull Van Dyke '10, Jackson Van Dyke, Daniel Van Dyke, Becca Adams Gore, Luke Gore, Andrew Gore, Cora Mills Rowe. **Row 3 (L-R):** Katie Nashland Dufendach, Lucas Dufendach, Kyla Dufendach, Keith Dufendach, Sophia Dufendach, Christina Hegdahl Richardson '11, Abe Richardson, Elaine Richardson, Lucy Butikofer, Josh Butikofer, Kim Vohs Butikofer, Sophia Yoo Chung, Noah Chung, Karen Rice Lee, Theo Lee, David Lee '10, Ross Roggow, Erika Roggow, Lyza Roggow, Makenzie Magnus, Summer Holeman Walcker, Adam Walcker, Skye Walcker. **Row 4 (L-R):** Paul White, Audra Brady Nelessen, Ólafur Nelessen, Alyosha

Nelessen, Loren Button, Jaclyn Baker Button, Cassandra Becker, Josh Terriere, Jordan Williams, Thomas Hebda, Milly Hebda, Claire Williams, Elizabeth Williams, Kristin Kindred '10, Katey LePage VanBuskirk, Charlie VanBuskirk, William VanBuskirk. **Row 5 (L-R):** Aziah Smith, Mike Moore McCutcheon, Grace McCutcheon, Patrick Hecker, Jon Miser, Lily Miser, Lauren Ide Miser '13, Tim Hiltibran, Julia Strapp, Eve Younkin-Wilson, Chris Younkin-Wilson, Sybil Younkin-Wilson, Hayley Younkin-Wilson, Kexia Van, Emily Halverson, JJ Oslund, Annika Oslund, Michelle Morency Oslund '13, Owen Oslund. **Row 6 (L-R):** Charity Fort, Pamela Rahman Daum, Drew Daum, Russell Finegan, Brian Delamarter, Sophia Matias Archie, Albert Archie, Zuriel Archie, Kristen Anderson Wineinger, Landon Wineinger, Annika Wineinger, Rebecca Kinney, Erik Lewis, Adam Behnke.



Class of 2017
5-Year Reunion

Row 1 (L-R): Daniel Cerrato, Robert Jones, Dillon Morgan, Evelyn Morgan, Catherine Brooks Morgan '16, Lailyn Morgan, Jacob Zeller, James Zeller, Caris Chun Zeller '17, M.A. '18. **Row 2 (L-R):** Austin Farrow, Nikki Page, Kendrick Miyano, Ashleigh Stidham Miyano, Rachel Thomas Garringer, Lucy Garringer, Carter Garringer, David Garringer, Pierce Garringer, Carl Jacobson, Kristen Niemitalo Woods.

Row 3 (L-R): Elizabeth Schuurman '18, Ethan Amburgey, Rebecca Silverstein, Jessica Pascoe, Rachel Thompson, Andrew Thompson, Yudit Lang Krupinski. **Row 4 (L-R):** Katie Simpson, Wesley Braden, Nathaniel Whitfield, Caleb Luk.



Cindra Stackhouse Taetzsch '82
Senior Director for Vocation and Alumni Engagement
Executive Director, Wheaton College Alumni Association

It is not news to most of you that college enrollments have been declining nationally for nearly a decade. The number of college undergraduates nationwide is now down 9.4% compared to two years ago—a loss of almost 1.4 million students. Experts believe declines will continue because of a dramatic drop in birth rates during the “Great Recession” that began in 2008.

I invite you to support Wheaton College in our efforts to recruit students.

Wheaton’s “customer reviews” from alumni make a huge difference to prospective students. My marketing communications colleagues tell me that about half of our admitted students and their parents **first become interested through a Wheaton graduate**. We alumni are Wheaton’s best ambassadors because we know the value of a Wheaton education.

A 2020 survey ranked Wheaton College #13 on the list of the “Top 25 universities according to alumni ratings.” Wheaton College was one of only two faith-based schools on a list that included Princeton, Yale, MIT, Duke, Harvard,

and Stanford. The survey—published in the *Journal of Consumer Affairs* based on data collected from the Strada-Gallup Education Consumer Survey—indexed alumni ratings based on how strongly they agreed to statements about education quality, likeliness to recommend, preparation for life and career, and value for the cost.

If you are one of the thousands of alumni who believe in the value of your Wheaton education and that “For Christ and His Kingdom” is much more than just a slogan, **I encourage you to send prospective students our way.**

Do you know a high school student who might be a good fit for Wheaton, someone who won’t have to choose between top-tier academics and powerful Christian formation? Tell them about your alma mater and encourage them to apply. Or send us names of potential students at wheaton.edu/refer, and we’ll take it from there. ●

Alumni Association President Eric B. Fowler '81 President-Elect Jerard Woods '12 Past President Dr. Beverly Liefeld Hancock '84 Executive Director Cindra Stackhouse Taetzsch '82 Board of Directors Serving through 2023: Kari Shook Anderson '91, Brian De La Cruz '21, Dr. Elisabeth Versepunt Jones '08, Rebecca Gray Jordan '88, Jeffrey Shafer '96, Manette Galvan Turner '92, M.A. '98 Board of Directors Serving through 2024 Barbara Bates Alexander '77, Mary Ashley Miller '69, Leigh Naraine Pylman '08, James Wilkes '79 Board of Directors Serving through 2025 Noah Chung '12, Priscilla Barclay Kibler '12 Board of Directors Serving through 2026 Jim Black '94, M.A. '99, Stephen Franz '09, Doug Goebel '90



PHOTO BY MIKE HUDSON



Let us therefore, who believe, run to meet a Bridegroom who is beautiful wherever he is. Beautiful as God, as the Word who is with God, he is beautiful in the Virgin’s womb, where he did not lose his godhead but assumed our humanity. Beautiful he is as a baby, as the Word unable to speak, because while he was still without speech, still a baby in arms and nourished at his mother’s breast, the heavens spoke for him, a star guided the magi, and he was adored in the manger as food for the humble. He was beautiful in heaven, then, and beautiful on earth; beautiful in the womb, and beautiful in his parents’ arms. He was beautiful in his miracles but just as beautiful under the scourges, beautiful as he invited us to life, but beautiful too in not shrinking from death, beautiful in laying down his life and beautiful in taking it up again, beautiful on the cross, beautiful in the tomb, and beautiful in heaven.

AUGUSTINE, EXPOSITION OF PSALM 45

