

About Grace College and Theological Seminary



1 Lancer Way
Winona Lake, IN 46590
www.grace.edu

Establishment of Grace College and Seminary

Affiliated with the Charis Fellowship (formerly Fellowship of Grace Brethren Churches), Grace Theological Seminary was founded first, in 1937, and the college was established 11 years later in 1948. The founders – including Alva J. McClain, the institution’s first president – drew distinctive features from their Brethren heritage, which, in turn, drew from a variety of historical traditions. These historic traditions included Pietism, a centuries-old movement of warm and experiential faith, as well as the Anabaptist and Calvinist branches of the Protestant Reformation. This heritage also included a commitment to remain free from worldly conformity yet relevant to the surrounding culture — a commitment that proved to be a challenging balancing act for the Brethren movement throughout the 19th and early 20th centuries. As McClain, along with those around him, established the seminary and then the college, he sought to create an environment that was informed in meaningful ways by the eclectic heritage of the Brethren tradition while fashioning institutions that would thrive within American evangelicalism, which was, in the 1930s and 1940s, an increasingly robust and influential movement. This evangelical identity was enhanced by the location of the seminary and college in Winona Lake, Indiana, a resort community that had become a center for Progressive Era social and political activity and, by the 1920s, a well-known location for evangelical Bible conferences.

A Deep Experience of Community

Throughout the ensuing decades, the enrollment of Grace Theological Seminary and Grace College has grown exponentially. The college and seminary have weathered storms and experienced periods of change as any institution does. But throughout its history, the institution has remained committed to its heritage, emphasizing biblical authority, a deep experience of community, living under the sovereignty of God and fostering experiential faith, even as Grace continues to offer an educational program that is rigorous, academically excellent, as well as practical. We are proud that the streams of our heritage flow back to the 16th and 17th centuries and also excited about the role Grace has played within American evangelicalism. Informed by our diverse heritage while committed to the values that unite us, we look to the future, offering quality undergraduate and graduate degree programs through seven schools that constitute Grace College and Theological Seminary: the School of Arts and Sciences, the School of Behavioral Sciences, the School of Business, the School of Education, the School of Ministry Studies, the School of Science and Engineering, and the School of Professional and Online Education.

Spiritual Development and Academic Excellence

Our story is one that recognizes that spiritual development and academic excellence go hand in hand. The faculty, staff, and entire Grace campus community contribute to an atmosphere where spiritual growth and scholarly inquiry are mutually enhancing for both undergraduates and graduate students.

Mission Statement

Grace College is Christ-centered community of higher education applying biblical values in strengthening character, sharpening competence, and preparing for service. In support of the institution's mission, Grace Theological Seminary is a learning community dedicated to teaching, training, and transforming the whole person for local church and global ministry.

Values and Goals

The mission of Grace College is supported by four core values: thriving, selfless, engaged, and authentic. Institutional mission, values, and brand promise are articulated on its [website](#).

Accreditation and Affiliations

Grace College is accredited by the Higher Learning Commission and it is an active member of the Association of Christian Schools International, Council for Christian Colleges & Universities, Council of Independent Colleges, Independent Colleges and Universities of Indiana, International Alliance for Christian Education, and National Association of Independent Colleges and Universities. Several of its academic programs also have specialized accreditation. For a listing of all its accreditations, affiliations, and authorizations, see the accreditations page of its [website](#). Specialized accreditations are also discussed in the discrete sections of the catalog of each accredited program (i.e., seminary, graduate counseling, business, teacher education).

Philosophy of Education of Grace College Faculty

The following *Philosophy of Education* was adopted by the faculty of Grace College and Theological Seminary on April 7, 2010.

As faculty members at Grace and individuals who are committed to a life of worship and spiritual growth, we actively look for reflective and practical ways the Christian faith intersects with our disciplines.¹ The integration of faith and learning is based on the shared understanding that our faith “sacralizes” the pursuits of the Christian academician. That is, to the extent to which we do our work consciously as Christians, our professional lives become an offering of worship to God, and our faith “gives the questions we struggle with in our work and in our lives larger significance.”² In other words, we are whole individuals and recognize the deficiency of a compartmentalized life.³ Based on this foundation, our faith informs our work and makes it distinctive.⁴ This distinctiveness may be further enhanced by the richness of our Grace Brethren heritage, which is rooted in the Pietist, Anabaptist, and Evangelical traditions, and we value the contributions these historical streams have to offer.⁵

¹ See Richard T. Hughes, *How Christian Faith Can Sustain the Life of the Mind* (Grand Rapids: Eerdmans Publishing Co., 2001) and Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids: Eerdmans, 1987). Holmes writes (46), “Integration should be seen not as an achievement or a position but as an intellectual activity that goes on as long as we keep learning anything at all.”

² Robert Wuthnow, “Living the Question,” in *Christianity in the Twenty-First Century: Reflections on the Challenges Ahead* (New York: Oxford Univ. Press, 1993) 211-112, quoted in George M. Marsden, *The Outrageous Idea of Christian Scholarship* (New York, Oxford Univ. Press, 1997) 65.

³ On living an integrated Christian life, see Grace Brethren author Kary Oberbrunner, *The Fine Line: Re-envisioning the Gap between Christ and Culture* (Zondervan, 2009).

⁴ For more on Christian distinctiveness, consult Marsden, *Outrageous Idea*, 68-70.

⁵ For examples of how others within the Anabaptist tradition have wrestled with the integration of faith and learning, see J. Denny Weaver, and Gerald Biesecker Mast, eds. *Teaching Peace: Nonviolence and the Liberal Arts* (San Antonio: Rowman and Littlefield Publishers, Inc., 2003) and David Weaver-Zercher, ed., *Minding the Church: Scholarship in the Anabaptist Tradition*.

As we strive for greater integration of faith and learning, our Christian faith prompts us to facilitate a rich sense of collegiality and community among faculty and students.⁶ This is largely made possible through the fruit of the spirit. Humility prods us to consider our own biases and presuppositions. It calls us to listen to competing voices and perform our work in dialogue with colleagues and others within the broader discipline. Integrity requires that we accurately represent the views of others, resisting generalizations and caricatures. It also requires that we strive for Christian excellence in all that we do, maintaining the highest standards of professionalism. Love prompts us to encourage and challenge each other as faculty members while caring for and serving our students. In an atmosphere permeated by the fruit of the spirit, our community will be a grace-filled place for us and our students to think critically, ask questions, and wrestle with the challenges of our world.

God has called us to be a certain kind of people (BEING), for example, humane, communal, compassionate, redemptive, honest, just, hard-working, etc. Further, God has called us to a life of learning and has invested us with the requisite skills and resources to learn (KNOWING), such as the mind and its cognitive capacities, the Scriptures, academic institutions, life experiences, peoples and nations, etc. Finally, God has asked us to convert our being and knowing into service to others (DOING) as a way of expressing our love for and service to him. Therefore, Grace College and Grace Theological Seminary and their faculties are committed to integrated learning as a necessary component for empowering people to create lives that are whole, full, balanced, and rewarding.⁷

There are a myriad of specific ways to accomplish the integration of faith and learning in our study and in our teaching. They will vary depending on the context and discipline, but will always move beyond mere indoctrination.⁸ At times, they may be of a reflective nature, having more to do with the questions that we ask and less about our conclusions. We might ask ourselves and our students, “How is the understanding that God created and sustains the world relevant to the material in question?” or “How does my belief in the fallen nature of human beings affect my world view?” or “How does the belief that all of humanity is loved and valued by God influence the way I consider those of other cultures?”⁹ Other times, the integration of faith and learning will be of a more applied nature.¹⁰ This will happen in many ways, not only in the classroom, but also as we mentor and advise students. We may prod ourselves and our students to consider ethical questions related to medical, scientific, or business

⁶ On the important link between learning and Christian community, See Claudia Beversluis, “Community as Curriculum.” *Council for Christian Colleges and Universities*. Online Resource Center (<http://www.cccu.org/resourcecenter>). Consult as well, Holmes chapter seven, “College as Community” in, *Idea of a Christian College*, 77-85.

⁷ From, Forbes, *et. al.*, “Philosophy of Liberal Education,” Appendix C.

⁸ According to Arthur Holmes (*Idea of a Christian College*, 46) “prepackaged answers” will never satisfy inquiring minds. “Students need rather to gain a realistic look at life and to discover for themselves the questions that confront us. They need to work their way painfully through the maze of alternative ideas and arguments while finding out how the Christian faith speaks to such matters. They need a teacher as a catalyst and guide, one who has struggled and is struggling with similar questions and knows some of the pertinent materials and procedures. They need to be exposed to the frontiers of learning where problems are still not fully formulated and knowledge is exploding, and where by the very nature of things indoctrination is impossible.”

⁹ On the significance and usefulness of theological questions within the context of Christian higher education, see Denise Lardner Carmody, *Organizing a Christian Mind* (Valley Forge, PA, Trinity Press International, 1996).

¹⁰ George Marsden observes that faith can and should be integrated within even the most applied disciplines. He writes, “Even mathematicians or technical scientists will be able to point out some faith-related considerations that have relevance to the foundational questions affecting the frameworks of their disciplines or the application of their work. It simply does not follow that, because there is no special Christian view of photosynthesis, there is therefore not a Christian view of biology.”

practice. We may bring discussions of justice and caring for the oppressed into our classrooms and offices. We will no doubt consider specific portions of the Bible. And we may engage students in questions concerning the most effective ways of ministering, expressing themselves artistically, or serving Christ in local industries or within a chosen field.¹¹

At Grace, we believe that an education that emphasizes the integration of faith and learning lays the foundation for and is in perfect concert with the institutional mission. Our mission statement reads: “Grace is an evangelical Christian community of higher education which applies biblical values in *strengthening character, sharpening competence, and preparing for service* [Emphasis added]. Our curriculum and delivery system are designed to achieve these goals.

Character is the sum of distinctive dispositions, traits, qualities, attributes, and behaviors that constitute the nature of an individual or community. People of good character are marked by a desire to be learners. The goal of a Grace College education is to create people of deeper substance who understand and desire the more noble and healthy values. They are able to make discriminating judgments between truth and error, merit and demerit, the substantial and superficial. They possess a developing sense of self and place in God’s world and purpose. They are people who have maturing skills and a growing sense of confidence that they can contribute and make a positive difference. People of strong character appreciate (give place to) and engage (think through, even debate) the perennial and often controversial questions of life in a civil and reasonable way. People of character possess an elevated work ethic, care about workmanship, and are committed to a productive life, careful performance, and excellent products. As Christians, we best demonstrate this character when we live intentionally and consistently through our calling and profession of faith and biblical/theological commitments. Therefore, the undergraduate curriculum at Grace is designed to strengthen character.

Competence is the pursuit of proficiencies and credentials that enable one to be a contributing member of society. A competent person possesses the requisite capacities and skills essential to a personal, professional, and community life. A competent person increases knowledge bases and sharpens abilities and dispositions to put this knowledge to use in productive ways. A person who is competent is one who can gather data, think, discern, analyze, synthesize, and create solutions to problems. Such a person is one who suspends personal prejudices, who uses wise judgment, and who negotiates the world of ideas, grasps issues, wrestles with argumentation, interprets and traces implications, and makes connections to others and their ideas and expressions. A competent person is a literate person who is empowered to take in more and contribute more with his or her mind and life. A competent person is creative, enterprising, and confident -- one who exercises initiative, takes risks, exhibits leadership, and commands respect. A competent person is thoughtful, articulate, expressive, and able to communicate in knowledgeable and persuasive ways. Such a person is one whose curiosity is wide ranging and one who can conduct a substantive conversation on a variety of subject matters, someone who is interesting to be around. Therefore, the Grace undergraduate education is designed to produce people who are sharpening their competence as persons, Christians, citizens, and professionals.

Service is a central imperative of the Christian faith. It is the natural outgrowth of loving and worshiping God. It is an outcome of a life well-lived. People of character serve competently. One ought to use one’s personal and professional competencies to serve one another and the larger society, thus fulfilling one’s service to God. Learning for the purpose of service is an act of stewardship and worship. Learning

¹¹ For some practical examples from several Grace faculty members, of the way faith and learning might be integrated within a variety of disciplines, see James E. Bowling and Joel B. Curry, *Values in a Christian Liberal Arts Education* (Winona Lake, BMH Books, 1992).

is a prerequisite that empowers service. A Grace education contributes to both the practical and moral dimensions of life. Practically, it empowers people to gain the proficiencies that make them marketable and employable. One's professional life produces the resources and contexts for service. However, this is not the total goal of education. Life is more than work for personal gain. The Grace education should inspire students to build lives and careers that will be turned toward advancing the cause of the One whom we ultimately serve. The mode of Christian servanthood can be expressed in several specific imperatives, each located somewhere in the curricular and co-curricular educational activities (*e.g.*, go make disciples, call God's people to a renewed vision and energy to serve Christ and his kingdom, defend and perpetuate the truth of God's revelation, work for the moral health of society, and pursue peace and justice in the world). The investment of our time, skills, intellect, and energies will leave an effect on our families, communities, work places, churches, the market place, and all of society. Therefore, at Grace, we have an education designed to foster service.¹²

In summary, as faculty, we strive to do our work as faithful worshippers of God, to embody the Fruit of the Spirit, and to prod ourselves and our students to reflect on the ways our respective disciplines¹³ intersect with the depths of the Christian faith. This is an issue of character that enhances competence and empowers us for service.

Campus Life and Setting

Grace College is a pietistic, evangelical institution of the liberal arts that is committed to historic Christianity as expressed through the Charis Fellowship.

The college is committed to the view that all truth is God's truth and that a lifetime of studying the wonders of His creative handiwork is our privilege. Central to this commitment is the conviction that God has provided His authentic written revelation in the Bible, the Word of God. From this viewpoint the various disciplines and fields of study are experienced, explored, and applied.

All campus-based activities are aimed at developing character, competence, and service in students. The goal in Christian living and in Christian teaching is to make Christ preeminent in all things. Students learn to do this habitually by living, studying, working, and worshiping with others who share similar Christian ideals. The provisions and programs of the college, as well as its community lifestyle, are designed to encourage serious academic stimulation, wholesome recreation and relaxation, spiritual growth, and development in compassion for the struggles of mankind.

Community Life and Biblical Philosophy

Members of the Grace College and Seminary (Grace Schools) community are committed to the mission of the institution and to living in a manner that brings glory to the name of our Lord. To this end we agree to uphold the standards of the community as cited in this statement.

Since members of the Grace Schools community are also members of the broader community of the body of Jesus Christ, it is expected that everything we do will reflect our commitment, both to our Lord and to His body of believers. This commitment is to be demonstrated by faithful involvement in a local evangelical church, Christian loyalty to each other, and pursuit of the fruit of the Spirit – love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

¹² The definitions of Character, Competence, and Service are from: Forbes, *et. al.* Appendix C.

¹³ See James E. Bowling and Joel B. Curry.

Our beliefs on all topics are based on scripture (2 Timothy 3:16); therefore, the Word of God is the final authority on all matters of faith and conduct. Members of the Grace Schools community work hard to demonstrate Christ-like attitudes and actions appropriate for mature Christians in their personal lives and in the life of the community. In seeking to live out the fruit of the Spirit (Galatians 5:22-23) rather than deeds of the flesh (Galatians 5:19-21), items expressly forbidden in the Scripture are not acceptable for members of the Grace Schools community. Examples include pride, greed, lust, slander, drunkenness, profane language, premarital sex, adultery, homosexual behavior, and prejudice (1 Corinthians 6:9-11). We affirm the holy institution of marriage as being between one man and one woman, rooted as it is in God's creation of man and woman and in the relationship of Christ and his church.

Grace Schools values the worth and dignity of human life. Having been made in the image of God (Genesis 1:27), those who learn, live, and/or work at the institution are expected to respect and uphold life-affirming practices that distinguish our faith community from other institutions of higher education, particularly for those who are vulnerable members of society. Consistent with a resolution of the Charis Fellowship (1982, 1996), Grace Schools believes that human life is worthy of respect and protection at all stages from the time of conception. The sanctity of human life is established by creation (Genesis 1:26-27), social protection (Genesis 9:6) and redemption (John 3:16).

Although Scripture does not provide specific teaching regarding all social practices in a given cultural setting, it does speak to our Christian responsibility in areas of conduct that may be harmful or spiritually offensive to ourselves or to others. In keeping with its objectives to develop moral and spiritual leadership, Grace Schools expects members of the community to demonstrate restraint and discretion in entertainment choices, social activities, and personal habits (Galatians 5:13-23), including substances that may harm our physiological and psychological well-being. Without question, the Christian should act in ways that honor the body, which is the temple of the Holy Spirit (Romans 12:1), and God's standard of purity; are morally uplifting; and guide us to godliness through the use of spiritual disciplines including scripture reading, study, and application; prayer, worship, meditation, evangelism, serving, and stewardship.

All of us have sinned and fallen short of God's standards in one way or another (Romans 3:23), but if we ask for His forgiveness, His grace and mercy are extended to us (Ephesians 2:4-5). While recognizing the existence of temptation, sin, and lifestyles that are contrary to biblical truth, Grace Schools expects tangible evidence of life transformation, commitment to growth in Christ, and sound judgment based on biblical principles. Jesus was full of grace and truth (John 1:14) and, in striving toward His example, we seek as a spiritual community to demonstrate a balance of both.

As a community of believers, therefore, those at Grace Schools strive to carry out both individually and collectively the model for conflict management and resolution described in Romans. We make use of biblically-based practices such as arbitration, mediation, grace, restoration, forgiveness, and redemption to live at peace with each other (Romans 12: 16-21) and strive to resolve disagreements in private or within the Christian community using the biblical principles of 1 Corinthians 6:1-8, Matthew 5:23-34, and Matthew 18:15-20 as guidelines.

We acknowledge that God has placed institutions and individuals in positions of authority over Christians and our biblical response is one of submission (Romans 13:1-8). God and His word are our final authority and give us guidance in areas such as relationships, marriage, the church, human government, spiritual leaders, and employers. Our testimony in these matters of authority is powerful

when our actions are based on biblical truth rather than individual gain. Our responsibility as citizens is submission, but we also have rights as citizens to protection; therefore, although there may be competing interests, we value the right to appeal decisions based on our biblically-informed conscience (Acts 5:29). Grace Schools, however, recognizes and supports only those individual and campus advocacy initiatives that are in alignment with biblical teaching as outlined in this Statement on Community Lifestyle Expectations and our Covenant of Faith.

Above all, we the members of the Grace Schools community are committed to accurately representing the Lord Jesus Christ on our campus, in our community, and to the ends of the earth.

Spiritual Life

Chapel services and assemblies on the Winona Lake campus involving the whole student body are conducted throughout the academic year. The chapel services feature speakers who are active in various Christian ministries around the world. Students are required to attend weekly chapel services on Tuesday, Thursday, and Friday.

Discipleship groups, known as Growth Groups, are organized and led by students and are held regularly in the residence halls. Classes and formal activities at all locations are typically opened with prayer. On the Winona Lake campus, one entire morning each semester is set aside for prayer and praise in which the student body, faculty, and staff participate.

The Town of Winona Lake and the adjoining city of Warsaw provide a number of fine Bible-teaching churches where Grace students are expected to find a local church home to attend and serve. Students at Grace's additional locations are also expected to actively participate in a local church. Each student is also encouraged to serve the local community in areas such as nursing homes, social services, mentoring programs, campus evangelism, discipleship programs, local church ministries to children or youth, drama and music ministries.

Location, Facilities, and Housing

Main Campus:

1 Lancer Way
Winona Lake, IN 46590
Phone 574-372-5100

Akron Campus:

754 Ghent Road
Akron, OH 44333
Phone 330-422-3150

Winona Lake Campus

The 180-acre Grace main campus is located in the Town of Winona Lake, near Warsaw, Indiana. The area is centrally located between Detroit, Indianapolis, and Chicago. Fort Wayne is 40 miles to the east and South Bend is 50 miles north. The many diversified industries in the area make it a fast-growing community and offer a variety of leisure and employment opportunities.

Students at Grace College may have a car on campus subject to the regulations indicated in the Student Handbook.

Health and counseling services are available to students at the Winona Lake campus. The Health and Counseling Services office can also assist online students in identifying or locating health or counseling services in their location.

Wireless network is available campus wide.

Campus facilities include:

1. **Dr. Dane A. Miller Science Complex**, housing the School of Science and Engineering and Lilly Center for Lakes & Streams at Grace College contains offices, laboratories, classrooms, and a computer lab.
2. **East Hall**, houses office, lab, and classroom space for the Department of Engineering.
3. **Encompass** houses the Institute for Global Studies, the Modern Languages program, and the Global Living-Learning Community in the 6 apartments of Encompass, as well as classroom and event spaces.
4. **Gordon Health and Wellness Center** houses the Sport Management Department, the Exercise Science Program, the Nursing Program (in cooperation with Bethel University), and provides recreational facilities for the campus and community including playing courts and aerobic and weight rooms. It also houses faculty and staff offices, classrooms, the Exercise Science Lab, the Nursing Lab and simulation rooms, and student Health Center.
5. **Indiana Hall**, a student service center/residence hall, provides student housing for more than 100 students and administrative offices for Student Affairs, Student Involvement, offices of student diversity and inclusion and student success, Center for Career Connections, counseling offices, School of Professional Online Education, Human Resources (including student employment) as well as the Student Services Hub (including student accounts, registrar, and financial aid services).
6. **McClain Hall**, houses marketing, administration, advancement and alumni offices, classrooms, campus safety, the business office, academic administration, the president's office, and an auditorium seating approximately 450.
7. **The Morgan Library – Learning Center**, built in 1969, is a multilevel facility housing the library, learning center (math & writing lab, disabilities services, tutoring, and testing) and college and seminary archives designed to provide academic resources and support services to the students, faculty, staff, and community of Grace College and Seminary.
8. **Mount Memorial Art Gallery** is located on the main floor of Mount Memorial Hall. The gallery features a variety of exhibits throughout the school year displaying work of regional artists, students, and faculty. Gallery hours are 1 p.m.–5 p.m. weekdays as well as select evenings; admission is free. Schedules of exhibits and receptions are available from the Department of Visual, Performing, and Media Arts or on the Grace website [here](#). For more information contact vpma@grace.edu.
9. **Mount Memorial Hall** houses the School of Behavioral Sciences; School of Education; the Department of Visual, Performing and Media Arts; art studios and workrooms; photography studio and darkroom; ceramics studio; media arts computer lab; faculty offices; classrooms; the Visitor's Center; the campus post office; and the admissions offices.
10. **Philathea Hall**, houses the Department of Humanities; the administrative offices for the School of Arts and Sciences; the Office of Information Technology; classrooms; the Little Theatre; and a computer laboratory. *Starbucks Coffee Shop* is also located in Philathea.

11. **Ronald and Barbara Manahan Orthopaedic Capital Center** is a 60,000 square-foot facility and the venue for intercollegiate basketball and volleyball. It houses the athletic administration and coaches' offices. It is the location for chapels and special events, and serves as a community meeting and exhibition center. It is home to the School of Business, classrooms, and the William P. Gordon Institute for Enterprise Development.
12. **William Male Center** houses Grace Theological Seminary, the undergraduate Department of Biblical Studies, Korean Studies Program, and Worship Arts Program, as well as faculty offices and classrooms, performance areas, and studio spaces.

Among the benefits of Grace College are the campus activities and the experiences to be gained by living in the residence halls. The residence halls are not merely places to live but are guided by grace into transformational community centers. Since many of these benefits can be experienced only by residing on campus, single students under the age of 22 are required to live in housing provided by the college. For questions on exceptions to this requirement, contact the Student Affairs Office.

In addition to **Indiana Hall**, primary housing facilities include:

1. **Alpha Hall**, housing 220 women, provides dining facilities for all resident students. The air-conditioned residence hall is arranged in suites, with two persons to a room and bathroom facilities for every two rooms. Alpha Dining Commons is located in Alpha Hall.
2. **Beta Hall**, which houses 100 men, is a three-story brick residence hall containing a large recreation room and laundry room on the lower level.
3. **Boyer Apartments** has units that house four students each. The units include air conditioning, washer, and dryer. A unique feature of this living option is its close proximity to the Miller Athletic Complex and backyard access to the Winona Lake Greenway trails.
4. **Encompass** is a 6-unit apartment-style residence designated as a living-learning community for domestic students who are passionate about cross-cultural learning as well as international and exchange students. Each apartment is equipped with a kitchen, two bedrooms, two baths, and a living/dining area in each apartment. Encompass also has a large community lounge.
5. **Gamma** is a newly renovated apartment-style hall that houses a total of 16 men in its four apartments. This two-story building features a spacious yard and laundry facilities in the basement. Each apartment includes a living room, two bedrooms, one bathroom, and a kitchen.
6. **Kauffman Townhouse** houses 30 students and contains a shared living space complete with kitchenettes, dining space, living rooms, laundry and a large basement lobby. Each student may share a room with two to three others.
7. **Kent Hall**, a 24-unit apartment-style residence hall for approximately 100 upperclassmen, features a full kitchen, two bedrooms, two baths, and a living/dining area.
8. **Lancer Lofts** are apartment style townhouses with 80-beds. A three-story brownstone building with brick façade, it features front and back porches, laundry on each floor, spacious kitchens and bathrooms, and an outdoor community space.
9. **The Lodge** houses 70 males and females in separate two-story wings, each with community bathrooms and a living room. The center of the building features a two-sided fireplace, two co-ed lounges, kitchenette, restroom, and beautiful views of the woods and wetlands to the east.
10. **Oak Hill Apartments** is a house with two apartment units, each equipped with a kitchen, 2-3 bedrooms, bathrooms, laundry and a living/dining area.

11. **Omega Hall** is a 172 bed, three-story hall with men on the south floors and women on the north floors. Between the two floors, co-ed community spaces feature lobbies, a great room with community kitchen, a theater room, and study spaces.
12. **Westminster Hall**, housing approximately 122 students, is a historic hotel renovated into a modern residence hall. It includes the Winona History Center featuring the Homer Rodeheaver and Billy Sunday collections, game room and lobby, commuter student lounge, large community meeting rooms, and alternative student dining options – Sub Hub and the Westy (Mexican) Grille.

Additional housing is available for graduate and married students in one bedroom, one bath apartments at **Lamp Post Manor**.

Activities on the Main Campus

Campus life at Grace College is designed to encourage academic stimulation, wholesome recreation and relaxation, spiritual growth, and social development. Included in the social and cultural events of the school year are film programs, artist and lecture series, professional and student concert programs, and dramatic presentations. Formal banquets and various social and recreational activities during the school year make for a well-rounded calendar of events from which to choose. Activities at Grace may vary from year-to-year.

Academic Clubs and Teams

Accounting Club

The Accounting Club provide students with the opportunity to learn about different types of accounting careers, talk with accounting professionals, and fellowship with other Grace accounting majors. Club meetings take place over dinner. All Grace students are invited to attend.

Alpha Chi

Alpha Chi is a national honor society which promotes academic excellence and exemplary character. Each year Alpha Chi sponsors a service project on campus or in the community and encourages members to submit academic or research papers to a national scholarship competition. Membership is by invitation, and is limited to juniors and seniors who rank in the top 10% of their class.

American Marketing Association

This club empowers students to understand and apply professional marketing through development and networking opportunities.

Council for Exceptional Children (CEC)

The Grace College CEC is a student led chapter aligned to the vision and goals of the national CEC organization. This student led chapter exists to raise awareness on campus of individuals with disabilities, to serve those in the community affected by disabilities, and to provide professional development and leadership opportunities to our members.

Mediation Team

This varsity academic team focuses on learning and practicing important mediation skills and participation includes competition in regional and national mediation conferences and tournaments.

Psychology Club

The Psychology club provides a place for discussion of psychology and learning outside of the classroom, as well as to connect Grace College students with psychology professionals around the Midwest.

Publications

Grace offers two student-created publications: *ROOTS* (magazine) and the *Sounding Board* (newspaper). *ROOTS*, printed twice a year, strives to capture the essence of the semester so that the memory of the community is preserved. The *Sounding Board* is printed bi-weekly. It is professional in quality and encourages student expression. Journalism credit is available to those participants who desire it.

Sport Management Club

The Sport Management Club seeks to enhance the educational experience for the students in the Sport Management Program through practical experiences and service opportunities on-campus and in the community. The club strives to develop the qualities of character, competence, and service within its members.

Student Managed Investment Fund

The Student Managed Investment Fund prepares students for serving in business by practicing investment analysis and decision making using real investment funds. Club members will learn to analyze investments and determine appropriate courses of action depending upon marketing conditions, sharpening their competence in this field of study.

Women in Business

The Women in Business (WiB) club at Grace College is a forum where female students, faculty, and business leaders can discuss personal and professional career growth through mentoring, education and community. Regular meetings are scheduled throughout the school year and all female business students are invited to attend.

Community Life

Council for Diversity and Inclusion

CDI creates support and community among underrepresented groups on campus and generates conversation to promote cultural competency and engagement through celebration, connection, and education. Students are invited to participate in student organizations, clubs, community connections, and affinity groups such as the Black Student Association, Esperanza Latina, International Student Family, Asian Student Heritage, and Native American Student Organization.

Joust

The Joust is an annual, end-of-the-year event in which four teams compete in a variety of events over four days. Events include opening and closing ceremonies, a lip sync battle, fear factor and nug eating, sidewalk chalk, card games, and sports. The Joust brings the whole campus together to compete, celebrate and have fun!

Senate

This is a representative body of student representation made up of appointed student organization leaders and elected representatives from each incoming class. It is the primary forum for discussion of campus issues and student life. Senate is made up of a general assembly which is overseen by the student body president. Senate also handles Campus Safety citation appeals, administers funds for organizational use, approves clubs, and promotes campus traditions.

SERVE

The purpose of SERVE is to transform God-given passions into a lifestyle of service. SERVE is made up of student-led ministry teams that give students a chance to live their faith out in a real and tangible way. SERVE desires to broaden a students' involvement in ministry opportunities while not interfering with their active participation in a local body of believers.

Student Activities Board (SAB)

This branch of the student organizations coordinates social activities for the purpose of promoting community within the whole of Grace College. Participation is open to all students wanting to encourage, organize, and help with activities including Homecoming, banquets, and several other events throughout the year.

Red Zone

Theme nights and school spirit get the student section pumped to cheer on the Grace Lancers at sporting events and tailgates.

Other Student Clubs and Organizations

Grace provides a variety of other opportunities for involvement in the life of the campus such as American Sign Language, Chess Club, Delight, Grace Outdoors, Grace Roundnet Club, Students for Life, Turning Point USA at Grace College, and Board Game Club.

Music Opportunities

Grace College believes music is essential to life. It is also a key component to learning and appreciating the liberal arts experience. If you come to Grace College with an enthusiasm for the performing arts, we want you to know there a place for you to sing, play, perform, and praise! Check out the opportunities below and choose how you want to showcase your talents!

Wind Ensemble - WMU 2101 Wind Ensemble (0 or 1 credit)

The wind ensemble is open to students and community members, performing publically throughout the year. The ensemble rehearses weekly and enjoys playing both popular and classical music selections. Contact the director (music@grace.edu) for more information.

Guitar Ensemble – WMU 2103 Guitar Ensemble (0 or 1 credit) The guitar ensemble is open to students who want to explore playing chamber music on the nylon string guitar. Different styles, from baroque to jazz will be utilized. The group rehearses weekly and will perform throughout the year. Contact the director (music@grace.edu) for more information.

String Ensemble – WMU 2102 String Ensemble (0 or 1 credit)

The string ensemble is open to students who enjoy playing chamber music from different periods including baroque, classical, and modern. They rehearse weekly and perform throughout the year. Contact the director (music@grace.edu) for more information.

Pep Band – WMU 2105 Pep Band (0 or 1 credit)

The pep band is open to students who enjoy playing a variety of music. They will perform at select home sporting events. Contact the director (music@grace.edu) for more information.

Lancer Chorus – WMU 2100 Lancer Chorus (0 or 1 credit)

The chorus is open to all students and community members who enjoy singing and performing choral music. Members will explore, rehearse, and perform varied types and styles of music. Performances will include on-campus concerts as well as opportunities in the community. Contact the director (music@grace.edu) for more information.

Private lessons – Grace offers private instruction for guitar, voice, piano, percussion, and violin. Students interested in private lessons can contact music@grace.edu, for information on instructors and fees.

Musicals - Musicals and student-led dramatic productions offered through the theatre program are opportunities for actors/actresses, vocalists and musicians to perform. The small, intimate setting of the Little Theatre and the larger venue, Winona Heritage Room, accommodate both small and large casts. Contact professor Mike Yocum for more information. (yocumml@grace.edu)

Chapel Worship and Traveling Teams - Grace College chapels and special events are led musically by multiple worship teams. Interested musicians audition for the teams in early fall and serve on a rotating basis. Other opportunities include student worship leader, team musician for residence hall worship nights or Serve ministry teams. Email (music@grace.edu) for more information.

Athletic and Sport Opportunities

Varsity and JV Athletics

The Grace College Athletic Department exists for the purpose of glorifying God by helping make disciples of Jesus Christ, developing competent athletic teams, and sharing the Gospel message with the sport culture. Men can compete in varsity baseball, basketball, cross country, golf, soccer, softball, tennis, bowling, and track. Women have opportunities to compete in varsity basketball, cross country, soccer, softball, tennis, track, bowling, and volleyball. Some varsity sports also field JV teams. Grace College is a member of the Crossroads League and dually affiliated with the NAIA and the NCAA. All teams compete for championships in the Mid-Central Conference.

Cheer Team

The Grace College cheer team is under the direction of the Athletic Department. It is a co-ed squad consisting of 16 – 20 members. Tryouts are held in early fall. Lancer mascot Sir Red also helps lead fan support.

Club Sports

A variety of club sports are available for those who want to participate in intercollegiate sports without the demands of being a varsity athlete. Current club sports include women’s rugby, ultimate frisbee, Grace Outdoors, shooting sports, e-sports, bass fishing, and men’s volleyball

Disc Golf

Open to the campus and the public, Grace is pleased to offer a recreational 9-hole [disc golf course](#).

Grace Intramural Program (GIP)

Grace College also provides opportunity for athletic involvement for those students who do not compete in intercollegiate athletics. GIP strives to make intramurals available to all students, creating a wide variety of opportunities for participation sportsmanship is highly valued and expected at all events. Some seasons include: basketball, volleyball, soccer, flag football, and spikeball.

Academic Policies

Academic-related policies and procedures such as course registration and withdrawal, academic status, advising, appeals, credit hours, grading, and graduation are available on the [Academic Policy Webpage](#) of the institution's website. Credentials awarded and program-specific graduation requirements are described in each program's catalog section.

Academic Terms and Calendars

Grace College operates on a semester (or term) basis in which one or two sessions occur within each fall or spring semester for traditional, on-campus undergraduate, graduate, and seminary programs. These semesters are typically 7.5-week sessions during a 15-week semester.

Summer sessions for traditional residential students enrolled in online courses are 8-week sessions and one 12-week session.

The length of summer sessions for students enrolled in graduate, seminary, or School of Professional and Online Education programs varies depending on the specific program.

Courses in adult-degree completion programs are generally offered in 5-week sessions year-round.

Students with questions about the length of sessions in an online course or program are encouraged to speak directly with the registrar or the department chair of the unique program in which they are enrolled.

The institution's general academic calendar is available on its [website](#).

Admission Policies

Prospective students may contact the [Admissions Office](#) for information such as applications, admission requirements, advanced college credit, transferring, and international student applications.

Assessment and Evaluation

Academic progress and evaluation of student achievement in traditional and non-traditional programs are defined by individual programs within their course syllabi and program catalogs or handbooks. Evaluation of students may include, but is not limited to testing, quizzes, projects, presentations, applied learning, online or other discussion groups, papers, reports, or other program specific methods such as site supervisor evaluations, portfolios, candidacy, or national exams. Methods of student evaluation may be determined by contacting the program director, chair, or school dean, or by referring to the program's course syllabi for details.

Business Office Policies

The [Business Office](#) provides information regarding college expenses and annual costs, terms of payment and payment options, responsibility for payments, tuition refunds, appeal of refunds, and deposits. The policies are available on the institution's website.

Career Services

The [Center for Career Connections](#) provides an array of career-readiness information for students related to aptitudes, strengths, job seeking, internships, and employment opportunities.

- Year 1 & 2: We help you explore majors and career paths that fit your personality, strengths and talents.

- Year 2 & 3: We help you network with employers to find valuable internships directly related to your field of study.
- Last year: We will work with you to strengthen your ability to candidate for the perfect job after graduation.

Academic and Library Services

The Morgan Library-Learning Center is the home for quality resources and learning assistance such as tutoring, math and writing assistance, disabilities services, and student accountability. The Morgan Library provides a variety of places for group and individual study, research and study assistance, tutoring and instruction. There are a variety of seating options (desks, comfortable overstuffed chairs, and high-top tables and chairs) as well as computers and printers, both grayscale and color, for research and homework assignments. Librarians, professional staff and tutors are available to assist students with their academic needs at their point of need and in select classes. For academic assistance, tutoring, and support with mathematics, writing, studying, accountability, disabilities services, language or other needs affecting learning, students may contact the [Learning Center](#).

The [Morgan Library](#) not only offers a wide selection of books and periodicals specifically selected to support the Grace curriculum, but the librarians also provide research assistance in person, by phone, and by email. The library provides access to more than 600,000 items including books, e-books, reference materials, e-journals, and audiovisual materials. It also subscribes to hundreds of periodicals in print and more than 174,000 in electronic format through more than 120 research databases. Resources not available through the library's holdings may be accessed through cooperative relationships with other libraries around the world. The Archives and Special collections include the papers of William A. "Billy" Sunday, Grace College and Seminary archives, Winona Lake Bible Conference archives and the archives of several Charis Fellowship (Grace Brethren) agencies.

Curriculum

The curriculum and description of each program as well as course descriptions, credits, pre-requisites, and program completion requirements are explained in each program's section of the [catalog](#).

Financial Aid Policies

Students interested in further information about the financial aid application process, financial aid award notices, financial aid eligibility and appeals, and satisfactory academic progress should reference the [Office of Financial Aid](#) page of the institution's website.

Student Affairs

The Office of Student Affairs exists to provide quality programs and services that promote student learning and engagement in personal transformation, healthy community, whole-life worship, and intentional service. Prospective students may contact the Office of Student Affairs and current students may access the campus portal for information and policies about housing and [living](#) on the main campus. The Office of Student Affairs also provides information about student conduct procedures (suspension and discipline) and attendance policies. Procedures for complaints and grievances are available on the institution's [website](#), as well as in the *Student Handbook*, and [Academic Policies Manual](#). Students enrolled in online programs are referred to their respective program catalogs or the School of Professional and Online Education for policies related to online programs.

Campus Store

The Grace College Campus Store is family operated by [Slingshot](#). The store is located in the lobby of the Gordon Health and Wellness Center and carries Grace College spirit gear, decals, and accessories. It stocks a large range of items that will appeal to students, parents, visitors and alumni. Students can use their flex dollars from their meal plan at the Campus Store.

Faculty/Administration Directory

Board of Trustees

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Monica Morrison	Nebraska	Businesswoman
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Daniel Renner, Chair	Ohio	Businessman
Daniel Sandoval	Indiana	Businessman
Andy Serafini	Maryland	Businessman
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Trustee Emeritus

James L. Custer, Th.M., D.D.

Trustee Emeritus

William J. Burke, M.B.A.

Trustee Emeritus

Cabinet

Baumgardner, Douglas S., M.B.A.

Vice President of Financial Affairs
Chief Financial Officer
Chief Operating Officer

B.S. in Mathematics and Management of Information Systems, Grace College; M.B.A., Indiana University

Cardoza, Freddy, Ph.D.

Dean of the School of Ministry Studies and Grace Theological Seminary

B.S. in Church Ministries, Liberty University; M.A. in Christian Education, Southeastern Baptist Theological Seminary; Ph.D. in Leadership, The Southern Baptist Theological Seminary.

Crabtree, Aaron T., M.A.

Vice President and Dean of Student Affairs

B.S. in Communication and Biblical Studies, Grace College; M.A. in Global Leadership, Fuller Theological Seminary; Ph.D. Candidate in Higher Education, Azusa Pacific

Flamm, Andrew R., Ph.D.

President

B.A. in Comprehensive Communications, Cedarville University; M.A. in Organizational Communication and Leadership, Gonzaga University; Ph.D. in Educational Leadership, Indiana State University

Griffith, Kelsi B., M.S.

Associate Vice President of Strategy and Operations

B.S. in Business Administration and Counseling, Grace College; M.S. in Nonprofit Management, Grace College

Roberts, Kevin, W., M.A., Psy.D., LMHC, LCAC

Provost

Vice President of Academic Affairs

B.S. in Criminal Justice and Psychology, Grace College; M.A. in Counseling, Grace College; Psy.D., Adler School of Professional Psychology.

Yocum, Carrie A., Ph.D.

Vice President of Administration and Compliance

B.S. in Social Work, Manchester College; M.S.W., Andrews University; Ph.D. in Leadership, Andrews University

Emeritus Faculty and Administration

Darr, William E., Sp. L.I.S.

Librarian Emeritus

Davis, John J., Th.D., D.D.

President and Professor Emeritus

DeYoung, Donald B., Ph.D.

Professor Emeritus

Dilling, Richard A., Ph.D.

Professor Emeritus

Gordon, William P., M.S.

Professor Emeritus

Henry, Ronald O., M.Div.

Dean of Admissions Emeritus

Lee, Marcia V., D.V.M.

Professor Emeritus

Lovelady, Edgar J., Ph.D.

Professor Emeritus

Manahan, Ronald E., Th.D.

President and Professor Emeritus

Sauders, Paulette, Ph.D

Professor Emeritus

FACULTY

Arney, Kelly L., Ph.D.

Dean of the School of Behavioral Science

Assistant Professor of Criminal Justice

B.S. in Criminal Justice, Ferris State University; M.S. in Criminal Justice Administration, Ferris State University; Ph.D. in Criminal Justice, Walden University

Belton, Rebecca

Instructor of Counseling/Clinical Coordinator

B.A. in Comprehensive Bible, Minor in Psychology, Women's Ministry, Cedarville University; MA in Clinical Mental health Counseling, Grace College

Bosch, Nathan S., Ph.D.

Creighton Brothers Endowed Director, Lilly Center for Lakes & Streams

Professor of Environmental Science

Director, Environmental Science Program

Dean, School of Science and Engineering

B.A. in Biology and Chemistry, Trinity Christian College; Ph.D. in Resource Ecology and Management-Aquatics, University of Michigan

Bowald, Mark A., Ph.D.

Professor of Theological Studies

B.S. in Psychology/Business Administration, Grace College; M.Div., Christian Education, Grand Rapids Baptist Seminary; Th.M., Systematic Theology, University of Toronto; Ph.D. Theology, Wycliffe College, University of St. Michael's College, Toronto, Canada

Brath, Walter J., D.W.S.

Assistant Professor of Worship Arts
Director, Worship Arts Program

B.M. in Piano Performance, University of Cincinnati Conservatory of Music; M.A. in Ethnomusicology, Liberty University; D.W.S. in Worship Studies, Robert E. Webber Institute for Worship Studies

Bremer, Cheryl L., Ed.D.

Dean of the School of Education
Professor and Chair of Special Education

B.S. in Music Education, Grace College; B.S. in Applied Music, Oboe Performance, Grace College; M.A. in Special Education, Indiana University; Ed.D. in Special Education, Regent University

Briscoe, Chad C., M.A.

Athletic Director

B.A. in Education, Physical Education, Anderson University; M.A. in Sports Administration, Ball State University

Brue, Jill S., Ph.D.

Associate Professor of Graduate Counseling
Chair, Graduate Counseling Department

B.A. in French, Texas Tech University; M.A. in Counseling, Asbury Theological Seminary; Ph.D. in Counseling Education and Supervision, Regent University

Burkholder, Jared S., Ph.D.

Professor of American and World History
Director, History and Political Science Program

B.A. in Humanities, Columbia International University; M.A. in Church History, Trinity Evangelical Divinity School; Ph.D. in Religious Studies (Historical Division) University of Iowa

Cardoza, Freddy, Ph.D.

Dean of the School of Ministry
Professor of Christian Ministry & Leadership

B.S. in Church Ministries, Liberty University; M.A. in Christian Education, Southeastern Baptist Theological Seminary; Ph.D. in Leadership, Southern Baptist Theological Seminary

Chappell, Melissa K., M.B.A.

Assistant Professor of Management

B.S. Management, Grace College; M.B.A., Grace College

Crabtree, Aaron T., M.A.

Vice President and Dean of Student Affairs

B.S. in Communication and Biblical Studies, Grace College; M.A. in Global Leadership, Fuller Theological Seminary; Ph.D. Candidate in Higher Education, Azusa Pacific

Deal, Danielle D., B.S., C.P.A.

Instructor of Accounting

B.S. Accounting, Grace College; M.B.A., Grace College

Dutkowski, Sharon L., M.S.

Assistant Professor of Behavioral Science

B.S. Business and Psychology, American International College; M.S. Human Services, Organizational Leadership, Springfield College

Edgington, Thomas J., Ph.D.

Professor of Behavioral Science

Associate Dean, School of Behavioral Sciences

B.A. in Psychology, Grace College; M.A. Biblical Counseling, Grace Theological Seminary; M.Div., Grace Theological Seminary; Ph.D. in Counseling Psychology, Ball State University

Fawcett, Jeffrey K., D.B.A.

Dean, School of Business

Professor of Marketing

B.A. in Business Administration, Cedarville College; M.B.A., University of Baltimore; D.B.A., Cleveland State University

Fawcett, Tonya L., M.L.S.

Director, Morgan Library

B.A. in English, Cedarville College; M.L.S., University of Maryland

Flamm, Andrew R., Ph.D.

President

B.A. in Comprehensive Communications, Cedarville University; M.A. in Organizational Communication and Leadership, Gonzaga University; Ph.D. in Educational Leadership, Indiana State University

Frentzel, Joseph, Ph.D.

Dr. Eugene Inman Endowed Chair

Assistant Professor of Biology

Chair, Department of Science and Mathematics

Director, Biology Program

B.S. in Biology, Indiana University – Purdue University at Ft. Wayne; Ph.D. in Biochemistry and Molecular Biology, Michigan State University

Graham, Joe A., Psy.D.

Professor of Behavioral Science

B.S. in Psychology and Communication, Grace College; M.A. in Biblical Counseling, Colorado Christian University; Psy.D. in Clinical Psychology, Adler School of Professional Psychology

Granados Sáenz, Martha-Elena, Ph.D.

Assistant Professor of Spanish

B.A. in Business Administration, Instituto de Ciencias Sociales y Administración, Juarez, Chihuahua México; M.A. in Hispanic Studies and Literatures, Auburn University; Ph.D. in Spanish Literature, University of Kentucky

Grill, Stephen A., Ed.D.

Professor of Nonprofit Management

B.A. in Speech Communication, Grace College; M.A. in Communications, Ball State University; Ed.D. in Educational Administration for Higher Education, Ball State University

Halquist, Carrie H., M.L.S.

Student Engagement Librarian

B.A. History, Grace College; M.L.S., Indiana University-Purdue University Indianapolis

Harmon, Matthew S., Ph.D.

Professor of New Testament Studies

B.S. in Communication, Ohio University; M.Div., Trinity Evangelical Divinity School; Ph.D. in Biblical Theology, Wheaton College Graduate School

Hill, Christine M., Ph.D.

Professor of Spiritual Formation and Women's Studies

B.A. in Christian Education, Wheaton College; M.A. in Christian Education, Talbot School of Theology; Ph.D. in Educational Studies (Character Development and Spiritual Formation), Talbot School of Theology

Hoffert, Rachael L., Ed.D.

Professor of Education

Chair of Elementary Education

B.A. in Elementary Education, Anderson University; M.Ed. in Curriculum and Instruction, Olivet Nazarene University; Post-graduate study in literacy development, Purdue University; Ed.D. in Education, Concordia University

Johnson, Danielle

Instructor of Graduate Counseling

BS in Psychology; Ferrum College; MA in Clinical Mental Health Counseling and Certificate of Graduate Studies in Trauma Counseling, Regent University

Johnson, Darrell L., Ed.D.

Professor of Sport Management

B.S. in Physical Education, Grace College; M.A. in Physical Education; Kent State University; Ed.D. in Sport Sociology, University of Alabama

Johnson, Ryan T., Ph.D.

Associate Professor of Mathematics

Director, Mathematics Program

Director of General Education

B.S. in Mathematics, Hope College; Ph.D. Mathematics, Iowa State University

Koontz, Richard D., D.B.A.

Professor of Information Systems

Director, Management of Information Systems Program

B.S. in Computer Science and Business Administration, Grace College and Seminary; M.B.A., Stetson University; D.B.A., Anderson University

LaGioia, Rock M., D.Min.

Professor of Pastoral Studies

Director, Doctoral Studies

B.A. in Pastoral Studies, Moody Bible Institute; M.Div., Trinity International University; Th.M. Practical Theology, Trinity International University; D.Min. Preaching, Trinity International University

Lewis, Denise Y., Ph.D.

Associate Professor of Graduate Counseling

B.A. Sociology/Psychology, Ohio Dominican College; M.A. in Counseling Ministry, Methodist Theological School in Ohio; Ph.D. Counselor Education and Supervision, Ohio University

Liethen, Miriam E., M.A.

Electronic Services Librarian

Advanced Levels: Communication Studies, English Literature, IT, Wigan and Leigh College, U.K.; B.A. English Literature, University of Glasgow, U.K.; M.A. Applied Linguistics, Biola University; MLIS, Indiana University-Purdue University Indianapolis (in progress)

Loebs, Patrick S., Ph.D.

Professor of Communication

Director, Communication Program

B.A. in Communication Studies, Northwestern College; M.A. in Speech Communication, Minnesota State University; Ph.D. in Communication Studies/Rhetoric, University of Memphis

Martin, Michelle

Assistant Professor of Biology

B.S. in Holistic Health, Minor in Biology, McPherson College; B.S. in Anatomy and Physiology, Andrews University; M.A. in Physical Therapy, Andrews University.

McEvoy, Debra S., Psy.D.

Assistant Professor of Graduate Counseling

Director, Health and Counseling Services

B.A. in Elementary Education, Grace College; M.A. in Counseling, Grace College; Psy.D. in Clinical Psychology, Adler School of Professional Psychology

McGregor, Carol J., M.A.

Assistant Professor of Sports Management

Director, Sports Management Program

B.A. English, Purdue University; M.A. Sports Management, Northwestern University

Mencarelli, Brent

Youth Ministry/Chaplain

Miller, Heidi C., M.S.

Assistant Professor of Digital Marketing

B.S. Retail Management, University of South Carolina; M.S. Business Management, Indiana Wesleyan University; D.B.A. in marketing, Anderson University (in progress)

Moore, Christopher K., M.S., F.S.A.

Assistant Professor of Actuarial Science

B.A. Mathematics, Malone College; M.S. Statistics, The University of Akron

Navarro, Benjamin, M.A.

Director of Latino Engagement

Associate Professor of Spanish

ENET in Bible, *Facultad de Arquitectura y Urbanismo* (Argentina); Diploma in Bible, *Instituto Biblico Palabra de Vida* (Argentina); M.A. in Intercultural Studies, Grace Theological Seminary

Norris, Mark Marston, Ph.D.

Dean, School of Arts and Sciences

Professor of European and World History

B.A. in History and English, Spring Arbor College; M.Sc. in British History, The University of Edinburgh, U.K.; Ph.D. in British History, University of Edinburgh

Owen, Laurinda A., Ph.D.

Distinguished Professor of Education

Chair of Secondary Education

Director of Student Teaching

B.S. in Elementary Education, Eastern Illinois University; M.A. in Education, Ball State University; Ph.D. in Early Childhood Education, Walden University

Pace, Ronnie Jr. Ph.D.

Associate Professor of Graduate Counseling

B.A. in General Studies of Counseling and Psychology, Louisiana Tech University; M.A. in Counseling, Louisiana Tech University; Ed.S. Counseling Program, Louisiana Tech University; Ph.D. in Counselor Education and Supervision, Walden University

Park, Stephen S., D.Miss.

Director, Korean Studies Program

B.S. in Electronics, Kyungbuk National; M.Div. Chongshin Seminary; Th.M. Fuller Seminary; D.Miss., Grace Theological Seminary

Poch, John, Ph.D.

Professor of English

A.A. Physics/Pre-Engineering, Clayton State College; B.A. in English, Georgia State University; M.F.A. in Creative Writing/Poetry, University of Florida; Ph.D. in English, University of North Texas

Potts, Mistie, Ph.D.

Assistant Professor of Education

B.S. In Education, Indiana University; Mentor Teacher Licensing, Ball State University; High Ability/Gifted Education Licensing, Ball State university; M.A. in Educational Psychology, Ball State University; Ph.D. in Elementary Education, Ball State University.

Pycraft, Thomas

Professor of Finance

B.S. in Accounting, Grace College; Juris Doctor-Concentration in Tax, Cleveland State University

Rata, Tiberius, Ph.D.

Associate Dean, School of Ministry Studies

Professor of Old Testament Studies

B.S. in Urban and Regional Planning, California State Polytechnic University; M.Div., Golden Gate Baptist Theological Seminary; Ph.D. in Theological Studies (Old Testament), Trinity Evangelical Divinity School

Reiff, Kim M., M.B.A., M.F.A., Ph.D.

Professor of Art

Chair, Department of Visual, Performing, and Media Arts

Director, Visual Arts Program

B.F.A., Indiana University; M.B.A., Indiana Wesleyan University; M.F.A., Azusa Pacific University; Ph.D., Institute for Doctoral Studies in the Visual Arts

Rich, Lauren G., Ph.D.

Associate Professor of English

Chair, Department of Humanities

Director, Office of Faith, Learning and Scholarship

B.A. in English, Baylor University; M.A. in English (in passing) and Ph.D. in English, Twentieth Century British and Irish Studies, University of Notre Dame

Richter, Lindsey K., Ph.D.

Associate Professor of Modern Languages

Director, Modern Languages Program

Director of Institute for Global Studies

B.A. in French Studies, Miami University; M.A. in French Studies, Miami University; Ph.D. Princeton University

Roberts, Kevin W., M.A., Psy.D., LMHC, LCAC

Provost

Professor of Behavioral Science

B.A. in Criminal Justice and Psychology, Grace College; M.A. in Counseling, Grace College; Psy.D., Adler School of Professional Psychology

Roberts, Richard C., Ph.D.

Associate Professor of Biology
Pre-Health Professions Coordinator

B.S. in Microbiology, Colorado State University; M.S. in Microbiology, Colorado State University; Ph.D. in Molecular Biology, University of California, San Diego; Post-Doctorate, Molecular Biology, Stanford University

Schram, Jacqueline S., M.A.

Dean of Academic Engagement and Success
Associate Professor of Modern Languages

B.A. in Art Education, Grace College; M.A. in French, Middlebury College; Ph.D. Candidate in Higher Education, Azusa Pacific

Scott, Tyler D., Ph.D.

Associate Professor of Physics
Director, Physical Sciences Program

B.A. in Physics, Bob Jones University; M.S. in Physics, Clemson University; Ph.D. in Engineering and Science Education, Clemson University

Soto, Cèsar L., Ph.D.

Assistant Professor of English

B.A. in Honors English and Chicano Studies, California State University, Northridge; M.A. in English Literature, California State University, Northridge; Ph.D. in English Literature (British Romanticism and Mexican Literature), University of Notre Dame

Stichter, Roger L., D.B.A.

Roger Stichter Endowed Chair of Accounting
Professor of Accounting and Finance

B.A. in Business, Goshen College; M.B.A., Indiana University, South Bend; C.P.A.; D.B.A., Anderson University

Voogt, Kevin J., Ph.D.

Assistant Professor of Education

B.A. in Secondary Education Mathematics, Calvin College; Ph.D. in Mathematics Education, Michigan State University

Walters, Christina L., M.S.

Assistant Professor of Exercise Science
Director, Center for Movement and Well-Being
Director, Exercise Science Program

B.S. in Athletic Training, Indiana Wesleyan University; M.S. in Athletic Training, Ohio University

Warner, Matthew, Ph.D.

Associate Professor of Communications

B.S. in Communication Studies, Liberty University; M.A. in Communication Studies, Liberty University; Ph.D. in Communication, Wayne State University

Wentorf, Fred A., Ph.D.

Associate Professor of Engineering
Chair, Department of Engineering

B.A. in Physics, Goshen College; B.S. in Biomedical Engineering, Case Western Reserve University; M.S. in Biomedical Engineering, Case Western Reserve University; Ph.D. in Biomedical Engineering, University of Minnesota

Wildasin, Hannah, Ph.D.

Assistant Professor of Counseling

B.S. in Communication Studies, Liberty University; M.A. in Counseling, Biblical Seminary, Ph.D. Philosophy, Regent University

Winey, Aaron C., M.F.A.

Instructor of Visual Communication Design
Director, Media Arts Program

B.S. in Business Management, Grace College and Seminary; M.F.A. Vermont College of Art and Design

Winyard, David C., Sr., Ph.D.

Associate Professor of Engineering

B.S. in Mechanical Engineering, University of Maryland; M.S. in Mechanical Engineering, University of Rochester; Ph.D. in Science and Technology Studies, Virginia Tech

Yocum, Carrie A., Ph.D.

Vice President of Administration and Compliance

B.S. in Social Work, Manchester College; M.S.W., Andrews University; Ph.D. in Leadership, Andrews University

Yocum, Michael L., M.A.

Associate Professor of Communication
Director, Theatre Program

B.S. in Speech and Business, Grace College; M.A. in Communication, Ball State University

Ziebarth, Timothy J., Ed.D.

Dean, School of Professional and Online Education

B.S. in Business Administration and Psychology, Grace College; M.A. in Adult and Community Education, Ball State University; M.B.A., Grace College; Ed.D. in Educational Leadership with concentration in Organizational Management, Oakland City University

Zinke, Timothy

Assistant Professor of Exercise Science

B.S. in Applied Health Science, Wheaton College; M.S. in Athletic Training, University of Tennessee

Covenant of Faith

As stated under paragraph VI of the original charter, it is one of the essential purposes of Grace to carry on the educational activities of this corporation in complete harmony with the articles of the following Covenant of Faith, which cannot be changed or diminished, and to which each member of the faculty and board of trustees is required to subscribe annually in writing.

1. We believe in THE HOLY SCRIPTURES: accepting fully the writings of the Old and New Testaments as the very Word of God, verbally inspired in all parts and therefore wholly without error as originally given of God, altogether sufficient in themselves as our only infallible rule of faith and practice (Matt. 5:18; John 10:35, 16:13, 17:17; 2 Tim. 3:16; 2 Peter 1:21).

2. We believe in THE ONE TRIUNE GOD: who is personal, spirit, and sovereign (Mark 12:29; John 4:24, 14:9; Ps. 135:6); perfect, infinite, and eternal in His being, holiness, love, wisdom, and power (Ps. 18:30, 147:5; Deut. 33:27); absolutely separate and above the world as its Creator; yet everywhere present in the world as the Upholder of all things (Gen. 1:1; Ps. 104); self-existent and self-revealing in three distinct Persons—the Father, the Son, and the Holy Spirit (John 5:26; Matt. 28:19; 2 Cor. 13:14), each of whom is to be honored and worshiped equally as true God (John 5:23; Acts 5:3–4).

3. We believe in THE LORD JESUS CHRIST: who is the second Person of the triune God, the eternal Word and only begotten Son, our great God and Savior (John 1:1, 3:16; Titus 2:13; Rom. 9:5); that, without any essential change in His divine Person (Heb.13:8), He became man by the miracle of virgin birth (John 1:14; Matt. 1:23), thus to continue forever as both true God Man, one Person with two natures (Col. 2:9; Rev. 22:16); that as man, He was in all points tempted like as we are, yet without sin (Heb. 4:15; John 8:46); that as the perfect Lamb of God He gave Himself in death upon the cross bearing the sin of the world, and suffering its full penalty of divine wrath in our stead (Isa. 53:5–6; Matt. 20:28; Gal. 3:13; John 1:29); that He arose again from the dead and was glorified in the same body in which He suffered and died (Luke 24:36–43; John 20:25–28); that as our great High Priest He ascended into heaven, there to appear before the face of God as our Advocate and Intercessor (Heb. 4:14, 9:24; 1 John 2:1).

4. We believe in THE HOLY SPIRIT: who is the third Person of the triune God (Matt. 28:19; Acts 5:3–4), the divine Agent in nature, revelation, and redemption (Gen. 1:2; Ps. 104:30; 1 Cor. 2:10; 2 Cor. 3:18); that He convicts the world of sin (John 16:8–11), regenerates those who believe (John 3:5), and indwells, baptizes, seals, empowers, guides, teaches, and sanctifies all who become children of God through Christ (1 Cor. 6:19, 12:13; Eph. 4:30, 3:16; Rom 8:14; John 14:26; 1 Cor. 6:11).

5. We believe in THE CREATION AND FALL OF MAN: that he was the direct creation of God, spirit and soul and body, not in any sense the product of an animal ancestry, but made in the divine image (Gen. 1:26–29, 2:7 and 18–24; Matt. 19:4; 1 Thess. 5:23); that by personal disobedience to the revealed will of God, man became a sinful creature and the progenitor of a fallen race (Gen. 3:1–24, 5:3), who are universally sinful in both nature and practice (Eph. 2:3; Rom. 3:23, 5:12), alienated from the life and family of God (Eph. 4:18; John 8:42–44), under the righteous judgment and wrath of God (Rom. 1:18, 3:19), and have within themselves no possible means of recovery or salvation (Mark 7:21–23; Matt. 19:26; Rom 7:18).

6. We believe in SALVATION BY GRACE THROUGH FAITH: that salvation is the free gift of God (Rom. 3:24, 6:23), neither merited nor secured in part or in whole by any virtue or work of man (Titus 3:5; Rom. 4:4–5, 11:16), but received only by personal faith in the Lord Jesus Christ (John 3:16, 6:28–29; Acts 16:30–31; Eph. 2:8–9), in Whom all true believers have as a present possession the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never

perish (1 John 5:13; Rom. 3:22; Gal. 3:26; John 5:24; Eph. 1:3; 2 Peter 1:3; John 10:27–30); that this salvation includes the whole man, spirit and soul and body (1 Thess. 5:23–24); and apart from Christ there is no possible salvation (John 14:6; Acts 4:12).

7. We believe in RIGHTEOUS LIVING AND GOOD WORKS: not as the procuring cause of salvation in any sense, but as its proper evidence and fruit (1 John 3:9–11, 4:19, 5:4; Eph. 2:8–10; Titus 2:14; Matt. 7:16–18; 1 Cor. 15:10); and therefore as Christians we should keep the Word of our Lord (John 14:23), seek the things which are above (Col. 3:1), walk as He walked (1 John 2:6), be careful to maintain good works (Titus 3:8), and especially accept as our solemn responsibility the duty and privilege of bearing the Gospel to a lost world in order that we may bear much fruit (Acts 1:8; 2 Cor. 5:19; John 14:16); remembering that a victorious and fruitful Christian life is possible only for those who learned they are not under law but under grace (Rom. 6:14), and who in gratitude for the infinite and undeserved mercies of God have presented themselves wholly to Him for His service (Rom. 12:1–2).

8. We believe in THE EXISTENCE OF SATAN: who originally was created a holy and perfect being, but through pride and unlawful ambition rebelled against God (Ezek. 18:13–17; Isa. 14:13–14; 1 Tim. 3:7); thus becoming utterly depraved in character (John 8:44), the great adversary of God and His people (Matt. 4:1–11; Rev. 12:10), leader of all other evil angels and spirits (Matt. 12:24–26, 25:41), the deceiver and god of this present world (Rev. 12:9; 2 Cor. 4:4); that his powers are supernaturally great, but strictly limited by the permissive will of God, who overrules all his wicked devices for good (Job 1:1–22; Luke 22:31–32); that he was defeated and judged at the cross, and therefore his final doom is certain (John 12:31–32, 16:11; Rev. 20:10); that we are able to resist and overcome him only in the armor of God and by the blood of the Lamb (Eph. 6:12–18; Rev. 12:11).

9. We believe in THE SECOND COMING OF CHRIST: that His return from heaven will be personal, visible, and the glorious blessed hope for which we should constantly watch and pray, the time being unrevealed but always imminent (Acts 1:11; Rev. 1:7; Mark 13:33–37; Titus 2:11–13; Rev. 22:20); that when He comes He will first by resurrection and translation remove from the earth His waiting church (1 Thess. 4:16–18), then pour out the righteous judgments of God upon the unbelieving world (Rev. 6:1–18:24), afterward descend with His church and establish His glorious and literal kingdom over all the nations for a thousand years (Rev. 19:1–20:6; Matt. 13:41–43), at the close of which He will rise and judge the unsaved dead (Rev. 20:11–15), and finally as the Son of David deliver up His messianic kingdom to God the Father (1 Cor. 15:24–28), in order that as the eternal Son He may reign forever with the Father in the new heaven and the new earth (Luke 1:32–33; Rev. 21:1–22:6).

10. We believe in FUTURE LIFE, BODILY RESURRECTION, AND ETERNAL JUDGMENT: that the spirits of the saved at death go immediately to be with Christ in heaven (Phil. 1:21–23; 2 Cor. 5:8), where they abide in joyful fellowship with Him until His second coming, when their bodies shall be raised from the grave and changed into the likeness of His own glorious body (Phil. 3:20–21; 2 Cor. 5:8), 1 John 3:2), at which time their works shall be brought before the judgment seat of Christ for the determination of rewards, a judgment which may issue in the loss of rewards, but not in the loss of the soul (1 Cor. 3:8–15); that the spirits of the unsaved at death descend immediately into Hades where they are kept under punishment until the final day of judgment (Luke 16:19–31; 2 Peter 2:9 ASV), at which time their bodies shall be raised from the grave, they shall be judged according to their works, and cast into the place of final and everlasting punishment (Rev. 20:11–15, 21:8; Mark 9:43–48; Jude 13).

11. We believe in THE ONE TRUE CHURCH: the mystical body and bride of the Lord Jesus (Eph. 4:4; 5:25–32), which He began to build on the day of Pentecost (Matt. 16:18; Acts 2:47), and will complete at His second coming (1 Thess. 4:16–17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (1 Cor. 12:12–13 with 1:2); that all the various members of this one spiritual body should assemble themselves together in local churches for worship, prayer, fellowship,

teaching, united testimony; and the observance of the ordinances of our Lord (Heb. 10:25; Acts 2:41–47), among which are the following: the baptism of believers by triune immersion (Matt. 28:20), the laying on of hands (1 Tim. 4:14; 2 Tim. 1:6), the washing of the saints' feet (John 13:1–17), the Lord's Supper or love feast (1 Cor. 11:17–22; Jude 12 ASV), the communion of the bread and cup (1 Cor. 11:23–24), and prayer and anointing for the sick (James 5:13–18).

12. We believe in SEPARATION FROM THE WORLD: that since our Christian citizenship is in heaven, as the children of God we should walk in separation from this present world, having no fellowship with its evil ways (Phil. 3:20 ASV; 2 Cor. 6:14–18; Rom. 12:2; Eph. 5:11), abstaining from all worldly amusements and unclean habits which defile mind and body (Luke 8:14; 1 Thess. 5:22; 1 Tim. 5:6; 1 Peter 2:11; Eph. 5:3–11, 18; Col. 3:17; 1 Cor. 6:19–20), from the sin of divorce and remarriage as forbidden by our Lord (Matt. 19:9), from the swearing of any oath (James 5:12), from the use of unbelieving courts for the settlements of disputes between Christians (1 Cor. 6:1–9), and from taking personal vengeance in carnal strife (Rom. 12:18–21; 2 Cor. 10:3–4).

We understand that the above articles do not by any means exhaust the content of our creed which is the whole Word of God, and they are not intended to set a limit beyond which faith cannot go within this Word; but we do believe that in so far as these articles extend they are a true presentation of the sound doctrine taught in the Scriptures, and therefore binding upon us as Christian believers.

Consumer Disclosures

Higher Education Opportunity Act of 2008

The Higher Education Act of 1965 (HEA), as amended by the Higher Education Opportunity Act of 2008 (HEOA), includes many disclosures and reporting requirements that a postsecondary education institution is required to distribute or make available to prospective students and parents.

The distribution of information about the institution's operations is intended to increase the institution's transparency to others. Much of this information is available on the Grace College and Theological Seminary [website](#). The institution also includes the following information in its annual report to IPEDS (Integrated Postsecondary Education Data System), all of which is available on the College Navigator page of the [Institute of Education Sciences/National Center for Education Statistics \(U.S. Department of Education\) website](#):

- General Information (e.g., special learning opportunities, student services, credit accepted, Carnegie classification, religious affiliation, federal aid, percent enrolled students formerly registered with the office of disabilities services)
- Tuition, fees, and estimated student expenses
- Financial aid
- Enrollment
- Admissions (e.g., admission considerations and test scores)
- Retention, graduation, and transfer-out rates; graduation rates by race/ ethnicity
- Programs and majors by completion rate
- Varsity athletic teams by gender
- Regional and specialized accreditations
- Campus security
- Federal loans, default rates, and aid programs

Individual campus offices can provide further assistance in understanding the published materials or consumer disclosures.

A complete list of consumer disclosures is available on the [Student Right to Know](#) page of the institution's website.

Family Education Rights and Privacy Act (FERPA)

This Act affords matriculated students certain rights with respect to their educational records. This includes the right to:

- Inspect and review the student's education records
- Request an amendment of the student's education records
- Provide written consent before the university discloses personally identifiable information from the student's educational records, except to the extent that FERPA authorizes disclosure without consent
- File a complaint with the U.S. Department of Education concerning alleged failures by the university to comply with the requirements of FERPA.

The complete FERPA policy can be found on the [Student Right to Know](#) page of the institution's website.

Students who would like to inspect or amend their educational record should contact the [registrar's office](#) for assistance or refer to the institution's [FERPA policy](#).

Public Notification of Directory Information (FERPA)

At its discretion, Grace College and Theological Seminary may provide directory information in accordance with the provisions of the Family Education Rights and Privacy Act. Directory information is defined as that information which would not generally be considered harmful or an invasion of privacy if disclosed. Students may refer to the [complete policy](#) on the Student Right to Know page of the institution's website for a list of designated directory information. Students may restrict the public disclosure of directory information by notifying the [Registrar's Office](#) in writing.

Notice of Nondiscrimination

Grace College and Seminary is a private, not-for-profit, faith-based exempt organization as described in Section 501 (c) (3) of the Internal Revenue Code. In compliance with applicable federal and state laws, Grace College and Seminary does not discriminate on the basis of race, color, national origin, age, sex, or disability in its administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs and activities, or in employment.

The following person has been designated to handle inquiries regarding the Notice of Nondiscrimination:

Carrie Yocum, Title IX Coordinator and VP of Administration and Compliance
Grace College and Seminary
McClain 102
1 Lancer Way
Winona Lake, IN 46590
yocumca@grace.edu
574-372-5100 x6491

Inquiries may also be addressed to the U.S. Department of Education's Office for Civil Rights at 400 Maryland Avenue, SW, Washington, DC 20202-1100.