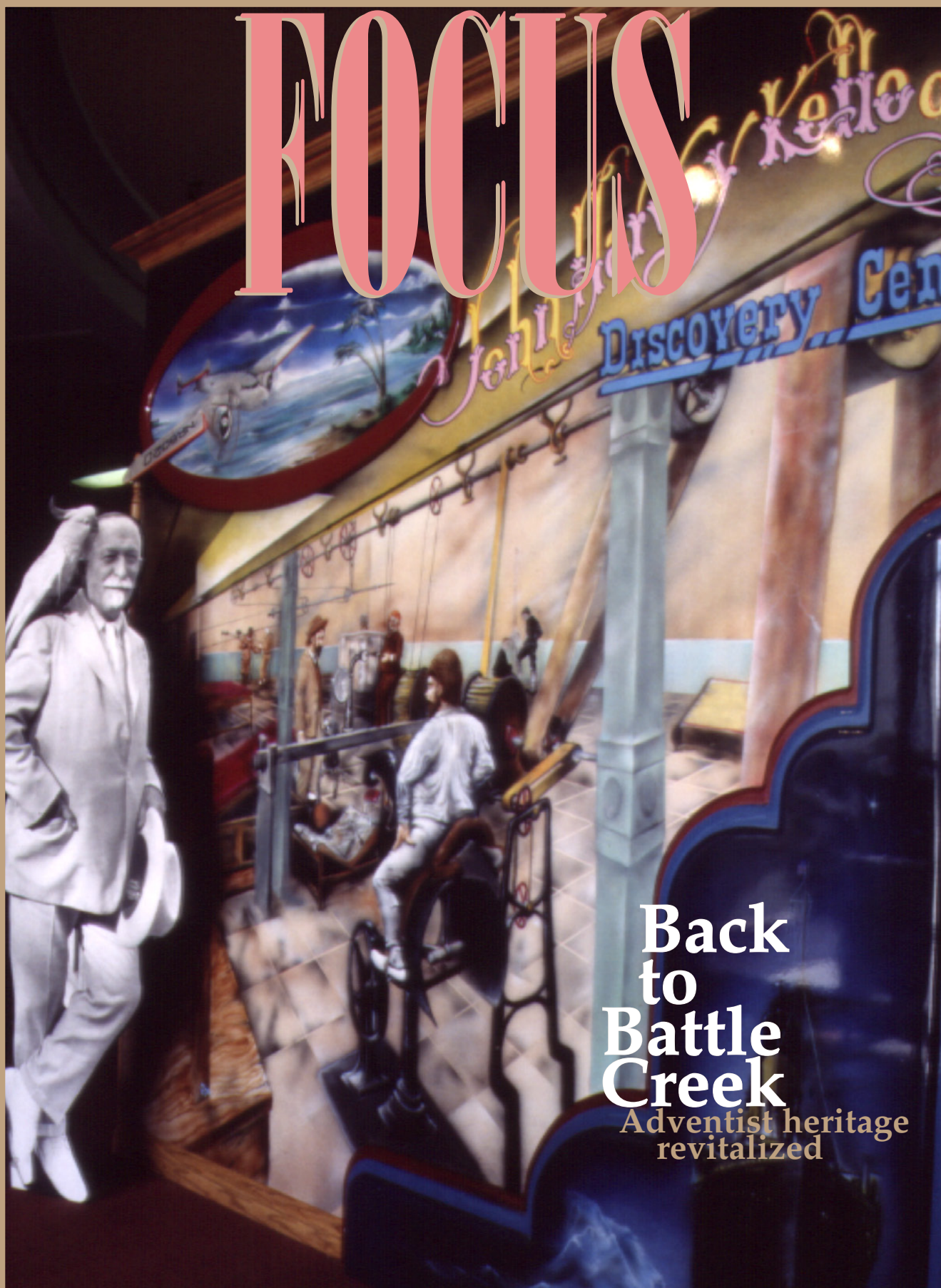


# FOCUS



**Back  
to  
Battle  
Creek**  
Adventist heritage  
revitalized

## Off-campus, on-campus

One bright Sunday afternoon last fall I visited Battle Creek—where we got our institutional start as Battle Creek College 125 years ago. Although the old college buildings no longer stand, other historic edifices of that era remain—and are being restored to form a living museum of Adventist history in Michigan. This revitalization of the old west end neighborhood of Battle Creek offers a glimpse into 19th-century denominational life. Over the last few years, scores of volunteers have scraped, shoveled, painted, planed and sawed as a part of this restoration effort. Sabrina Pusey, a recent Andrews grad now serving on the staff of the James White Library, chronicles the historic restoration in her feature “Back to Battle Creek.” In addition to walking the streets of the restored village, visitors to Battle Creek can also learn more about Adventist heritage by stopping in at the J. H. Kellogg Discovery Center—which opened Oct. 22 of last fall. Our cover photo by Madeline Johnston is of one of the colorful exhibits in the center. And not too far away, visitors can take in Cereal City, a bright new bold attraction that entertains as well as informs when it comes to the production, marketing and historical roots of breakfast cereal. It’s definitely worth the stop—if for no other reason than to see actors portraying Ellen White and the Kellogg brothers kibbutzing with Tony the Tiger in a lavish background video presentation. At the bottom of that article pages, you’ll see our J. N. Andrews trunk logo. Recent graduates Chris Hoyt and Greg Kihlstrom designed the logo that we’ll use throughout the year in recognition of the university’s 125th anniversary.

We feature photography from the photography department’s biannual photo field trip in this issue. In the fall a group of 20 staff and students, headed by photo pros Marc Ullom, Donald May and Sharon Prest, travelled to South America and the Galapagos Islands for 17 days of location shooting. Focus staff photographer Jeremy Russell went on the trip, and he’s coordinated the photo gallery in this issue.

And we showcase the abilities of more students in our article profiling eight professors. The students from Michael Parnell’s class in magazine writing and production turn the spotlight on a representa-

tional handful of teachers whose vision and commitment make the entire campus a better place for learning and teaching. And it’s learning and teaching—and more—that takes place every Sabbath morning in the Faculty Lounge Sabbath School class. Former Focus editor Karen Spruill takes a nostalgic look at this group of teachers, staff, students and community members who make up this Sabbath morning institution.



photo by Heidi Kunitz

*Pack an Andrews T-shirt on your holiday and proudly wear it for ‘Andrews Afield’ — and then don’t forget to send us the photo!*

Also in this issue we provide an extensive critique of *Women in Ministry: Biblical and Historical Perspectives*, the long-awaited exploration and analysis of the role of women in the church published in the fall by Andrews University Press. I asked my friend Beverly Beem, a professor at Walla Walla College, to review this important treatise written by Seminary staff and students and edited by Nancy Vyhmeister, professor of mission.

As you probably know—and will easily see in this issue—the theme of spring’s Alumni Homecoming is “The World Is Our Classroom.” Along those lines, I was fortunate enough to assist in a great off-campus learning experience hosted by the communication department just before Christmas. Professor Beverly Matiko and I accompanied 27 undergrads—an incredibly pleasant and punctual bunch of people—on a week’s course experiencing British stage productions in London. In addition to attending some fine theater, we also enjoyed carols in St. Martins-in-the-Fields and a wonderful, guided tour through the newly built replica of Shakespeare’s Globe Theater on the south side of the Thames. I took advantage of being in London wore my Andrews T-shirt, and got Heidi Kunitz, a senior political economy major, to take my picture along the south bank of the Thames River. (Check out the photo.) In either the summer or fall issue, we plan to print more “Andrews Afield” photos. But you have to plan ahead and then send us the picture. Okay?

—Douglas A. Jones (MA ’80)  
Focus editor



# FOCUS

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*Focus* (ISSN 1077-9345) is published quarterly, free of charge, for alumni and friends of Andrews University, an institution owned and operated by the Seventh-day Adventist Church. The magazine's address is *Focus*, Public Relations, Andrews University, Berrien Springs, MI 49104-1000. Copyright 1999 by Andrews University. Reproduction in whole or part without permission is prohibited. Periodicals postage paid at Berrien Springs, Mich., and at additional mailing offices. POSTMASTER: Send address changes to *Focus*, Alumni Affairs Office, Andrews University, Berrien Springs, MI 49104-0950.

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# CONTENTS

Winter 1999 • Volume 35 Number 1

## FEATURES

### EIGHT PROFESSORS. . . . . 10

Commitment and vision are the hallmarks of these teachers' service at Andrews University

*by students in fall quarter's Magazine Writing and Production class*

### IN SEARCH OF THE ULTIMATE LOCATION PHOTO. . . . . 15

Andrews students and professors tour Ecuador and the Galapagos Islands on this year's photo field trip

### BACK TO BATTLE CREEK . . . . . 19

The city and church team up to restore a historic neighborhood and to revitalize the Adventist story

*by Sabrina Pusey*

*photos by Madeline Johnston*

### LESSONS FROM THE LOUNGE . . . . . 24

The Faculty Lounge Sabbath School class draws from a wide range of disciplines and points of view

*by Karen Spruill*

## DEPARTMENTS

In Focus . . . . .	2	Class Notes . . . . .	27
Calendar . . . . .	4	Focus Wants to Know . . .	29
Letters . . . . .	5	Book Shelf . . . . .	30
Campus Update . . . . .	7	Life Stories . . . . .	33
Alumni News . . . . .	26	Photo Album . . . . .	35

# CALENDAR

**Finally!** Winter final exams are set for March 14 to 17.

**Spring fever.** The campus is deserted from March 18 to 28—due to spring break. Then it's time to register for spring term, March 29. Classes start March 30.

**The Ethics of Human Cloning.** The 1999 McElmurry Ethics and Society Lectureship, April 7-10. University Towers.

**Gymnics.** Annual home show, April 10 (8 pm) and 11 (7 pm). Johnson Gymnasium.

**Seminary groundbreaking.** Sunday, April 25, 11:30 am

**Worldview.** International Student Week at Andrews, April 25-May 1. Starts with the annual *International Food Fair*, Sunday, April 25, from noon to 7 pm. Call 471-6378 for details.

**Concert in the woods.** The University Singers, under the direction of Stephen Zork, perform at Fernwood Gardens. Hosted by WAUS. Rangeline Road, Niles. May 8, 6 pm.

**Carved in stone.** Issues in Egypt and the Bible will address the Rosetta Stone and more in a semi-

nar hosted by the Institute of Archaeology, the Biblical Research Institute and the ATS Midwest chapter, May 13-15. Seminary Hall. For information, contact Professor Lael Caesar at 616-471-3184 or at <caesarl@andrews.edu>.

**Spring Concert.** Wind Symphony, under the direction of Alan Mitchell. May 16, 3 pm, PMC.

**University Orchestra in concert.** Conducted by Carla Trynchuk. May 29, 8:30 pm, PMC.



January's arctic blast produced a gigantic icicle at University Relations.

## Alumni Homecoming, April 22-25, 1999

### The World Is our Classroom

**Thursday, April 22** •Registration, 1:30 - 5 pm, Alumni House •Gala Alumni Banquet, 6:30 pm, Wolverine Room, Campus Center, \$12 tickets available at the door

**Friday, April 23** •"Women Supporting Women through Philanthropy" breakfast, 8:30-10 am, Whirlpool Room, Chan Shun Hall, hosted by Demetra Andreassen and the Women's Scholarship Committee •Wes Christiansen Memorial Golf Outing, starts at 9 am, Hampshire Hills Golf Course. Green fees and lunch \$50. Pre-registration is a must! •Intel-ebriation seminar, 11:30-1:30. "Caught in the Web?" seminar, 1:30 - 3:30. Call 616-471-3591 for a complete listing of on-campus seminars slated for today •13th Annual Homecoming Parade, 6 pm •Traditional Flag-Raising Ceremony, 7:30 pm •Vespers, "Integrating a Living Faith into the Workplace," a multimedia presentation, PMC •til midnight cafe, Alumni House, 9:30 pm, hot drinks and vespers afterglow

**Sabbath, April 24** •5th Annual C. Roy Smith Memorial Bird Walk, 7 am, Science Complex •Nursing Alumni Breakfast, 8:30 am, Marsh Hall •The Church at Worship, 8:30 & 11:20 am, PMC •Sabbath School, the Class of 1949, 10 am, PMC •Reunion dinners including Tour Reunions and General Alumni Lunch, 1 pm, Wolverine Room, Campus Center •Campus Trolley Tours, 3 - 6 pm, east entrance of PMC •Alumni Salad Supper and Reunion Class photos, 5:30 pm, Cafeteria, Campus Center •Vespers Organ Concert by Ken Logan, 7:30 pm, PMC •Reunion party for the Class of '74, 7:30 pm, the home of Pam McClellan Beitzel in Niles •Around the World Tours slide showings, 9 pm, various locations •Birdhouse Competition and Auction, 9 pm, Architecture Resource Center •President's Reception, 9:30 pm, Chan Shun Hall

**Sunday, April 25** •Air Expo, 7am - 5 pm, Andrews Airpark •Estate-Planning Seminar, 8:30 am, Campus Center •5K Run/Walk, 9 am, sponsored by Lamson Health Club and Alumni Association •Groundbreaking for Seminary addition, 11:30 am •International Food Fair, noon - 7 pm, Johnson Auditorium

See our website for up-to-the-minute information about Alumni Homecoming:  
[www.andrews.edu/alumni](http://www.andrews.edu/alumni)

For more information about these and other events at Andrews University, please call 1-800-253-2874.

# LETTERS

## ODYSSEUS OFFERS INSIGHT

Dr. Andreasen's convocation address ("Scholarship and Redemption," Fall 1998) was wise and beautiful. I greatly value the process of finding spiritual meaning in settings not generally considered "religious," so I found the commentary on Odysseus very insightful.

I wonder, though, about the statement that Odysseus "never forgets his wife Penelope" and the implication that Odysseus' devotion and singleness of purpose is without exception. Circe entertains Odysseus in her bed ("I mounted Circe's gorgeous bed," 10.385), and the dalliance lasts a year. Not until he is reminded of his duty by his crew ("Captain, this is madness! High time you thought of your own home at last," 10.520) does he regain his focus and his journey.

My guess is that this apparent departure from his standards and delay in his journey is also spiritually instructive. Perhaps it points to how even those with high moral character can be charmed off course; how even the wise need the wisdom of others; and how one can overcome lapses of wit and commitment and begin again. To Odysseus's great credit, he responds to the crew's call to accountability.

My sincere appreciation for the stimulating and helpful presentation.

*Forrest Kinzli (MDiv '82)  
Hackettstown, N. J.*

## HOME SCHOOLING REVISITED

As an 8th-grader at Ruth Murdoch Elementary School who more than once considered finding an alternative, I was very interested in the FOCUS

article on home schools ("Home Schooling and Why," Fall 1998).

In my ten years at RMES—beginning with preschool—life was sometimes tough. At times it was difficult to adapt without compromising values, but that's a skill we ought to learn. I am glad for the good times and the bad. I learned many valuable lessons—lessons that will make life in the real world easier. I can talk to my peers, work with them, laugh with them, learn from them, teach them, and pray with them.

While home schooling may be fine for some families, I'm glad it wasn't our choice. Looking back, the bad influence of some peers, squabbles with teachers, and suffering painful moments at school were not reasons to leave school. Those that see problems with society can either abandon it or get involved—at the price of getting hurt—and doing their best to fix it. Isn't that love?

Certainly I am not condemning home schoolers. The ones I know are good people who have learned much. If home schooling is their educational preference, that's fine with me. I'm also not an expert in this field. I can only look back at life in elementary school and share a bit of what I've observed. I only write this to defend the school that has been a large part of my young life, and I'll look back at it like an old friend's house, full of many fond and yet some painful memories.

I don't think Ruth Murdoch—or any school—is perfect. Far from it. But the teachers—at least those I had—were wonderful, dedicated individuals. Everyone from the retired volunteers to the principal made my grade school years ones of excitement and learning in an environment of support.

I just want to thank the faculty and staff at Ruth Murdoch Elementary School, as well as the students, for

teaching me many, many lessons that can't be taught anywhere else.

*Michael Russell  
Berrien Springs, Mich.*

Last issue's article on home schooling was well written and interesting. Those of us who have been in public education for some years do not frequently come across home schooling on this scale.

As a professional educator, my contacts with home schooling have more generally fallen into the following categories:

1. Parents work split shifts to enable at least one parent to be home with the children. While the night shift parent sleeps during the day, the children are doing unsupervised "computer research" or "PE."

2. A single parent is a full-time student and is sure that his/her "unusually bright" child gets much more from just studying along with him/her.

3. Parents home school their children because they are convinced that public educators are sent from the devil to lead students directly to hell.

4. The needs of the child are secondary to parental needs. A school schedule is far too restrictive for their lifestyle.

*Denise Snyder Grentz (BA '67)  
Douglasville, Ga.*

I was very dissatisfied with the picture portrayed of homeschooling parents and children as shared in the article, "Support and caution from

LETTERS continued on page 6

# LETTERS

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School of Education professors," (Fall 1998). The concerns raised by the educators do not reflect the high degree of scholarship I have come to expect from Andrews University. I wonder what studies these professors have explored showing the outcomes of home education or the reasons most parents choose this option. And really, just how many homeschoolers do they know?

They suggest that many parents homeschool from a reaction-response (e.g. "to spite the government" or to merely "protect their children from bad influences"). While some parents choose homeschooling as an option because their child has had a bad experience in school, most see it as a way to achieve the very best in education for their child. One of the greatest benefits is that the curriculum will be individualized, well suited to the strengths, weaknesses and interests of the student. Standard education, on the other hand, puts every child through the same course, expects that they will learn in the same way, as if all children learn and progress in an identical fashion. Homeschooling has more liberty to address individual differences and learning styles. Many of us recognize gifts and expertise in our children that we are able to encourage and develop. I disagree with Karen Graham's assessment that a parent is unable to do this. It is far easier for a mother or father to assess strengths and weaknesses, for we are in close contact with these every day. In contrast, a teacher often has a classroom of 20-30 students to interact with—the personal interaction time he/she actually has with individual students cannot compare with the concentrated time a parent has at home with their children. The assertion that disturbed me the most was that home-schooled children are not being properly socialized because they are not edu-

cated in a setting with their peers.

Although the term *socialization* was not used, the concept came through loud and clear. I was happy to see that Ostrander defines it as the ability to get along with others. If you were to read the many studies on this issue, you would find that socialization is an area in which home-educated children truly shine. Our children are not being raised in a vacuum, totally isolated from the communities in which they live. Home-schooled children interact with many people, of many generations through service projects, work opportunities (yes, even children), educational classes and field trips with their families and/or with homeschool groups. They learn to interact and get along with people of all ages, not merely the peer group to which they belong.

Larry Burton expressed a hunch that "some home-schooled parents can get things done faster" because the education offered is one of "fill in the blanks." I have been a homeschooling parent for over 18 years and have worked as an educational counselor with other homeschooling parents. Although there is a wide variety of educational methods used across the board, methodology is not the primary reason home education allows more time for exploration of interests. Homeschooling allows children to get things done faster because the ratio of teacher to student is much smaller. This allows the schedule of the day to progress faster than in a traditional setting. Because the class is smaller, less time has to be spent on distractions to the learning process.

We believe that most parents are equipped to do an excellent job with their own children, whether they have an educational degree or not. Studies have documented that if parents are warm, caring and responsive to the

needs of their child, they are in the best position to teach them. If you think of education in terms of spooning all the information into a child's head, standing in front of a class and telling them what they should know, you might think parents are not prepared to be the best teacher of their children. But this is not what education is about. The best teacher is not one who passes on information, but rather, shows a child how to study, how to ask questions, how to facilitate creative solutions. He is more a coach than an encyclopedia. One goal of education should be to train our students to be independent learners—to think and to do for themselves—when they are outside the borders of a classroom, home or school—so they will continue to learn all their life long, even without the benefit of a teacher. After all, even in the earth made new, we will continue to learn. We can prepare our children for this experience by how we teach them today.

I was happy to see Martz admonishing us to think in terms of the children, rather than us vs. them. Perhaps as we view both settings of education (traditional classroom and home education) as viable options for quality Christian education, we will be able to realize greater unity and strength as we all work toward the salvation and education of our church's greatest treasure—our children and youth.

**Susan Gilmore**  
via e-mail

Letters to FOCUS are welcome and should be sent to Editor, FOCUS, Andrews University, Berrien Springs, MI 49104-1000 or by e-mail to <douglas@andrews.edu> with "Letter to FOCUS Editor" on the subject line. The editors reserve the right to edit for content, style and space. Opinions expressed in letters are not necessarily shared by the editors or university officers.

# CAMPUS UPDATE

## Human Cloning the Topic for April Ethics Weekend at Andrews

"The Ethics of Human Cloning" is the topic of the annual McElmurry Ethics and Society Lectureship to be held at Andrews University, April 7 - 10, 1999, in University Towers.

Speakers will include John Brunt, Vice President for Academic Administration and Professor of Biblical Studies at Walla Walla College; Jeffrey Kahn, Director of the Center for Bioethics at the University of Minnesota; Laurie Zoloth-Dorfman, Associate Professor of Social Ethics and Director of the Program in Jewish Studies at San Francisco State University; Lawrence Gostin, Professor of Law at Georgetown University; and Don Wolf, Senior

Scientist at the Oregon Regional Primate Research Center and Professor of Obstetrics and Gynecology at the Oregon Health Sciences University.

The lectureship will sponsor a research paper competition for Andrews students, with prizes ranging from \$500 to \$2500. Winning research papers will be read over the course of the weekend.

The McElmurry Ethics and Society Weekend is funded by the McElmurry Endowed Lectureship established at Andrews University by Dr. Leland McElmurry of Eaton Rapids, Mich. It was coordinated by a faculty committee headed by Timothy Standish, associate professor of biology; and Gary Ross, administrative assistant to the president.

For more information or to request a brochure, call 616-471-3444.

## Phi Kappa Phi inducts faculty and students

The Andrews University chapter of Phi Kappa Phi, the national collegiate honor society, held its fall induction ceremony Nov. 18, 1998.

The society inducted three faculty members: Kathy Koudele-Joslin, associate professor of agriculture; Emilio Garcia-Marenko, registrar; and Beverly Matiko, associate professor of communication and English, who is being honored as a distinguished alumna.

Thirty-two graduate and undergraduate students were inducted: Lynn Anderson, Rosemary Bauer, Kelly Becker, Esther Blackburn, Donnett Blake, Cynthia Burrill, Mae Calloway, Yi Chou, Tina Foldenauer, Horace Gurley, Kathleen Humphreys, Kara Kerbs, LaShaune McCottry, Evelyn McPhee, Kathryn Ocul, Marci Peterson, David Poloche, Marian Prince, James Robertson, Lauren Rogers, Hector Santiago, Dragoslava Santrac, Brion Shin, Kelly Slocum, Rhoda Summers, Heena Sood, Michelle Springstead, Mayra Urdaz, Elizabeth Walther, David Whitaker, Karen Wickliff, and Cynthia Williams.

Following the ceremony, Christopher J. Small, pastor of the Livingston SDA Church and recent graduate of Andrews, portrayed the nation's 16th president in an abbreviated version of Herbert Mitgang's play, *An Evening with Mr. Lincoln*.



*Phi Kappa Phi inductees at the fall ceremony in the Whirlpool Room of Chan Shun Hall.*

## Andrews University seeks public comment

Andrews University will undergo a comprehensive evaluation visit, May 3-5, 1999, by a team representing the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. The team will review the university's ability to meet the Commission's Criteria for Accreditation.

Andrews University, formerly Emmanuel Missionary College, was first accredited by the commission in 1922. In preparation for this evaluation, the university is seeking comments from the public about the university. Comments—positive or negative—must address substantive matters relating to the quality of the institution or of its academic programs.

Comments must be written, signed and mailed to:

**Public Comment on Andrews University**  
**Commission on Institutions of Higher Education**  
**North Central Association of Colleges and Schools**  
30 North LaSalle Street, Suite 2400  
Chicago, IL 60602

# CAMPUS UPDATE

## AU composer's life of achievement honored

Andrews University celebrated the life and music of Blythe Owen on Saturday, Dec. 12, 7 p.m., in Pioneer Memorial Church, on the Andrews campus. The "Gala Centennial Celebration" featured performances of Owen's works by Andrews music faculty and students, along with testimonials from her former students.

A composer of national renown, professor emerita of music, and just three weeks shy of her 100th birthday, Owen was in attendance for the event.

"Dr. Owen was a trailblazer in the truest sense of the word," said Peter Cooper, chair of the Andrews Department of Music. "There are few musicians of whom it can be said: 'Their music deserves to be heard.' Blythe Owen is one of them."

Owen first made her mark in Chicago musical circles in the early half of this century. She was a performer, composer and teacher at the Cosmopolitan School of Music, Northwestern University, Teachers College and Roosevelt University. Throughout her teaching career, her overseas travels were extensive and included concerts in Scotland, Japan, Hong Kong, the Philippines, Mexico and India.

In 1965, after 30 years of teaching in the Chicago area, Owen began teaching piano and composition at Andrews.

Even more than her teaching, Owen's legacy will be her extensive body of work. Her compositions have been recognized nationally and internationally, and among the awards she received are the Henry

Lytton Award, the Delta Omicron Award, the Composers' Prize Award, the Lakeview Musical Society Award, Chicago Chapter of American Pen Women and six citations from Mu Phi Epsilon, a professional music society. In 1986, she received Mu Phi Epsilon's Elizabeth Mathias award, the organization's highest award for achievement.



**BRAVO:** Retired music professor Blythe Owen was guest of honor at the gala centennial celebration performance of her musical compositions by Andrews music faculty and students.

Recognition would follow her well past 1981, the year of her "official" retirement from Andrews. In 1980, she was named the Composer of the Year by the Michigan Music Teachers Association and was awarded an honorary doctorate from Andrews.

Owen currently lives in a retirement home in Berrien Springs and celebrated her 100th birthday on Dec. 26.

## Linger over literature in the library at lunch

Brown Bags and Books, hosted by the James White Library at noon once a month, brings campus readers together to discuss significant and recently published books. So far this school year, staff, faculty and students have discussed *Tuesdays with Morrie* by Mitch Albom, *A Live Coal in the Sea* by Madeleine L'Engle, *Domers* by Kevin Coyne, and *The Other Side of the River* by Alex Kotlowitz.

The selection for April is Arundhati Roy's book *The God of Small Things*, and Bill Bryson's *A Walk in the Woods* is the choice for May.

## AU president plays key role in GC imbroglio

When church politics and General Conference leadership were recently in flux, the world turned to Andrews University—and the stately Dane who leads it.

Recent issues surrounding the resignation of GC president Robert Folkenberg gripped the worldwide Adventist Church. And at the center of these events was Niels-Erik Andreassen.

The Andrews president was asked to lead the special ad hoc group that determined the allegations of financial irregularities were enough to warrant further investigation. But the embattled GC leader resigned on Feb. 9, citing the need for church unity.

Gary Ross, assistant to the university president and former GC congressional liaison, said the even-tempered Andreassen was a likely choice for the difficult assignment. "He is widely known as a man of integrity who strives tirelessly to be fair," Ross said.

Brown Bags and Books is coordinated by library faculty Lauren Matacio, Kathy Demsky and Linda Mack. There is no admission charge, and the public is invited to participate.



**BY THE BOOK:** Professor Rick Kosinski (second from right) leads out in January's discussion of *Domers*.



# CAMPUS UPDATE

## President's secretary retires in March

She's been a confidant for the high and mighty and has done triage for those who want to see them. And from her post in the administration building's third floor, Ruth Merkel has also had one of the most unique front-row seats on university history.

Secretary to Andrews President Niels-Erik Andreassen, Merkel retired March 1. During her 21 years of denominational employment, she worked for four Andrews presidents—testament to her work and to an uncanny ability to be where the “real” action is. “I always tried to work to the best of my ability, and fortunately I’ve had a lot of exciting opportunities to do this,” she said.

After graduating from La Sierra University with an associate degree in secretarial science, Merkel worked for health care facilities in California. Upon coming to Berrien Springs with her husband Gene, her skills were almost immediately needed in the upper echelons of academic administration. She worked for EMC President Floyd Rittenhouse from 1957 to 1959. When Rittenhouse “transferred” across campus to become president of the new graduate school, Merkel helped his successor Fabian Meier for several months.

She left Andrews that year to raise a family but would return in 1978, working first in the admissions and records office and then as a secretary for Richard Schwarz, vice president of academic administration. When Margaret Roy retired as secretary to President Richard Leshner in 1986, Merkel was asked to return to the rarified secretarial post that she had held more than 25 years prior.



*Ruth Merkel*

Upon Leshner's 1994 retirement, Merkel started anew the inexorable process of becoming indispensable, this time for Niels-Erik Andreassen. “I have been trying to convince her not to go ever since she first told me she was leaving,” Andreassen said, “but I think her grandchildren are winning out in the end.”

Work in the president's office has meant dealings with all strata of university life, everything from dark-suited General Conference presidents to visiting dignitaries, from favor-seeking faculty to doe-eyed college freshmen. “No matter who walked in these doors, I always tried to make them feel at home,” she said.

Merkel said it was always her goal to make life a little easier for oft-embattled university presidents. “People don't have any idea of how difficult their jobs are or how much pressure they have,” she said. “Personally, I wouldn't want to be the president of anything.”

Maybe no president in the making, but her experience did make her the “dean” of ad building secretaries. “She's not only been warm and friendly, but she's always been a great source for information,” said Loretta Nave, secretary for financial administration.

In her retirement, Merkel will trade ad building bustle for travel and family time. And in her absence, both presidents and all the rest of us have to adjust. “I guess we won't be able to say: ‘Let's call and ask Ruth,’ anymore,” Nave said.

## Seminary groundbreaking set for alumni weekend

Groundbreaking ceremonies will take place at Andrews University April 25, 1999, for the expansion and renovation of Seminary Hall, home of the Seventh-day Adventist Theological Seminary. Dignitaries will assemble for a brief service at 11:30 Sunday morning of Alumni Homecoming weekend.

The event will be hosted by President Niels-Erik Andreassen and Werner Vyhmeister, dean of the Seminary.

The six-million-dollar building project is the first of several projects slated for completion as a part of the Campaign for Andrews II. Other building projects include an expansion of the architecture building, a new undergraduate liberal arts complex and a complete renovation of Nethery Hall.

## Top 10 majors

According to enrollment statistics for this academic year, the top ten undergraduate majors—based on numbers of students enrolled—span a wide spectrum of disciplines.

The top ten undergrad majors are:

- (1) physical therapy
- (2) nursing
- (3) biology
- (4) tech ed – graphics
- (5) teacher education
- (6) architecture
- (7) social work
- (8) psychology
- (9) allied health/med tech
- (10) English

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# 8 Eight professors

The students in fall quarter's class in magazine writing share the vision and commitment of Andrews University's teachers.

vision  
commit-  
ment

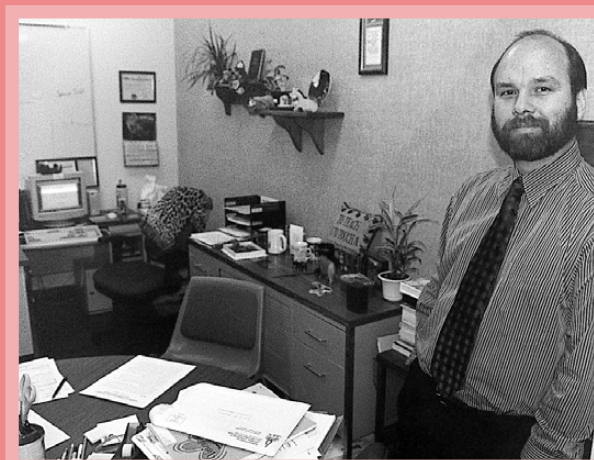
*photos by Jeremy Russell*

## **Larry Burton** **Assistant Professor of Teacher Education**

Last year was a good year for Larry Burton. He received the Teacher of the Year award from the School of Education, and he received the Andrews' Adviser of the Year award. "It was almost embarrassing," he said. Embarrassing or not, it's obvious Burton was born to teach.

Burton has served Andrews since 1995 and currently is director of teacher education. Before becoming a professor at Andrews, he taught for seven years in multigrade elementary schools. He also served as an administrator at the same schools at various times in his career. "Administration has been my curse in life," he said. Burton says that throughout his career he has been pushed into administrative jobs.

He says right now that he prefers teaching college classes to teaching in an elementary classroom, although he stays active in both



**Larry Burton**

fields. "People would think I was stupid for teaching elementary school full-time with a PhD, but I like to keep my hands in elementary education." He does this by guest-teaching at local schools. Recently he presented a teaching unit on the pilgrims at Ruth Murdoch Elementary School.

Burton's decision to be a teacher and professor goes back in part to an assignment he did in ninth grade. He had to choose two professions he was interested in and research them. He chose *college professor* and *preacher*. His interest in preaching came from an aptitude test he took that showed he had the skills for clerical work. "I was confused between *clerical* and *clergy*," Burton said. However, Rosemary Bauer, a senior elementary education major, feels Burton found his calling in teaching. "He is one of the best teachers in the department," she said. "I'm also impressed because he knows who I am. He's always smiling and upbeat. He's got a great sense of humor," she added.

Listening to Burton talk about teaching gives the impression it is one of the greatest professions on earth, perhaps even above the clergy or clerical work. However, Burton is careful to emphasize that this job is not for everyone. "Teaching is not a profession to

go into because you couldn't do anything else," he cautions.

It sounds like it takes a very special person to be a teacher. And Larry Burton fits right in.

by Holly Nordvick, junior  
English major



Paul Matychuk

### Paul Matychuk Assistant Professor of English

People often find it challenging to get to know people who do not speak the same language. But that's not the case for Paul Matychuk, an English-as-a-second-language teacher who advocates language as one of the greatest "tools" to meet new friends.

Matychuk, who is currently working on a PhD in linguistics at Michigan State University, has taught English as a second language for ten years at Andrews. But he hasn't always been interested in ESL. When he started college at Andrews, he enrolled as premed. But he changed his mind when he went to Japan as a stu-

dent missionary in 1975. "In Japan the people had such a desire to learn English—I thought it was a great wedge to do missionary work!" says Matychuk, who is convinced that language, so often considered an obstacle, can be turned into opportunity.

"I want people to know that being Christian is not a dull thing!" Matychuk said. "By being a fun-loving teacher—sometimes even a little crazy—[he laughs] your students are drawn into a friendship with you. And then I can work from a Christian perspective with my students."

When asked about one thing he can share with students who might be interested in teaching ESL, Matychuk says, "In all seriousness, never take life too seriously!"

by Yoshi Abe, senior journalism/English major

### Lydia Chong Assistant Professor of Physical Education

"Success is a journey, not a destination," reads one of the six posters hanging on the wall in the Andrews University physical education department. *Journey* suggests learning and growing, a process instead of a formula. A pathway instead of a door. Lydia Chong, chair of the phys-ed department, has made success a process for herself as she strives to show her students how to do the same.

Chong's journey has been affected by her upbringing. Born in Hawaii, Chong was raised in what she feels was a slower-paced society. She believes her upbringing has given her the patience she needs to be an effective PE teacher. "My brother Paul has constantly modeled patience to me throughout my life, giving me an example to follow," Chong said.

Continuing to learn from other people is one pathway Chong sees as leading her to success. She sees herself as "supposedly the boss of people who taught me" since faculty in her department were her teachers when she was an undergraduate. This is her fourth year as chair of the PE department, yet she sees herself as simply taking her turn in doing a job that others in the department could do as well.

Chong's students give her a chance to learn and grow. Her biggest challenge is to "create ways for students to learn without throwing information at them." She feels her

job as a teacher is to encourage students and give them new insights. One of the ways Chong encourages her students is by giving them inspirational quotes every class period, and for extra credit, students can memorize the quotes.

Living healthfully and enjoying life are important to Chong. To center herself, she retreats to water. She sits by the ocean or a lake and reflects on the journey she's taken so far. She reminds herself that she became a teacher to show her students how to have the



Lydia Chong



"harmonious development of the spiritual, physical, intellectual and social aspects of the children of God."

While by the water, she discovers that her tolerance level increases and once again she is ready to show students how to enjoy living healthfully and successfully.

by Myra Nicks, senior journalism major

## Gary Gray Assistant Professor of English

College professors tend to have large collections of books. Gary Gray, a professor in the English department, built a whole library for his collection.

The library, with its ceiling reaching 18 feet at its center point, is a particular source of pride in the colonial-style house he designed and built for his family. Bookshelves all around the room hold about 3,200 books belonging to him and his wife Meredith Jones Gray, also an English professor.

After moving into the house, it took another three years to build the library. The Grays had a "bookshelving party." They invited friends over to carry boxes and boxes of books from the basement to the new room over the garage.

Libraries have long represented the accumulation of knowledge and ideas. Gray, who holds a master's in both English and theology, not only likes to collect these ideas in the form of books, but likes to exchange them as well. This intellectual exchange is what drives his teaching, whether the class instructs students on how to perfect their senior thesis papers or examines the Bible as literature.

Nicole Thomason, a pre-PT major, describes Gray's teaching style as *conversational* and *interactive*. Gray does not expect his students merely to come to class, sit, listen and take notes. He prods discussion and debate out of his students.

Gray notes that children often turn over stones to find out what is underneath. "A university education is turning over these stones, only on a more formal level," he says.

The one thing Gray would like his students to take from his classes is the value of learning as a *holy act*. He explains, "Most ideas are a quest to know why we are here and the ultimate meaning of life—these are intertwined with knowing God." Gray wants students to realize that learning does not stop with a degree, but is a continuous, life-long process.

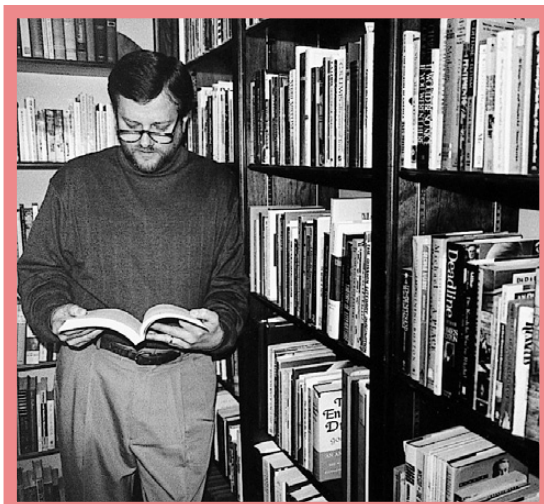
Gray not only teaches his credo, but lives by it as well. He is currently working on a doctorate in Renaissance literature from Western Michigan University in Kalamazoo. When he is not

teaching or taking classes himself, he goes home and enjoys his library.

His taste in books leans toward essays, philosophy, Renaissance literature and sports literature.

He says he's now beginning to add books on photography to his collection. His next possible building project? A darkroom.

by Rochelle Consignado,  
senior communication major



Gary Gray

## Barbara Friesen Associate Professor of Physical Education

What has aquatics got to do with woodwork? Perhaps nothing, but Barbara K. Friesen, associate professor of physical education, finds them both fascinating.

Friesen's interest in arts and crafts was sparked early in life, thanks to her grandmother who kept her busy with handiwork. Apart from woodwork, Friesen is also interested in miniatures, wood-burning, needlecraft and playing the violin as well as the viola. She was even involved with the Andrews University orchestra and the community orchestra for a while. She gave both up because, she says, "there isn't enough time!"

"I

like to do something practical wherever there's a need." And with this intention in mind, she plans to contribute to the mission field when she retires. "I've enjoyed doing a lot of things," said Friesen. "When I retire, I will enjoy doing even more."

Friesen's teaching interest is in aquatics, which consists of water fitness, swimming and lifeguarding. But she's on the go

constantly to learn new things. She thinks that retraining is "not easy, but if you want to keep on top of things, that's what you've got to do!"

Born in Kansas and raised in Colorado, Friesen chose physical education because of her interest in physical activity. She received a bachelor's degree in physical education at Southern Adventist University, a master's in physical education at the University of Colorado and a doctorate in recreation from the University of Utah.



Barbara Friesen



She came to Andrews in 1972 since she enjoys teaching as opposed to coaching. A practical person who loves hands-on work, she enjoys managing Beaty Pool on campus because of the chemical and mechanical aspects of the task. Friesen has managed the pool for at least 14 years. In addition, she has contributed not only to the physical education department and the university, but also to the public. She oversees a swimming program for the community that provides swimming lessons for children as young as six months.

Speaking of Friesen, Lydia Chong, chair of the physical education department, says, "She's an expert—she knows her area well and has devoted much of her life to her job. The community program continues to grow because of her interest."

Connie Osborne, sophomore physical ed and premed, says, "She makes us work what is needed—she believes in us."

"Her classes were tough, but they were helpful in preparing me for my work," says Diana First-Johnson (BS '95), who is currently in charge of a pool and workout area at McKinley Village Retirement Community in Nashville, Tenn.

Friesen, who is a member of the Adventist Health, Physical Education and Recreation Association and the United States Water Fitness Association, enjoys teaching and says that even if she had a chance to do everything again, "I don't think I'd change anything. I guess I just get satisfaction from watching people learn."

*by Rachel Phoon, senior public relations major*

door is always open to students who come to Summitt not only begging for assistance on their homework, but who have found in Summitt a friend with whom they can share their excitement and frustrations. Friendship with students, guiding them through highs and lows, is what sets April Summitt apart.

One of the things which drew Summitt into teaching was a desire to do unto others what was done unto her. "There were some teachers who made an impact on me, and it is nice to be giving back," commented Summitt. And from student reactions, she is definitely giving back.

"More than a teacher, she is my mentor," said senior economics major Sarah Holmes. "She is one of the biggest reasons that I stayed at Andrews. She has taught me not to give up when things are hard."

Summitt also enjoys her studies. Her area of expertise is Cold War history, and she is presently pursuing her doctoral degree at Western Michigan University in Kalamazoo. A small chunk of the Berlin Wall rests on a shelf behind her desk, and she says how she enjoys studying that period of history which has recently come to a close. She continues to pursue being published in various journals and hopes to one day soon write books.

Some teachers just get caught up in their subject. Summitt gets caught up in her students; and as her students are drawn to her warmth and sincerity, they are caught up in her subject. Her students don't just gain knowledge; they gain a friend who cares about them.

*by Matt Lee, sophomore communication/English major*

## April Summitt Assistant Professor of History

Helping students who have previously abhorred the study of history is the challenge for April Summitt. She loves her topic, and she wants her students to love it as well. But what really gets her excited about teaching are her students. "I like the interaction with students from a variety of backgrounds," she said. A sincere care for her students in and out of the classroom makes this interaction deep and fulfilling for teacher and student.

Summitt's own background began on a farm in the woods of Tennessee. She brings to her classroom the down-to-earth values and big southern smile she learned while growing up "with my feet in the dirt." Her relaxed attitude not only helps students in her classes, but also makes her a very accessible person outside the classroom.

For her, teaching is a part of everything she does. Her office



**April Summitt**

## Lael Caesar Associate Professor of Religion

As a child, he wanted to be a literary genius—the idea of a man in an attic, meticulously working on his books intrigued him. Lael Caesar could see himself as that passionate writer, bent over his desk, totally covered with books and working by candlelight.

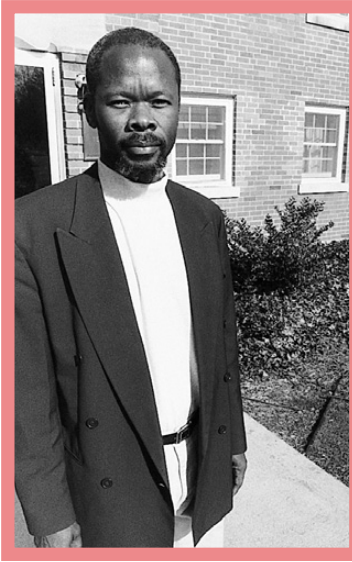
Raised in the British educational system of Guyana, Caesar was immersed in the classics, which undoubtedly contributed to his idea of literary genius.

With a doctorate in Hebrew and Semitic studies from the University of Wisconsin, Caesar turns to biblical writings to express his literary passion—two of his favorites are Deut. 32 and Isaiah 11. These scriptural passages, Caesar says, are "the ultimate expression of literary genius."

Since 1996, Caesar has taught Old Testament classes at Andrews. Through them, he teaches academic concepts based on spiritual principles. "There is no need to integrate the spiritual and academic concepts. Speaking of integration is not necessary or practical—they work together." He adds, "One cannot discuss academic without its spiritual source."

Joceelyn Joseph (BS '98) says, "He adds life to his lectures. His questions force you to become involved in the discussions, so you're learning and understanding from both the teacher and the students."

Caesar feels that teachers have an obligation to their students



**Lael Caesar**

to provide a perspective that only experience can bring. In preparing for his classes, Caesar uses a unique but effective technique: he always takes notes of the information he hears during conversations and lectures that allow him to see other perspectives he has not thought of. These memoranda are filed in his office and await the opportunity to be used when he begins to prepare for classes.

Caesar says that "teaching any class takes constant preparation. One must always be thinking, *How can this data invade students' minds so they can see the reality and*

*the importance of a particular issue?"*

"I find interaction with students invigorating, to present new thoughts and ideas. I feel confident knowing that when the class is over, they'll take with them something to think about—I think students really appreciate that."

He prods his students with challenging questions, causing them to think from different perspectives—this is the creative brilliance of Lael Caesar.

*by Monifa Henley, senior public relations major*

## **Phyllis Mansfield** **Assistant Professor of Marketing**

I didn't always want to be a teacher, much less at an Adventist university," Phyllis Mansfield said. However, after 20 years of working in financial industries she felt she wanted to be involved in a different kind of service to mankind.

When Mansfield discovered she enjoyed the teaching environment, she came to Andrews and started her teaching career in marketing. "My goal in being a teacher is to engage my students in the love of learning," Mansfield said, "not just to get a good grade on a test, but of learning continually throughout life."

Nadine Bubb, a senior marketing major, calls her the "ultimate teacher who has done it all." Bubb said, "Dr. Mansfield takes us beyond book learning and into the real world." For example, in Mansfield's marketing research class, the students have to go to a local business and research things such as customer satisfaction.

"Dr. Mansfield prepares me for what might be coming," said Glenn Saliba, a senior in marketing. "Her classes are project-oriented rather than test-oriented." In another class, Mansfield had her students do a cereal "taste test" where they tried to tell the difference between brand name and generic cereals. Then they



**Phyllis Mansfield**

looked at how marketing has improved the image of brand-name cereals compared to generic brands, even though they could not discern the difference in taste.

Colleague Jacquelyn Warwick said that Mansfield "really worries if students don't get it." She adds that Mansfield works hard to help her students understand what she's teaching.

Allen Stembridge, professor of management in the School of Business, said, "She tries to make her classes and projects as useful for students' careers as possible." The School of Business now publishes and uses a pamphlet her class designed.

Bubb described Mansfield as being genuine, sincere, caring—the kind of teacher you want to listen to. Mansfield tells stories from her personal marketing experience, gets the students into the real world with projects, and tries to help students love what she loves—marketing.

"I hope to develop Andrews students so that when they graduate, companies will be impressed by how academically and spiritually prepared they are," Mansfield said.

*by Kara Kerbs, senior communication major*

*These eight professor profiles were written by students in Magazine Writing and Production class, taught by Michael Parnell, fall quarter. Photos by FOCUS staff photographer Jeremy Russell.*





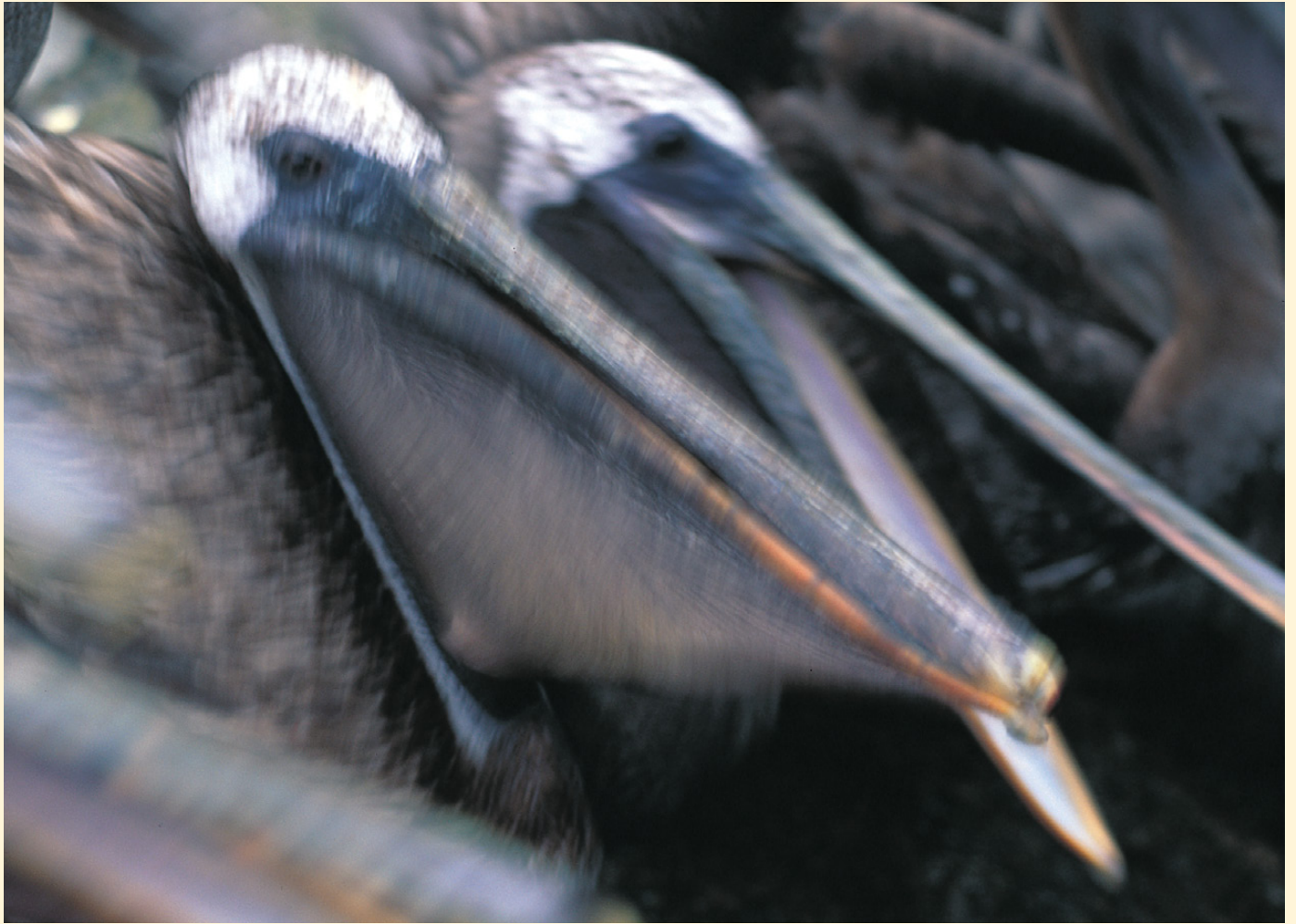
Iguana, Galapagos Islands, *Alvin Jornada*

Andrews students and professors tour Ecuador and the Galapagos Islands  
**in search of the ultimate location photo**  
on this year's photo field trip hosted by the Department of Photography



Sea lion, Galapagos Islands, *Jeremy Russell*





Pelicans, Galapagos Islands, *Kevin Bhookun*



On deck, Galapagos Islands, *Alex Bueno*





Blue wall, Ecuador, Kevin Hahn



Young girl, Ecuador, Gunter Koch



Shadows, Ecuador, *Clement Teo*



Masked booby, Galapagos Islands, *Donald May*





**We got our start there 125 years ago, and now the city and church communities of Battle Creek are teaming up to restore a historic neighborhood and to revitalize the Adventist story.**

*by Sabrina Pusey*

*photos by Madeline Johnston*

Whether you graduated from EMC or AU, you are familiar with the story of Battle Creek College and its move to Berrien Springs in 1901. Battle Creek College was the Seventh-day Adventist denomination's first institution of higher learning, established in 1874 to improve the education of church workers.

But what happened to Battle Creek after the college left? To tell this story, we must go back to the earliest Adventist presence in Battle Creek.

During the mid-19th century all the major branches of Seventh-day Adventist church work either moved to or were begun in Battle Creek. This is where the Review and Herald Publishing Association gained stability, the first sanitarium was built, the General Conference was organized, and the first Adventist schools were opened.

By 1901 Battle Creek was the largest center for the Adventist church, and members living there

had become Battle Creek-centered. Battle Creek's large institutions employed a high percentage of the church's work force and presumably its financial resources as well, discouraging missionary work in other locations.

At the 1901 session of the General Conference, Ellen White repeatedly urged church members to leave Battle Creek. "She emphasized continually the need to establish and finance work in large Eastern cities, the South, Australia, and Europe, rather than focusing on one town."<sup>1</sup>

Although Battle Creek College followed Ellen White's advice and moved from Battle Creek, her recommendations remained otherwise unheeded until 1902 when both the sanitarium and Review and Herald burned in February and December respectively.

Ellen White's later writings emphasize that God intended for the center of the church's work to



move away from Battle Creek. Many people, however, believed that God caused the fires. The fires motivated Adventists to move the church's institutions.

While the sanitarium remained in Battle Creek, continuing to grow under Dr. Kellogg's leadership, the General Conference headquarters and the Review and Herald Publishing Association moved to Takoma Park, Md., in 1903.<sup>2</sup>

With this decentralization of the denomination's work, Battle Creek's immediate importance to Adventism waned. Many SDA members felt an aversion to remaining in Battle Creek because of the way they believed God had destroyed the church's work there. Others, however, rededicated themselves to following God's leading. Their focus was on the present work and a heavenly future. They had no time or money to spend on maintaining buildings in a city where, to their minds, God did not intend for them to focus their efforts.

Slowly Adventist buildings and homes decayed and the neighborhood changed. Lower-income families moved into many of the homes where the Whites, Loughboroughs and other Adventist leaders had lived, and it appeared as though Adventists were finished with Battle Creek.<sup>3</sup>

Geographer and American landscape historian Kenneth E. Foote has studied the phenomenon in which the site of a tragedy is abandoned and neglected because of the intense feelings associated with it. He notes that it takes time for transformation to occur, for a change from a place of destruction, violence or tragedy to the erection of a memorial and reinterpretation of the site. "Tragedies carry intense equivocal meaning and people" need to reinterpret the meaning of the site before it can be rectified. It often takes 50, 100 or even 150 years for this reinterpretation to occur.<sup>4</sup>

The Adventist experience in Battle Creek matches this analysis remarkably well. Following the fires, Adventists' immediate reaction was to abandon the city with no attempt to maintain property the church had used. They emphasized the current mission of the church rather than the historical significance of the site.

Now—nearly a century after the college left Battle Creek—Adventists are ready to reinterpret the site and promote its historical significance, so the city will once again become home to a new branch of church evangelism.

According to Lenard Jaecks, executive director of Historic Adventist Village, the motivating factor in the renovation is to revitalize the story and to rekindle in the church today what it was that happened there.

During the intervening years, Adventists have enjoyed visiting Battle Creek, driving its streets where Adventist pioneers lived, paying their respects to Ellen White's grave at Oak Hill Cemetery, and attending services at the 1926 Battle Creek Tabernacle. But these visits were the result of individual interest, not denominational promotion.

This began to change in 1956, however, when the Pacific Union Conference in California acquired Ellen White's last home, Elmshaven, restoring it as a museum. Ten years later Adventists in Battle Creek obtained the Whites' Wood Street home, and at about this time, members of the Tabernacle began giving Sabbath afternoon tours of historic sites in Battle Creek to visitors.

These activities increased awareness of Adventist heritage, but the acquisition which marks the beginning of the Historic Adventist Village was the purchase of the Deacon John White house in 1980.<sup>5</sup>

In May 1980, a local church member, Garth ("Duff") Stoltz, learned that the Deacon John White house was to be demolished but that it could be purchased for \$1000. Stoltz contacted James Nix (then curator at the Ellen G. White Estate) with this news, and the money was soon raised. Since that time additional homes have been purchased in Battle Creek as well as individual sites in New York State.<sup>6</sup>

With the acquisition of the Deacon White home, church history enthusiasts faced the question of what to do with these properties. In 1980 Nix proposed that an "Advent Village" be created in the neighborhood where the two White homes stood. Nix envisioned a 19th-century village where Adventists could visit and learn about their religious heritage and where non-Adventists would be exposed to the beliefs and history of the SDA church.

In essence, the "Advent Village" would become a new evangelistic tool. As a step toward achieving this goal, Adventist

Historic Properties, Inc. (AHP; now known as Adventist Heritage Ministry, AHM, part of the General Conference since January 1997) was formed in 1981. The two White homes were deeded to this organization which took responsibility for the restoration and development of a museum.<sup>7</sup>

Nix was influenced by a variety of factors. Prior to 1980, he had been involved in leading "denominational history tours, and was aware that with the passing of time, fewer and fewer historic buildings remained standing." He was also a member of the Elmshaven Restoration Committee and envisioned the California house becoming an avenue for evangelism by incorporating theology into their tours, providing publications



*Banners decorate and delineate Battle Creek's Historic Adventist Village neighborhood. Previous page: The restored meeting house was completed by volunteers in the fall of 1998.*





for sale, using audiovisual presentations and by visiting the homes of tourists who signed the museum's guest book. Nix shared these ideas with others interested in SDA church history, but this was not sufficient to give the project the boost it needed.<sup>8</sup>

While some SDA church members were intensely interested in Adventist church history, building enthusiasm and support for the projected village was difficult. Nix's proposal provided for development in three phases. Phase 1 (to be completed by December 31, 1985) included obtaining property and stabilizing existing buildings. Phase 2 (to be completed by December 31, 1992) called for the reconstruction of a church, the printing office and the health institute. Phase 3 (to be completed by December 31, 1995) proposed the completion of a visitors' center.<sup>9</sup>

It was a good idea, but it lacked support outside the Battle Creek area. Although promoted as an evangelistic tool, the project seemed to lack relevance to the church's mission. Also, negative feelings from the Battle Creek fires seemed to persist. Some still believed that God did not want the SDA church in Battle Creek; therefore, the church should not develop a museum in the city. Some local church members involved in the project felt embarrassment about their past and did not want the fires which precipitated the removal of church institutions from Battle Creek to be mentioned in the museum.<sup>10</sup>

Meanwhile, other groups within the city of Battle Creek created new sources of inspiration for the project. First, when the Kellogg Company stopped giving cereal factory tours a number of years ago, tourism in Battle Creek dropped dramatically. The city sought a way to increase tourism.

Second, the former Adventist neighborhoods had become easy targets for crime. Many in the city—and even in the neighborhood—wanted to see them cleaned up. In an effort to improve the community, the city tore down several homes of interest to Adventists, such as the Uriah Smith and William W. Prescott homes. It was at this juncture that Adventist historians became interested in buying these homes rather than leaving them to be demolished and suggested the idea of a living history museum which would

help achieve the city's goal of increased tourism.<sup>11</sup>

Today the city of Battle Creek is very supportive of the Advent Village project—and with good reason. According to researcher Jean Davis, "local historians and longtime residents of Battle Creek still acknowledge the impact of Adventists on the town." In many respects, Adventist history and Battle Creek history are

inseparable. The area of Battle Creek where the village is being developed was called "Advent Town" in the 19th century and Adventists numbered among the most influential people in the city. This respect for Adventist heritage in Battle Creek has motivated the city and church to work together toward developing the village. In 1983, the city designated the "Advent Town" neighborhood as a historic district. In 1986, a state historical marker was placed near the graves of James and Ellen White, with a biographical sketch of the couple.<sup>12</sup>

But the most important impetus for developing the village has come from the Kellogg's Heritage Center Foundation which recently opened a museum called Cereal City. When the Heritage Center Foundation started this project, it asked AHM to tell the background story of the development of the cereal industry. It is estimated that Kellogg's Cereal City will attract 400,000 visitors this year; and supporters of Adventist Historic Village hope it will attract at least a quarter of these visitors.

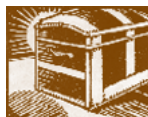
Seventh-day Adventists now have an evangelistic opportunity for developing a museum about their heritage in Battle Creek. While Adventists have less money for this project than the Mormons have invested in their successful enterprise in Nauvoo, Ill., Battle Creek has several advantages. Battle Creek is located on a major interstate, I-94, midway between Detroit and Chicago; the village itself covers a relatively small area, a handful of city blocks; and most importantly, Adventist history plays an important role in the beginning of the cereal story told in Kellogg's Cereal City.<sup>13</sup>

While the Battle Creek community has economic and social reasons for encouraging the development of the

Historic Adventist Village, the SDA church is focusing on the evangelistic potential of the museum. The official mission



*The James and Ellen White home is a favorite stop at the Adventist Village. From top: James White's parents resided with his family for awhile in an apartment on the right-hand side of the home. The Whites' boys occupied a main room now under renovation. The couple's upstairs bedroom has been furnished with period pieces donated by a variety of community members.*



statement for AHP states that its purpose is to preserve Adventist heritage “through purchase, restoration, and where appropriate, replication of properties significant in the founding and development of Seventh-day Adventism.” In addition, these properties are to be used “as education and evangelistic centers” to enhance the faith of Adventist church members and to create interest in the church among visitors to the city. The venture’s goals are “to nurture spiritually our own church members;” “to reach out evangelistically to non-Adventists;” and “to educate all who visit . . . with the story of God’s leading in the history of the Seventh-day Adventist Church.”<sup>14</sup>

To accomplish these goals, five city blocks of old “Advent Town” are being restored to their authentic appearance in the late 1850s and 1860s, the period when James and Ellen White lived in their Wood Street home, one of three original structures in the village. The other two original structures are the Deacon John and “Betsy” White home and the Dagneau home. Replicas of three other buildings will be constructed—the Second Adventist Church, the Western Health Reform Institute, and the Review and Herald Building. The Battle Creek College building will not be rebuilt because it represents a later period (the 1870s).

In addition, other period homes within the historic district are being restored, and a barn, a cabin and a one-room schoolhouse are being moved to the location to “provide critical mass.” These additional buildings will give the village a feeling of completeness and better replicate mid-19th-century life in Battle Creek, placing Adventist history within its larger historical context.<sup>15</sup>

Each building will be furnished with period furniture and used to tell a story about a particular aspect of Adventist history and doctrine. The log cabin will be the setting for telling the story of David Hewitt, the first Adventist convert in Battle Creek and known in Adventist legend as “the most honest man in town.”

The James and Ellen White home will explore Mrs. White’s role as God’s messenger, and the school will provide a setting for explaining Adventist educational philosophy. The reconstructed Western Health Reform Institute will relate the church’s health message and the development of its medical institutions. Human interest stories about the individuals who

lived and worked in Battle Creek will be included in tour guides’ narrations.

Housed in an old bank building next to the Battle Creek Tabernacle, The J. H. Kellogg Discovery Center will serve as a bridge for further community development. The center opened to the public on Oct. 22, 1998. Exhibits in the Discovery Center provide background information for the Village and link its story to the story being told at Kellogg’s Cereal City.<sup>16</sup>

Maranatha volunteers congregated in Battle Creek from July 21 to August 5, 1998, to construct a replica of the Second Meeting House, which was originally built in 1857. This is the building where the name Seventh-day Adventist was adopted on October 1, 1860, and the General Conference of Seventh-day Adventists was organized in May of 1863. A senior volunteer organization from Washington State (SAGE) moved the log cabin to its permanent site in October 1998.

Furnishing a historical building is always a challenge because it is difficult to obtain authentic materials. This is no longer a problem for the Second Meeting House. Members of the Bordoville,

Vermont, SDA church have donated their church’s original 1860s furnishings to the Historic Adventist Village since their structure must be razed. Coincidentally, the Bordoville church is about the same size as Battle Creek’s Second Meeting House.

As denominational support for Historic Adventist Village has grown, the project has been transformed from a hobby for Adventist history buffs to a full-scale, living history museum. As a result, there is now a need for professional business and development expertise. ERA (Economic Research Associates) of Chicago, Illinois, has been hired as development consultants to provide market analysis and a business plan. “Their task will be to understand [the Historic Adventist Village’s] objectives” and provide insight “as to how best to link [the] Village” with other tourist sites in the area. This organization has been involved in several other major Battle Creek projects so AHM will benefit from both their business knowledge and their familiarity with Battle Creek.<sup>17</sup>

As Historic Adventist Village is rebuilt from the ashes of the past, EMC and AU alumni can take pride in their rich spiritual heritage portrayed in the museum. Ellen White wrote, “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”<sup>18</sup> Historic Adventist Village assures Andrews University



*The log cabin restored by SAGE volunteers last fall represents the home of Adventist pioneer David Hewitt, “the most honest man in town.”*





students—past, present and future—the opportunity to remember how the Lord has led their alma mater.

<sup>1</sup>Richard C. Osborn, "Is Takoma Park Another Battle Creek?" *Adventist Review* (January 12, 1978):10.

<sup>2</sup>Arthur Whitefield Spaulding, *Origin and History of Seventh-day Adventists* (Washington, D.C.: Review and Herald Publishing Association, 1961) 3:49, 66-81.

<sup>3</sup>Hickerson and Davis, interview by author, 30 Oct. 1997, Battle Creek, Mich., tape recording; James Nix, interview by author, 5 Nov. 1997, electronic mail.

<sup>4</sup>Kenneth E. Foote, "To Remember and Forget: Archives, Memory, and Culture," *American Archivist* 53 (Summer 1990) :387-388; Kenneth E. Foote, *Shadowed Ground: America's Landscapes of Violence and Tragedy* (Austin: University of Texas Press, 1997), 28-29.

<sup>5</sup>Hickerson and Davis, interview; Nix, interview.

<sup>6</sup>*Seventh-day Adventist Encyclopedia*, 2nd rev. ed. S.v. "Adventist Heritage Ministry"; Nix, interview.

<sup>7</sup>James Nix, "A Proposal for the Creation of an Advent Village in Battle Creek, Michigan, October 23, 1980." Tms [photocopy], 1; *Seventh-day Adventist Encyclopedia*, "Adventist Heritage Ministry"; "The James & Ellen White Wood Street Home" (Battle Creek, Mich.: Adventist Historic Properties, Inc. [1990], pamphlet; Hickerson and Davis, interview.

<sup>8</sup>Nix, interview; Nix, "Proposal," Appendix A.

<sup>9</sup>Nix, "Proposal," 2-5; Nix, interview; Hickerson and Davis, interview.

<sup>10</sup>*Ibid.*

<sup>11</sup>James Nix, "Historic Adventist Village Slated for Battle Creek," *Adventist Review* (January 4, 1995) :6-7; Diane Thurber, "A Time to Remember," *Lake Union Herald* (October 1996): 8; Hickerson and Davis, interview.

<sup>12</sup>Nix, "Historic Adventist Village Slated," 6; Hickerson and Davis, interview; James R. Nix, "Advent Village to be Built in Battle Creek," *Adventist Review* (June 16, 1983) :23; Glenn H. Hill, "Documenting our Heritage," *Lake Union Herald* (Oct. 21, 1986) :8.

<sup>13</sup>Diane Thurber, "A Time to Remember," *Lake Union Herald* (October 1996) :8; Hickerson and Davis, interview; Nix, interview.

<sup>14</sup>"Adventist Historic Properties Statement of Mission," *AHP Bulletin* 3, no. 2 (Summer 1990) :4; *Historic Adventist Village* (Silver Spring, Md.: Adventist Heritage Ministry, n.d.), pamphlet.

<sup>15</sup>Hickerson and Davis, interview; Thurber, "A Time," 8.

<sup>16</sup>Hickerson and Davis, interview; Nix, "Proposal," 1; Nix, "Advent Village to be Built," 23.

<sup>17</sup>Herb Douglass, *Special Update to Friends of Historic Adventist Village* (Battle Creek, Mich., April 2, 1998).

<sup>18</sup>Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Publishing Association, 1943):196.

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Sabrina Pusey is an instruction associate in the James White Library. She graduated from Andrews in 1996 with a bachelor's degree in history. She researched and wrote a draft of this article when she was completing a master's degree in information and library studies at the University of Michigan.

## Battle Creek beckons

Several sites of interest in Battle Creek keep visitors coming back to this Michigan town about an hour-and-a-half's drive from Andrews University. Cereal City is a colorful and informative museum devoted to Kellogg's cereal production and marketing—including corn flakes' history with the Seventh-day Adventist Church. Their website lists attractions and times: [www.kelloggscerealcityusa.com](http://www.kelloggscerealcityusa.com).

Oak Hill Cemetery—not far from downtown—is the resting place for many Adventist pioneers. And students of Adventist history know that the sanitarium building built by John Harvey Kellogg is now the Federal Building in downtown Battle Creek. A bit closer to the downtown area the impressive

Underground Railroad Sculpture set in a small garden area not far from the old railroad station (now a restaurant) is a popular attraction. And nearby you'll see the Kellogg home, now used to house distinguished guests of the Kellogg Foundation.

Battle Creek's Hot Air Balloon is an annual event every summer that brings thousands of visitors to the area.



Cereal City in downtown Battle Creek, Michigan



Federal Building



The Kellogg residence



White family plot



Hot air balloons



Detail of Underground Railroad sculpture

# Lessons from the lounge

*Every Sabbath morning the faculty lounge in the Campus Center fills with faculty, staff and students to talk about what's most important in their lives.*

by Karen Spruill

**W**e recently moved from the Andrews University community to another state. Once again we are part of an area with an ample selection of SDA church congregations. I told my husband that I wanted to take time visiting churches before we decided where to transfer our membership. Our gifts, family, culture and needs must mesh.

Visiting churches is an educational experience. We visited five churches before I was overcome with homesickness and

tions. And I'm a difficult prospective member since I want the benefits of tradition, with freedom of expression. I like a good drama and attractive surroundings for worship; however, I occasionally would like to sing a hymn that my grandmother enjoyed.

Bottom line: It's a hard act to follow when you've just spent more than nine years as a member of the Andrews University Faculty Lounge Sabbath School Class.

with overflow seating on the floor—you don't want to be late.

The group flexes with 20 to 70 members each week. Class starts with announcements, one hymn, scripture reading, prayer, introduction of the teacher, a short lesson, and lots of discussion. Those who fail to follow the format or who aren't familiar with the class's ability to self-direct are sometimes surprised.

Once each month the group meets at a member's home or a campus space for a

*The class often functions as a support group—a place to process the joys and pain of trying to teach, contend with administrators, parents and students, finish advanced degrees and maintain a rewarding family life.*

needed a place to settle. I found that my previous test of a truly warm congregation was no longer useful, since we did not receive a single lunch invitation. I have also decided that middle-age couples without children are probably not as enticing to prospective churches. Overall, the smaller churches seem like a trip back in time to the SDA churches of my childhood. The large churches seem like off-Broadway productions, albeit with extraordinary talents and creativity. They are almost like two different denomina-

My husband left mid-term as one of the three 1998 class facilitators, and I served a few years ago. We have both taught in the class and were engaged with many lively discussions.

Structure and familiarity can help one feel at home in a place. Three leaders are elected each year by the Faculty Lounge Sabbath School Class to serve by dividing their responsibilities in rotating four-month terms. The leaders invite guest teachers from within or outside the university. The class always sits in a circle,

potluck lunch. Several times each year the group rents a small country church for a special liturgical church service.

Professors, instructors, students and staff come together from many areas of the campus. Faculty on the Andrews campus have no other corporate room or office to call their own—thus, the walls of the room in the Campus Center serve as exhibit space for paintings by faculty artists Greg Constantine, Rhonda Root and Irvin Althage.

Letters have been circulated to protect



photo by Douglas Jones



the turf of that room when challenged by the encroachment of other needs and departments. The room is usually too warm in the summer and too cold in the winter. It's not a practical or extremely comfortable place, but they have been meeting in the room since the early 1970s. A progression of worldwide educators and administrators have shared their thoughts and lives over the years, including Fritz Guy, Marion Merchant, Connie Tiffany, Terry Gottschall, Ivan Blazen, and Neville and Penny Webster.

I must admit that for the first few years, I was more annoyed than enlightened—these people never let their cerebrums rest. They didn't seem too plugged into personal, practical application of Scripture; however, even that shortcoming seemed to dissolve over time for me. And the same people doggedly voiced the same agendas, time and again as they represented disciplines that they nurtured like their own children. Occasionally, I became intimidated as I compared myself to some of those present. Mostly, I grew to know, love and respect them.

I especially miss the spiritual matriarchs of the class—Elaine Giddings and Leona Running. Together, they have served Andrews University for scores of years. Elaine was my undergraduate department chair, teacher and boss. Yet I didn't really appreciate her until we were Sabbath School members together. I miss her strong, clear Scripture readings from the Jerusalem Bible and her direct questions. I value Elaine's emphasis on memorization, which seems to have served her well.

I miss Leona's quick references to the original Hebrew language and stories of Middle East travels. I value her dedication to colleagues and her continuing ability to teach. She has endured as a guiding force in the SDA Theological Seminary to train biblical scholars and ministers.

Both women are straightforward in their convictions and uncompromising in their commitments. I count them as my mentors and role models, giving me hope for my octogenarian years. They are irreplaceable, at Andrews University or elsewhere.

The class is like a mutual fund investment. If you dropped in on one particular Sabbath, you might think that they were disheartened and contentious—or maybe just plain boring. But if you bothered to return again and again, you would start to experience the increasing value. The class

often functions as a support group—a place to process the joys and pain of trying to teach, contend with administrators, parents and students, finish advanced degrees and maintain family life. Diversified members give and receive the cutting edge of science and discovery, conferences described, archaeological expeditions, research developments, church news, and books being written.

So I miss the many facets of the Faculty Lounge Sabbath School Class—setting up chairs, celebrating doctoral degrees, a certain teacher's use of country music for object lessons, familiar accents, concern for our children.

But eventually we all have to find our way in the world. I think I'm better prepared for having associated with the bright minds and sensitive hearts of the

Andrews Faculty Lounge Sabbath School. I've learned lessons that I will take with me everywhere: ask tough questions and don't expect easy answers; all of us have contributions to make regardless of sex, age, culture, degrees or rank; real teachers make mistakes and keep learning.

Now we have found a new Sabbath School class that seems to enjoy lively discussion—I wonder if they could be convinced to meet in a circle?

*Karen Spruill (BA '74, MA '95) is a writer and psychotherapist living in Orlando, Fla. She was editor of FOCUS from 1991 to 1995.*

## Of respect and dedication

*by Elaine Giddings, Professor of Communication, Emerita*

**A**s I reflect on the many years our Sabbath School group has met, I think of the wonderful minds and hearts that have warmed and stimulated our fellowship. We should have kept a journal. It would be a memorial to diversity, yet all within the bonds of Christian love.

As I see it, the class chooses to respect the Christian commitment and dedication of all who profess such interest by attending. The members of the class foster an atmosphere of openness and nonjudgmental listening that encourages the launching of trial balloons: intellectual, spiritual, theological, social, psychological, scientific, critical, and even comedic.

In this climate of freedom, ideas not often voiced dare the magnanimity of the hearers. They range from the tentative and uncertain through the quivering-with-hurt-or-indignation, to the experimental thinking of scientists who are constantly being nudged beyond the boundary of the known or believed.

Because not all of those in our ever-changing roster of discussion leaders are trained in defining their own purpose for the lesson, or in encouraging consensus, or in drawing order from apparent chaos, the lesson periods are uneven. Good!

For no matter how random the discussion, a potential human need is being met: the opportunity to be heard, to interact, to respond and be responded to, on ideas that matter. The occasions when bemoaning denominational shortcomings or whining over faulty personal training have become fewer, fortunately. And discussions of the nature of our God, and God-blessed relationships on a practical level are much more common. As are also Sabbaths when the Scriptures seem to be opened to us with shining clarity.

The Faculty Lounge Sabbath School Class has been a blessing to me as a weekly reminder that religious people of diverse and sometimes contradictory thinking can actually listen to each other. Not only listen, but respond without rancor, and with good humor. Accepting one another as children of the same God, we seem to be willing and able to learn from one another.

# ALUMNI NEWS

## The World Is Our Classroom—

With electronic communication, a more mobile society and a global economy, the world truly is getting smaller every day. For our international campus this is not a new concept. Andrews alumni know better than most how travel changes lives and the "The World" truly "Is Our Classroom."

During this year's Alumni Homecoming Weekend, **April 22-25, 1999**, the events provide opportunity to take an "arm-chair" tour of other countries, hear from alumni in other parts of the world via electronic communication, and unite with friends and alumni who participated in academic study tours as part of their course work.

Andrews faculty members Merlene Ogden, Don May, Greg Constantine and Carey Carscalen are coordinating activities for the tour reunions. Special reunion activities will also take place for the honor classes—1939, 1949 Golden Reunion, 1959, 1969, 1974 Silver Reunion, 1979 and 1989.

Of course, you can also participate in the best-loved homecoming traditions including the international flag-raising, golf outing, salad supper and alumni parade (just to name a few!). There will be inspiring worship services and time for touring the campus.

Another important feature of the weekend will be the groundbreaking ceremony for the new addition to Seminary Hall. You'll want to come early enough for the "Back to Class" seminars on Friday and stay around until you've completed the 5K run/Walk and had supper at the International Food Fair on Sunday.

The most important reason to return to campus, though, is to visit with those you haven't seen in years. So ask the boss for the weekend off! Call up some friends and encourage them to join you for a weekend of inspiration and good times! Come back home to Andrews University!

For more information about the weekend, check out our website: [www.andrews.edu/alumni](http://www.andrews.edu/alumni).

## Young Alums Love Italian Food

Some had new babies to show off. Others busily exchanged business cards. Another group spent time poring over current *SMs* and *Casts*.

The spirit among the group of young alums gathering from around the Washington, D.C., area was energizing. Their host,

AU president Niels-Erik Andreasen, quipped, "If I'd known you had such a nice party here each year, I would have joined you a long time ago!"



**PIZZA WITH THE PREZ:** Dr. Andreasen hosted the annual D.C. young alum gathering



**SAY CHEESE:** CARYN (BRION) ('91) and DAVID ('91) WOOSTER visit with TONYA (POOLE) (att.) and CHAD (att.) TURNER.

More than 50 young alums gathered at Maggiano's Restaurant in Tyson's Corner, Va., Nov. 3 to hear the latest news from their alma mater directly from the president. Most pledged to come again next year—and to bring a friend!

## Art-ful alums catch Cassatt

Art-ful Alumni Sunday Tickets sold out fast for the first-ever "Art-ful Alumni Sunday," Nov. 8.

More than 30 alumni joined **CHERYL JETTER** (MA '82), associate professor of art history, at the Art Institute of Chicago for a guided explanation of the exhibit "Mary

Cassatt, Modern Woman."

Dr. Jetter pointed out the artists and stylistic traditions which influenced Mary Cassatt, the only American painter to become an established member of the famed Impressionist circle in Paris.

Cassatt is admired to this day for her daring

Impressionist canvasses, her skill as a graphic artist, and her touching images of mothers and children.

Alumni said they were enriched by the exhibit and the fellowship of this rainy Sunday.



**WE BREAK FOR ART:** Over 30 alumni met at the Chicago Art Institute to see the Mary Cassatt exhibit in November.

# CLASS NOTES

## 1930s

**C. HENRY MILLIST** (BA, BS '31) lives in Cooranbong, NSW, Australia. He has retired from educational work. He shares some of his memories of his time in the States: "I had completed my ministerial course at Avondale College and felt the need of further preparation. I arrived in the year 1927 and worked on bachelor of science requirements in that year. I spent the vacation canvassing in Florence, Ala. In the meanwhile, the big depression settled on the country and it became impossible to sell books. All I could do was to go into debt at the college and in the year 1931 graduate with two degrees, a BA and a BS. I had to ask my parents to buy the books so that I could get home. I wish you the best in the development of the college."

**RUTH WHITFIELD** (BS '35) celebrated her 100th birthday on May 15, 1998, with family, friends, former colleagues and students on the campus of Union College in Nebraska. She earned a degree in home economics and used her talents for 10 years as food service director at Adelphian Academy in Michigan and for 21 years at Union College. She was honored by those present for her tasty cooking, thriftiness in managing a

successful budget, her vesper programs—but most notably for her gracious hospitality and love for her students.

## 1950s

**KEITH RHODES** (BA '52), **BEVERLY (RHODES) MACDONALD** (att '54-'55), **DWIGHT RHODES** (BA '56, MMus '67), and **DALE RHODES** (BA '56) posed for a picture at Dwight's surprise 50th-wedding-anniversary celebration in Springfield, Mo., celebrated March 1998.



*Keith Rhodes, Beverly (Rhodes) MacDonald, Dwight Rhodes, and Dale Rhodes*

Keith earned an MBA at Stanford and works in accounting and business and lives in Los Angeles.

Beverly works in medical offices. She used her talent on the piano as one of 88 pianists who played at the half-time show of the San Diego Chargers Super Bowl! She is also the coordinator of the volunteer program at the San Diego Olympic Training Facility.

Dwight, of Springfield, Mo., has retired from academe

my music teaching and hospital purchasing.

Dale now lives in Miami, Fla., and recently retired from teaching Bible, directing band and teaching band instruments in various academies.

## 1960s

**GERALD BAKER** (BA '67), president of Greenbrook Manor Inc., a skilled nursing facility in Monroe, Mich., was recently reelected first vice chairman of the American Health Care Association (AHCA). He has also served this organization as its treasurer and secretary.

**DEREK** (MA '67, PhD '84) and **JOY** (former staff) **BEARDSSELL** left Newbold College in September 1997 and spent a year in Iceland where Derek served as interim conference president.

The Beardsells have now retired after 43 "amazing years" serving the church in Africa, Asia, Europe and the Middle East, as teacher, pastor, departmental leader and administrator. "It will be good to live in one place after having 'camped' in over 30 homes in 11 countries on four different continents. All the way through we have thought of Andrews as our retreat. We spent a total of three years there plus several short

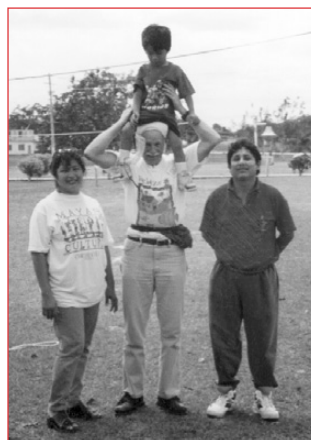


*Derek and Joy Beardsell*

visits and have always loved coming back. It is the best campus!"

The Beardsells have three children, all married, five grandsons and one granddaughter. They all live within seven miles of the Beardsells' home in Cheshire, England.

**PHILIP A. LEWIS** (BA '61) is retired and lives in Seaman, Ohio. Last April he spent two weeks in Belize helping Pathfinders from Northern California build a school. **UNNUR HALLDORSDDOTTIR** (BA '69) is a nurse and lives



*Philip Lewis on location with friends in Belize.*



# CLASS NOTES

in Stokkseyri, Iceland. She is also involved in Women's Ministry and small-group and prayer ministry in Iceland.

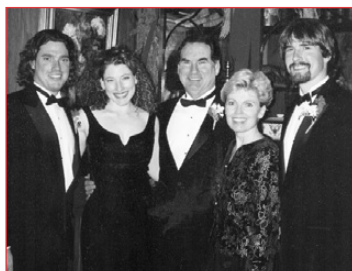
**WILMA (DOERING) McCLARTY** (BA '61, MA '62) is chair of the English department at Southern Adventist University. She has just completed a series of Sabbath School lessons for the General Conference on Bible biographies. She has been published in the 1998 *Dictionary of Biblical Imagery*. Wilma has two children—a son, Stacey, and daughter, Julie Smith, and three grandchildren.



*Wilma McClarty and son Stacey*

## 1970s

**JOHN HUGHSON** (MDiv '72) is administrative pastor for the Pacific Union College Church in Angwin, Calif. He is also founder/director of the Spiritual Renaissance Retreat, a unique family gathering over New Year's, started five



*The Hughson family*

years ago, for year-end reflection and visioning. John's wife, Joan, is an instructor in the nursing department at PUC. They have three children—Holly, David and Dustin.

**FRIEDER SCHMID** (MA '73) is serving as the conference president of the Central Rhenish Conference of SDAs in southern Germany.

**ADELE A. WALLER** (BA '73) is president-elect of the Illinois Association of Healthcare Attorneys. She will become president in the year 2000. As president-elect she chairs the IAHA's program committee.

Adele heads the health law practice at the Chicago law firm of Goldberg, Kohn, Bell, Black, Rosen-bloom & Moritz, Ltd. She serves a national client base and frequently publishes and speaks on health law issues.

*A reunion party for the Class of '74 will be held at 7:30 Saturday evening, April 25, at the home of Pam McClellan Beitzel in Niles.*

## 1980s

**THOMAS E. BAEZ** (MDiv '84) is a U.S. Navy chaplain and has just completed a six-month deployment in Bosnia, where he served as a NATO taskforce chaplain for a multi-national peace-keeping operation.

Thomas coordinated 16 weekly humanitarian missions, distributing clothing and toys to orphanages and refugee centers throughout the region. He received the Army Achievement Medal for his achievements. Thomas recently married Carol Kaye Lindsay. They

**RANDAL WISBEY** (MDiv '84) was installed as the twenty-first president of Canadian University College, Nov. 13, 1998, in inaugural ceremonies held on the institution's campus in College Heights, Alberta.

Dr. Wisbey has strong ties to Andrews University, not only as an alumnus of the SDA Theological Seminary, but as a former faculty member at the Seminary from 1991 to 1998. He was an associate professor and driving force behind the Master of Arts in Youth Ministry. At the Seminary he also established the Center for Youth Evangelism and served as its director along with his duties in the classroom and as editor of *Giraffe News*, a quarterly publication that supports a variety of youth ministries for the Adventist church.

Dr. Wisbey's undergraduate degree is from Walla Walla College, College Place, Wash., and he earned a doctorate of ministry degree from Wesley Theological Seminary in Washington, D.C.

He is married to Deanna Clay Wisbey (former faculty), and they have one son, Alexander. In attendance at Wisbey's inauguration were his parents **RON** (MA '58) and Delores Wisbey and his grandparents, long-time denominational workers in education, Millard and Doris Wisbey of Gaston, Oregon.



*President Randal Wisbey*

# CLASS NOTES

have four daughters and live in Gulfport, Miss.

**HOMER DREW** (Edd '82), head basketball coach at Valparaiso University, was inducted into the William Jewell College Athletic Hall of Fame in October 1998. The Hall of Fame was established in 1994 to recognize outstanding achievement by Jewell alumni and/or faculty in the areas of athletic achievement, coaching or other athletic-related areas. Homer and his wife Janet have three children.

**WES JOHNSTON** (MDiv '86) is an educational chaplain in Hinckley, Maine. He holds a DMin degree from Bangor Theological Seminary and recently had an article published on adolescent character education. Wes and his wife Marilyn have four children—Julie, Jana, Wesley and Johanna.

**YURIKO NAKAMURA** (MAT '82) is a high school English teacher and lives in Hiroshima, Japan. She writes: "I really appreciate the magazine [FOCUS] and feel that I am a part of the family of Andrews."

**SAM OCAMPO** (BA '84, MBA '91) has been promoted to administrative director of Marketing and Business Development at Glendale Adventist Medical Center, Glendale, Calif. His previous position was manager of

strategic planning for Adventist Health/Southern California. In his new role Sam is responsible for strategic planning and development, physician relations and development, marketing and communications and Adventist Health Advantage, the hospital's senior program.

## 1990s

**ROY G. GATON** (BA '93, MDiv '96) recently graduated with a doctorate from Claremont School of Theology in Claremont, Calif. He serves as a chaplain at Glendale Adventist Hospital. He and his wife Lois have two children—Chloe and Roy.

**STEPHEN S. RICHARDSON** (BA '96) recently was commissioned as a naval officer, U.S. Navy, after completing Officer Candidate School at Naval Aviation Schools Command, Naval Air Station, in Pensacola, Fla.

**TERI HAGGERTY** (BBA '96) does internal consulting work for Disney World in Orlando, Fla. She reports that her office is located right on Main Street of the Magic Kingdom!

## Focus wants to know ... ... about you

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Telephone \_\_\_\_\_

E-mail \_\_\_\_\_

Degree(s) received from Andrews \_\_\_\_\_

Year(s) of Graduation or years attended \_\_\_\_\_

Current Occupation/Employer \_\_\_\_\_

Location (City/State) \_\_\_\_\_

Special contributions to church or society, professional development or promotions, additional degrees or certificates, travel, hobbies, volunteer work or anything else interesting about you or your spouse.

## ... about your family

Name \_\_\_\_\_

Degree(s) received from Andrews/  
Year(s) of Graduation or years attended \_\_\_\_\_

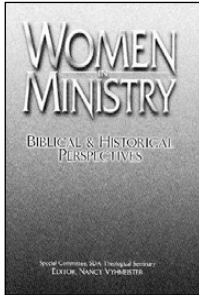
Current Occupation/Employer \_\_\_\_\_

Location (City/State) \_\_\_\_\_

Children \_\_\_\_\_ Date of birth \_\_\_\_\_

Feel free to submit a snapshot or family portrait for publication. Either black and white or color is acceptable; prints will be returned upon request. Thank you for keeping us informed. Have you also remembered your *voluntary* subscription support for FOCUS this year? Your \$10 gift is much appreciated.

## What if...women in ministry?



***Women in Ministry: Biblical & Historical Perspectives.* By the Special Committee, SDA Theological Seminary. Edited by Nancy Vyhmeister (MA '67, EdD '78). Andrews University Press, 1998. 439 pages.**

Historians sometimes engage in the intellectual exercise of *What if*. *What if* the South had won the Civil War? *What if* Kennedy had lived? *What if* Rosa Parks had given up her seat? How would history have been written? What would be different now? It is not just a fanciful exercise. The scenarios created demand an understanding of events and people and institutions. They focus attention on the nature of human beings and their corporate and individual action. They examine the results of lost opportunities and the significance of individual choices.

In the Adventist Church, my own game of *What if* begins in the early 1970s. At that time, requests came to the General Conference from Finland and the Northern European Division, from Germany, and from the Far Eastern Division for counsel on ordaining the women serving as pastors and evangelists in their fields. What if they had not asked? What if these conferences and unions had acted on their authority to choose and to ordain the ministers in their fields? What if they had evaluated these candidates, as they did all other candidates, and laid hands on those whose life and ministry demonstrated the blessing of God? How would the story of the Adventist Church in the last thirty years be different?

I rather imagine that the world church would have observed their action with great interest. I see other unions and divisions, including the NAD, noting that there were women in their fields,

too, serving as pastors and evangelists who also might be ordained. I can imagine articles in *The Review* featuring the wonderful ministry of these women and rejoicing over the fulfillment of the prophecy of Joel in our midst that our sons and our daughters shall prophesy. I am sure it would not be universal accolade. I can see, too, the let-

ters to the editor reminding us that Adam was created first, that no woman is the husband of one wife, and that women are to be silent in the churches. But women have never been silent in the Adventist Church, and I believe the most significant question left would be why it took us so long.

But they asked. And for over 30 years the church has struggled to give them an answer. The women in question have probably retired by now, and the church is still trying to decide if they should be ordained. In attempts to answer this question, the church at all levels has invested time, energy, resources and good will in an endless round of committees and commissions, studies and recommendations, debates and delays, and actions leading to inaction.

So why this book? Why now? *Utrecht*. That is the answer given in the prologue to the book. One might think that after the 1995 General Conference session in Utrecht, the discussion would be over, that everyone would go home and quit talking about it. But that has not happened. How could it? The motion voted at Utrecht did not address the theological appropriateness of women's ordination. It addressed only the procedural recommendation of the North American Division that the decision be made by each division. The increasing dissonance between theological understandings and church practice remained unresolved. Shortly after the Utrecht vote, some NAD union presidents met with the

Seminary faculty and pointedly asked the questions addressed in this book: "May a woman legitimately be ordained to pastoral ministry? If so, on what basis? If not, why not? What are the issues involved—hermeneutics? Bible and theology? Custom and culture? History and tradition? Pragmatism and missiological needs? And furthermore, how could all these facets of the issue be presented in a logical, coherent manner?" (p. 1). Something is not right when a church which considers itself the completion of the Reformation looks to church councils rather than to the Bible in determining its practice. Now, it is both appropriate and timely for Seminary professors to lead the church in a study of the theology of women's ordination as it relates to the mission of the Adventist Church. What does the Bible say about this? What is theologically sound? What does our Adventist heritage lead us to do now?

The Dean's Council of the Seminary set up an ad hoc Committee on Hermeneutics and Ordination which proposed and designed a book to address this question from biblical, theological, and historical perspectives. The committee consisted of 15 people, two persons from each department in the Seminary and two students, with Nancy Vyhmeister as chair. They decided to avoid discussing any particular situation or cultural context that might make the ordination of women advisable in one place and problematic in another. Clearly this was not a decision that could be made to apply in all situations. Rather, they wished "to provide data to facilitate informed decision making" (p. 2).

Any informed decision making in the Adventist Church must be based on sound principles of biblical interpretation. In a concise and clear statement of traditional Adventist hermeneutics, Vyhmeister outlines the principles that undergird each chapter. These include the



# BOOK SHELF

concept that all Scripture is divinely inspired and authoritative; that Scripture interprets itself and that "the whole of the Bible message must be taken into account"; that "on matters on which Scripture is silent, one must search for biblical principles that relate to the situation and apply them with sanctified reasoning"; that understanding of a text is enhanced by a study of its literary and historical contexts to better understand its meaning to its original readers; that Scripture must be approached in faith and with prayer for the leading of the Holy Spirit; and finally that "absolute uniformity of understanding was not possible or desirable." These principles, she points out, are "time-honored approaches; similar rules appear in recognized Adventist publications" (pp. 3-4).

The book does not recommend any particular course of action, but every author supports the equality of women in ministry. The essays, taken together, present a powerful argument for the ordination of women. To do otherwise would go against the traditional hermeneutics and history of the Adventist Church. To say that the ordination of women is contrary to Scripture or to the tradition of the Adventist Church means going against an impressive array of evidence otherwise. *Women in Ministry* consolidates much of that evidence as it systematically describes and analyzes the evidence in scriptural, theological, and historical perspectives.

Reading this book straight through gives the reader a crash course in church history, theology, and biblical studies. Yet each essay can stand on its own. Readers can browse and pick chapters that catch their interest. The style of writing is scholarly, with all the accompanying references, but it is also readable and engaging. The authors write as responsible scholars of the church, seeking to understand biblical principles and ancient models and apply them to the church today. They avoid the manipulative, highly rhetorical approaches that

ridicule positions other than their own, and they treat with respect those who see the issues differently. They deal with differences of opinion with scholarly humility and Christian grace, recognizing that no human being has the last word and that others have valuable perspectives. Finally, the book invites the church to dialog.

The ultimate purpose of *Women in Ministry* is to provide information for informed decision making, a clear indication that there is a decision to be made. In so doing, the book calls the church to do some serious Bible study. If the basis of our decision making is going to be in our interpretation of Scripture, we must do it well. Without the smoking gun of a text commanding thou shalt or thou shalt not ordain women, we must bring to the Bible our traditional Adventist skills of applying biblical principles to our current church life and mission. In order to do that, the 20 authors address the issue from five perspectives: Ministry in the Bible, Ordination in Early Christianity and Adventism, Women in Ministry and Leadership, Perceived Impediments to Women in Ministry, and Other Considerations.

The first section, Ministry in the Bible, looks at the different forms of ministry in the history of God's people, particularly the Levitical priesthood and the New Testament priesthood of all believers with those gifted for ministry by the Holy Spirit recognized by the laying on of hands.

- Raoul Dederen examines the biblical concept of the priesthood of all believers. Even in the Old Testament, God designed his people to be a "kingdom of priests" with the physically perfect male descendants of Aaron set apart for leadership. In the Christian church, all believers are priests, having experienced the ministry of the Great High Priest Jesus. Those set apart for leadership are those who

receive the gifts of the Spirit, given without regard to race or gender or physical perfection.

- Jacques Doukhan examines the Levitical priesthood in ancient Israel and asks why women would be excluded from offering sacrifices when they functioned in the leadership roles of judge, prophet, and teacher. Doukhan's answer is a positive one, connecting women with life and the promise of the Messiah and excluding them from sacrifices, the only function of the priesthood denied to women.
- Robert Johnston looks at specific examples of ministry and types of ministry in the Early Church. Particularly interesting is the story of Junia, a female apostle commended by Paul, considered a woman by the church until commentators in the 11th century turned her into a man. "Two women in Romans 16, Junia—representing the charismatic ministry of the apostolate, and Phoebe representing the appointive ministry—stand at the gate of history and hold open today the door for women to ministry" (p. 53).
- Keith Mattingly explores the concept of servant leadership and the significance of the laying on of hands in ordination in both the Old and New Testaments. In denying women this gesture, "the church misses the opportunity of validating the Spirit's work and collaborating with the Almighty" (p. 71).

The second part, Ordination in Early Christianity and Adventism, traces the move from servant leadership of all believers to the division of the church between clergy and laity. The issue addressed is not just the ordination of women, but ordination as a practice of the church.

- Daniel Augsburg traces the development of clerical authority and ordination in the Early Church from the early priesthood of all believers under

# BOOK SHELF

the leadership of Christ to the later clericalism, which exalted leaders and separated them from the laity. In the Adventist view, ordination does not bestow special powers but recognizes the empowerment of the Spirit.

- George Knight examines the function of ordination in the early Adventist Church in light of our origin as a prophetic movement resistant to organization and creeds. Ellen White called for ordination as a way of identifying "those who are called of God to teach and baptize" (p. 105).
- Denis Fortin examines the writings of Ellen White on ordination, seeing her views founded in her understanding of the church and the priesthood of all believers. With all believers ordained by God, the church can publicly recognize those appointed to certain tasks by ordination in a way that preserves order and harmony with the adaptability to respond to new needs.
- Russell Staples looks at the theological understanding of ordination in the Adventist Church and comes to a four-point conclusion: the basis for ministry is the "inner call" of God, which the church has the responsibility to recognize if it is not to thwart the working of God; there is no theologically-based difference between ministers and lay elders, which makes the ordination of one and not the other a matter of justice; the silence of Scripture is an invitation "to careful study, prayer for guidance, and the use of sanctified reason"; and the ordination of women will aid the church in the fulfillment of its mission (pp. 149-52).

Part three examines the history of women in ministry and leadership in the Bible and church history, including the twentieth century.

- JoAnn Davidson surveys the role of women in Scripture in a well-documented essay that examines the roles women played in the Bible, concluding that throughout Scripture women function "with competence and confidence in many different spheres, often including positions of leadership."
- Jerry Moon examines Ellen White's views on women in ministry, looking particularly at the roles open to women in gospel ministry, the value of combined ministry, her belief that the spiritual gifts of pastoring, teaching and administration are given to men and women alike, and the ethical implications of her call for women to be paid "wages proportionate to the time they devote to ministry" and of her call for women appointed to minister to the sick, the young, and the poor to be "set apart to this work by prayer and laying on of hands."
- Michael Bernoi examines Ellen White's counsels and the women who followed them in the context of their 19th-century settings to conclude that she continually expanded the roles of women in ministry when others were discouraging women from public ministry.
- Randal Wisbey sorts out the "defining moments" of the ordination issue since 1970, clarifying the seemingly endless stream of recommendations and councils, votes and debates, commissions and commitments that led up to Utrecht and its aftermath where the issue of how the church is to act with justice remains to be solved.

Part four examines and answers the "Perceived Impediments to Women in Ministry," particularly in the concept of headship and submission. They look at Paul's writings as a whole and then closely examine particular texts

often used to prohibit women from leadership positions.

- Richard Davidson examines the ideas of headship, particularly in the creation story and the epistles of Paul. He examines both the egalitarian and hierarchical models of gender relations and concludes that though male headship preserves harmony in the home (an idea I hope receives further study) it is never applied to the community at large and cannot be used to exclude women from leadership positions.
- Peter van Bemmelen continues the study of equality, headship and submission in the writings of Ellen White, focusing on her belief that Christ came to restore the image of God in men and women, including their original equality and companionship as both submit to the headship of Christ.
- Larry Richards and Nancy Vyhmeister do exegetical studies on several texts often used to argue against women in ministry. Richards asks, "How Does a Woman Prophesy and Keep Silence at the Same Time? (1 Corinthians 11 and 14)," and Vyhmeister studies "Proper Church Behavior in 1 Timothy 2:8-15." All four of these essays provide thorough biblical studies in the context of Adventist history and hermeneutics.
- Alicia Worley provides a fascinating look into the 19th-century struggle for women's rights in a study of Ellen White's warning against joining the movement in 1T421. Her study also gives us a greater understanding of Ellen White as a reformer and passionate believer in human rights.

The last section, titled "Other Considerations," is more than a catch-all for miscellanea. These three chapters

*continued on page 34*

# LIFE STORIES

## Births

To **DOROTHY (PAN) RAMIREZ** (BS '92) and Dale Ramirez, Sicily, Italy, a boy, Morgan Dean, April 24, 1998.

To **MARJORIE (ANDRUS) CHOLIN** (BSW '83) and Andrew Cholin, Jersey Shore, Pa., a daughter, Emily Nicole, Sept. 24, 1998.

## Weddings

**JULIE SUTTER** (BS '97) and **ED PATRU** (BS '97) were married Sept. 5, 1998, and now reside in Mason, Mich.

## Deaths

**GRACE ADELAIDE (BUCK) KIRK** (BA '32) was born Sept. 18, 1902, in Ellwood City, Pa., and died Oct. 22, 1998, in Nevada, Iowa.

After completing a second bachelor's degree at Emmanuel Missionary College in vocal music (her first was from Union College), Grace married Otho Kirk in Cedar Lake, Mich.

Send birth, wedding and funeral announcements and day-time telephone number to *Life Stories*, Focus, Andrews University, Berrien Springs, MI 49104-1000. Or e-mail the information to <douglas@andrews.edu>.

With her musical skills and education, she taught piano most of her life, led choirs for the Adventist, Methodist and Catholic churches, and sponsored musical groups and quartets who came to her for direction and assistance.

Her husband preceded her in death. She is survived by one daughter, Elaine Badiere ('62) of Toronto, Ont., and three grandchildren.

**VIOLET S. "DOLL" MAUD SCRIVEN WITTSCHIEBE** (former staff) was born Sept. 1, 1909, in Coleman, S.D., and died Nov. 13, 1998, in Mill Spring, N.C.

She served Andrews University as staff in the James White Library while her husband, Dr. Charles Wittschiebe, held an academic appointment in the Seminary.

He preceded her in death. Survivors include two daughters, Helen Blomeley of Columbus, N.C., and **JEANNIE SHOWALTER** (BA '63, MA '68) of Three Oaks, Mich.; a son, Charles of Costa Mesa, Calif.; a sister, Wanda Okenga of South Dakota; two brothers, John Scriven of Coleman, N.D., and **WAYNE SCRIVEN** (MA '48, BD '68) of Coeur d'Alene, Idaho; and three grandchildren.

**KEITH FRANK SEARS** (BA '51) was born July 8, 1925, in Montreal, Quebec, and died Dec. 22, 1998, in Shingletown, Calif.

After serving in the Army during World War II, Mr.

Sears attended Pacific Union College in California and then finished a bachelor's degree in music at Emmanuel Missionary College.

He became a reading specialist and authored a reading program, *Audio-Linguistics*. He was nominated for *Who's Who in Elementary Teaching* during the 1970s.

He is survived by his wife **MAXINE BAKER-SEARS** (BA '51) of Orleans, Calif.; two daughters, Shirley Babienko of Hollister, Calif., and Linda Martella of Billerico, Mass; a brother, Melvin Sears of San Jose, Calif.; and four grandchildren.

**DONALD RAYMOND SMITH** (BA '55) was born Aug. 31, 1909, and died Jan. 25, 1999, in Berrien Center, Mich.

He earned a degree in business administration at Emmanuel Missionary College, and married Evelyn Lenore Middag in 1939. He served in the Navy as a pharmacist Mate 2nd Class during World War II and in Navy hospitals in Trinidad and Hawaii.

He was a church organist and choir director in various churches and a music teacher for many years. Much of his working life was spent in journalism. He retired in 1974.

He is survived by his wife Evelyn of Three Oaks, Mich.

**Norman John Roy** (former staff) was born Sept. 8, 1924, in Aurora, Mo., and died Dec. 18, 1998, in Hendersonville, N.C.

Mr. Roy spent most of his childhood in Peru, the son of missionary parents.

He returned to the U.S. in 1941 to complete his education, graduating from Keene Junior College in Texas in 1943. He then earned a BA from Union College in Nebraska in 1947 and a master of music degree from Northwestern University in Illinois in 1956. He completed coursework toward a doctorate at Boston University.

His professional career included director of vocal and choral music and chair of the music departments of Sheyenne River Academy in



Norman Roy

North Dakota, Lodi Academy in California and Atlantic Union College in Massachusetts.

He was Associate Director of Admission and Records at Andrews from 1973 to 1988. After retiring, he and his wife, Margaret, to whom he was married for 51 years, moved to North Carolina.

He is survived by his wife; his mother, Elvera Swanson Roy of Payson, Ariz.; two daughters, Sheryl Linnæ Rampton of Naples, Fla., and **SANDRA JEAN SCHMID** (BS '78) of Freeport, Ill.; three sisters, Dorothy Morgan of Mountain Top, Pa., Marjorie Bassham of Payson, Ariz., and Iona James of Colville, Wash.; and four grandchildren.



# BOOKSHELF

*continued from page 32*

set the stage for the decision making that must come. The previous studies on the Bible, theology, and church history provide the principles; now these writers look at our church mission, church community, and ideas of justice. These essays alone are worth the price of the book. They show us the way out of this dilemma.

- Walter Douglas reflects on the way slaveholders used the Bible to defend slavery and examines the Adventist response to the conflict, particularly the position of Ellen White. He also demonstrates the striking similarity in the arguments used to defend slavery and those used to oppose women's ordination, particularly the arguments from the Bible and from cultural necessity.
- Roger Dudley places the discussion in the context of church mission and the character of God. He makes it clear that the discussion is not about women in ministry. Women have always been in ministry in the Adventist Church. The question is should these women serving as pastors be ordained? He pointedly asks, "Is the move to ordain women only the result of cultural pressure, or are there deeper theological considerations?" (p. 399). He might just as well ask, "Is the resistance to ordaining women based in theology, or are there deeper cultural issues?" The reason why this issue will not go away is that the Adventist Church is in a dilemma. It is appointing men and women to pastoral ministry but ordaining only the men. In many parts of the world this discrimination is seen as unjust, a practice which misrepresents the character of a God who loves justice. In those parts of the world the ordination of women "would be a positive testimony to our faith and a means of breaking down prejudice" (p. 415).
- Jon Dybdahl describes the way cultural context affects our biblical interpretation and the importance of learning how to talk with and understand peo-

ple in other cultures. The discussion of women's ordination is cultural as well as theological, and to break this impasse, we all need to learn to engage in some cross-cultural dialog. He suggests four steps in overcoming this rift in our church. We must honestly look at ourselves to understand our own cultural contexts, tell our story and listen to each other's feelings, seriously study material that does not support our own view, and accept the fact that differences need not separate us.

The early Adventist Church lived with differences, Dybdahl points out. We can too. If we can approach these differences "with a humility of spirit that truly listens to others and is willing to evaluate its own understanding; if serious prayer and a dependence on the Holy Spirit were as much in evidence as theological debate, then resolution and unity now only dreamed about could take place in our midst" (pp. 431-32).

Is it possible for a world church to follow the leading of God when God may be leading differently in different cultures? Dudley and Dybdahl describe how that could be as they call us back to our mission to represent the character of God as a God of justice to those around us and to create an inclusive community that loves and hears each other across cultural lines. To accomplish that, the church will need more than compelling arguments. Reason piled upon reason has not worked yet. It will need the leading of the Holy Spirit.

Dybdahl's call for openness to each other and dependence on the Holy Spirit may be the only way out of this dilemma. As important as this book is in calling us to responsible Bible study, the writers' arguments may not be enough. I doubt that any of these 20 authors has come up with the clincher, the one compelling argument that will resolve all controversy and lead the church to rise up in unity one bright Sabbath morning and ordain all women pastors or send them all

home, veiled and silent. Somehow this church must find a way to follow its conscience, even when the dictates of conscience differ in different parts of the world field. The alternative is to force church members in various parts of the world to live contrary to their conscientious understanding of God's will for them. That alternative can only break hearts and will ultimately break the church in pieces.

For those convicted that God is leading His church to gender equality and justice in its treatment of women in ministry, the church has answered with a resounding, "The time is not ripe nor opportune." The picture of a church paralyzed and powerless to move according to its conscience is precisely the scenario our early leaders feared when they resisted organizing. Decisions have to be made. Decisions are being made. Inaction is a powerful decision.

I hope *Women in Ministry* is successful in inviting dialog, but I hope, too, that the dialog does not last another 30 years. I hope another generation of women serving this church does not retire while the church continues to debate the propriety of ordaining them. I hope this book is spread like the leaves of autumn. It is a powerful presentation of the gospel. I believe that right now women need to hear as well as to speak the full gospel. They need to hear it from their church, and their church needs to find a way to speak it in both word and deed. The Adventist Church may yet be able to lead the world in understanding the Pauline love that knows no male or female, and we may yet be able to create a community that transcends cultural boundaries in its practice of the gospel, a community that is known for its love.

*Reviewed by Beverly Beem (MA '69),  
chair of the Department of English at  
Walla Walla College, College Place,  
Wash.*

# PHOTO ALBUM

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For many years, Birch Hall was the campus residence for young women at Emmanuel Missionary College. This photo from the mid-1930s would suggest there was a lot of coming and going at Birch Hall—the social hub of campus. A few years later, after Lamson Hall had been built in the 1940s, Birch Hall was converted to a men's residence hall. In 1967 the building had been vacated, and the next year it was razed. Harrigan Hall now stands on the site of this venerable campus landmark.



Young girl in shop, Ecuador, J. B. McMillen

## photo gallery

**This year's photo field trip hosted  
by the Department of Photography  
pages 15–18**