

Winter 2009

ViewPoint

Faith in the Classroom

The teachers' quest to combine private journey with public leadership



editorial viewpoint



WHY I WISH I'D COME TO PUC SEVEN YEARS LATER
by Lainey S. Cronk

On an autumn evening I make my way across the already-dark campus, coat-clad and backpack-burdened. As an English major and fine art minor, I have little curricular reason to spend time in Paulin Hall. But I'm headed there this evening for something I miss very much since leaving home: alone time with the ivories.

It only took a few visits to find that either I was a really picky pianist (despite being someone who plays solely for personal enjoyment, and not very well), or the practice room pianos were really... old. Eventually I figured out which three I could stand the sound of, and if those three rooms were in use or locked, I turned around and went back to my dorm room. One of the good ones had one key missing the pad on the hammer, so the note kept ringing once played. I learned that a small piece of paper towel inserted carefully would damper the sound. (And yes, I always conscientiously removed the paper towel when I left.)

That was some seven years ago. When I heard about the \$1.2 million Piano Project and was told that several of the rooms already had new pianos (and new carpet, paint, and embellishments), I decided to revisit — even though I have long since had my own piano in my own place.

In room 224 ("With Gratitude to the Family of Anita Ford"), a student in a knit beanie was picking his way through five sheets of music spread in front of him. In room 214 ("With Gratitude to the Family of Thelma Hardcastle"), a girl was playing scales loud and fast. The door to room 215 ("With Gratitude to the Family of Jessie James") was open, so I went in and closed the door. The room was small and white, plain but cleaner and brighter than the dingy walls I remembered. The piano was a yellow wood Kawai, still free of chips and stains, its lines clean and smooth.

With the scales ringing next door, I sat down. The keys were silky and gave smoothly. No ringing strings. No stuck keys. No banging, clanging tones ricocheting off the close walls to clomp me in the head. I thought back to my favorite student-days songs and began to play "Be Still My Soul." The melody filled the room, loud but gentle, warm and mellow, the tones sweet and resonant. I had to smile. This was more like it.

Oh, and before I conclude... We want to know your stories from your student days. From the Paulin practice rooms to dorm capers to love at first sight — well, maybe you'd better just look at page 25 and see what I mean! **VP**

On the cover: One of the symbols that speaks to the journey of faith, introspection, and Christian educators' attempts to bring these to the classroom in authentic ways is the *labyrinth*. This is a symbolic path of ancient origins, designed to give those who walk it (in community or in solitude) a chance to be thoughtful and meditative as they follow the path into the center — a place of spiritual rest — and then out again to the busy world where these quiet moments must be lived.

viewpoint

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Faith in the Classroom

The teachers' quest to combine private journey with public leadership

By Marilyn Glaim



Bringing one's personal experience of faith and spirituality to an academic setting can be difficult and perplexing. This year, faculty (pictured here at the opening convocation) are discussing this challenge as a community.

“I spent six years working on a graduate degree and never once told anyone that I worked with about my Adventist heritage.”

Aimee Wyrick-Brownworth, who teaches in our biology department, made this confession to teachers, staff, and administrators at their 2008 fall colloquiums. The theme was “spiritual authenticity.”

For many faculty members, talking about their own spirituality is a challenge. They worry about being perceived as not spiritual enough or perhaps as not having a spiritual experience that fits student needs today. These worries about fitting the “right model” show the need for forums for open discussion.

These colloquiums provided such a forum, and teachers talked openly, both in prepared speeches and round-table discussions, about their struggles to understand and develop an authentic spiritual life in both the private and public sphere.

So on this warm September day in the Fireside Room full of colleagues, Aimee went on to say that she tried to hold back thoughts of guilt about not explaining her religion to other graduate students and professors. But she had seen the negative attitudes that developed toward students who did talk openly about religious beliefs.

Eventually, Aimee realized that she had used her life as a witness. “After working through some serious setbacks in my research, I was given the chance to be a lecturer in a major biology class and was also hired to be the student research coordinator of a two-million dollar grant.” Co-workers had noticed in Aimee a life-affirming attitude: “My major professor, several years later, confided in me that she was impressed at how I had handled my setbacks with such grace,” Aimee recalled. “It was then that I realized that I had been a witness. Not necessarily to the doctrines of my specific church, but to the grace and peace that I was blessed with through my ups and downs.”

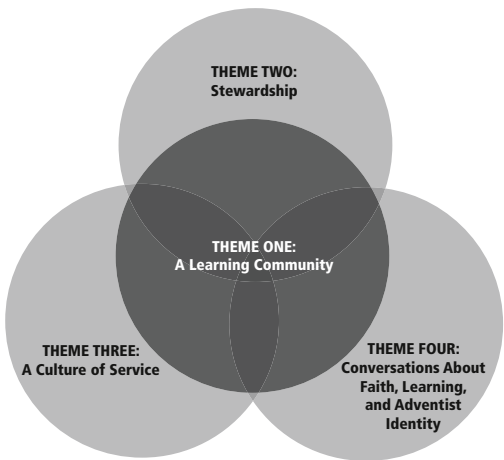


Academic dean Nancy Lecourt sees this year's "spiritual authenticity" conversations as part of our WASC themes.

Articulating Vision

Aimee’s openness helped set the tone for the colloquiums, which continued a process begun in 2005-06. That year, a team of teachers and administrators began creating a report for our accrediting association, the Western Association of Schools and Colleges (WASC). The WASC planning team spent many hours talking to departments and then forming departmental ideas into a coherent school vision, which includes four themes: Learning and Community; Stewardship; Service; and Conversation about Faith, Learning and Adventist Identity.

FOUR THEMES PRESENTED IN PUC’S PROPOSAL TO THE WESTERN ASSOCIATION OF SCHOOLS AND COLLEGES (WASC)



“walking the walk (service) and talking the talk (conversation).” Even a campus in which teachers have quietly worked for years to formulate and practice spiritual authenticity can benefit from spending time examining their “walk” and their “talk.”

Lived vs. Discussed

From her formative experiences both in the familiar setting of PUC and the world of grad school and teaching in secular schools, Maria Rankin-Brown of the English department explains that she is able to accept the spiritual journeys of her students, and she meets them at any level of growth. In fact, she says with a hint of a smile, sometimes this means just being willing to “live and let live” where students and colleagues are concerned. Maria understands that though the opportunity for spiritual conversations is important, it is better to allow students plenty of privacy and time to arrive at a willingness to talk about their own spiritual struggles.

This tension between spirituality lived on a daily basis, which fits the model of many teachers, and finding opportunities to talk openly about it informed much of the colloquium discussion. “It seems that spiritual authenticity in its unintentional form means the most,” said chemistry professor Richard Clark. “This seemingly (but far from) automatic spiritual background forms a foundation for everything we do in and out of class; a spirituality that’s still there when the blackboard is erased, the glassware is back on the shelf, and the words have faded away.”

But, Richard adds, “a long time ago I made a decision to be intentional with spirituality in the context of chemistry. I decided to keep watch and collect instances where spiritual things naturally overlap with course content.” This intentionality works well for him, and it also seems to work well for his students.

However, for some teachers, these overt expressions of spiritual lesson building can feel contrived. Charlene Bainum, professor of psychology, addressed this at the first school-wide colloquy of the year. At first she worried when student evaluations suggested that students couldn’t easily identify a spiritual component in her psychology classes. She tried to work in overt spiritual lessons, but it felt forced. Now she consciously works to focus on a daily life of authentic spirituality. She believes teachers must show a “joy and passion for teaching.”

Charlene and her fellow teachers in the psychology and social work department demonstrate authenticity through service, the “walking the walk” part of the equation: “When our teachers take students to demonstrate at the state capital against cuts to the homeless or child healthcare programs. ... When professors serve meals to the migrant workers in our valley. ... These individuals recognize that loving God requires

actively participating in causes that help the disadvantaged,” Charlene explains. For her, this is the key. “In a nutshell, spiritual authenticity is teaching and showing our love of God through our love for others.”

Charlene emphasized that service goals and spirituality in the classroom should never become a substitute for academic rigor. While she watches carefully for students who show signs of spiritual or emotional distress, she does not believe it is right for struggles to become an excuse for not living up to academic standards. She encourages students to ask for help and works with them to deal with problems and meet requirements.

Greg Schneider, professor of religion and social science, agrees with supporting spiritual development in a practical way. Several years ago he started a PUC chapter of Amnesty International (AI). This group of teachers and students meets to discuss the cases AI currently supports. They actively raise money for projects and develop cross-campus awareness through movies, letter writing campaigns, and presentations.

“Amnesty International is a part of spirituality that expresses something close to my core,” explains Greg, who likens this finding of a core experience to finding balance in life, which he has experienced in a physical way through kayaking. At first when he tried to roll a kayak and upright it, he found himself upside down in the water and embarrassingly having to make “wet exits.” Only when he learned the precise feel of “core balance” could he roll the kayak and come upright in the water. Finding spiritual balance is like finding this core balance in the physical sense — finding “your Zen center” even though sometimes it takes floundering around to get there.

Floundering was what Gladys Muir of the nursing department felt when she was assigned to prepare a spiritual authenticity presentation. After writing out many pages, she finally came down to two powerful paragraphs. “I find that in order to be spiritually authentic I will concern myself with religious values, faithfully reproducing in my life the values of Jesus, not counterfeiting them,” she says.

In her classes, Gladys reads scripture and prays with her students. “I share with my students how easy it is to pray with patients, how open they are to spiritual things during times of great joy . . . or great sorrow. Although I often fail to fully represent Him, it is my desire to be Christ’s ambassador to my students and to each and every person with whom I come in contact.” Our nursing students see this lived testimony, and have the opportunity to become ambassadors to their own patients and colleagues.

While the themes of experimentation and nurturing of ideals came through all the discussions, faculty members find different ways of talking about their process of devel-



Professor Greg Schneider started PUC’s Chapter of Amnesty International, which he calls “a part of spirituality that expresses something close to my core.”

oping authentic spirituality. Robert Kurtz, dean of men in Newton Hall, emphasizes the importance of being still as part of developing spiritual discipline. It’s in stillness that we realize actions must match our beliefs, and this is especially evident in our relationships with others, whom we must see as individuals worthy of love and respect. Not to appreciate the individuality of others is to “thingify” them, and this act, in his opinion, is the ultimate evil. Robert emphasized three elements in spirituality — all stemming from being still. “Increase silence. Decrease chatter.” Learn to use love as a verb.

In these comments by teachers who share examples of talking, doing, meditating, we are reminded of the text that says, “There is a time for everything, and a season for every activity under heaven” (Ecclesiastes 3:1). No matter where they are in their spiritual development, teachers find themselves constantly working to determine



Professor John McDowell (by the door) believes students need a safe place to question.

the appropriate times and seasons for reaching out to students through discussion, community service, or simply through showing quiet empathy.

The Fine Line

As much as the school wants to live up to its brand of spiritual authenticity, there is a necessary recognition that students will experience setbacks along the road to spiritual maturity. Teachers also have to be prepared for the vast changes in religious perception that occur when students move from the high school to the college setting where they are exposed to a wide variety of ideas and philosophies.

John McDowell, English professor and chair of the Honors Program, believes that part of making this difference in students' lives includes providing them with a safe place to question their beliefs as they grow and change in the academic atmosphere of college. In all humanities classes and in Honors classes especially, students read and discuss the most influential texts from past and present. They are exposed to a wide variety of philosophies and interpretations, which they discuss in small groups. As students compare and contrast sacred texts from various cultures and confront philosophers who question these texts, they find themselves questioning their own beliefs in ways they have not done previously.

John emphasizes that this is the moment at which it is

important to help students start developing their own mature interpretations. If students cannot question beliefs in this relatively safe environment, then beliefs from a very sheltered childhood will not stand up well in the larger world.

One of the challenges though, is to keep an atmosphere of openness and collegiality when some students are at a much later stage of questioning than younger students who are coming to these ideas for the first time. It takes skill and courage to keep the dialogue going when some students just want to walk away, so the important thing is to try to reach students where they are and let them start growing from there. He argues that keeping this conversation going while providing room for different levels of understanding is part of growth in spiritual authenticity for himself and his students, even though he recognizes that sometimes students feel confused when they first confront the big questions about life and belief.

It can be a fine line. Steve Waters, mathematics professor and Honors teacher, talks about the "fine line between faith and sincere questioning, and being aware that I'm walking that line. With that understanding, yes, I'm able to be authentic;" however, he adds, it "doesn't mean that I indiscriminately foist my questions or force my beliefs on anyone, but I am generally willing to engage in honest conversation with others who are



From professor Steve Waters' perspective, "to engage in honest conversation" is part of being spiritually authentic.

equally willing." Echoing John's concerns, he says, "I think that it is important to be sensitive to where others might be in their own spiritual journey, and try to interact in a way that is constructive for both of us. I've learned to be more comfortable with admitting to others that I don't have the answers to most of life's great mysteries, but I'm enjoying the quest."

As students see their teachers honestly talking about their own quest, they discover that the spiritual journey can involve many detours along the way while learning that they must work their way through the detours. Thus, even as PUC encourages spiritual authenticity on many levels, administrators and teachers also have to recognize that the individual ways this authenticity is expressed might cause some students to feel moments of frustration as they apply new concepts of spirituality.

Julius Nam, professor of religion at Loma Linda University and guest speaker for fall colloquium, reinforces the idea of balancing personal questioning with positive reinforcement for students. He talked about an Episcopalian priest who admits he sometimes privately doubts even the basics of Christianity, but he continues faithfully and sincerely to offer communion each week to his congregation because it strengthens his faith and theirs. Julius pointed out that an authentic spiritual community can be both open and closed. Not all doubts need to be expressed in order to be authentic.

This example aptly shows that while PUC teachers will naturally experience struggle as they make the on-going spiritual authenticity journey, they need to "faithfully and sincerely" offer spiritual guidance while being willing to discuss questions with students who are seeking honest answers.

As PUC fosters the continuation of conversations about spiritual journeys, not just this year, but in the years to come, the school will come ever closer to its goal of being a campus that perfectly balances learning, helping others, and growing spiritually. Arthur Chickering states this ideal succinctly: "Because after all is said and done, strengthening authenticity, spirituality, purpose, and meaning depends first and foremost on how individual faculty members are authentically present with their students, individually and collectively, and on the sophistication they bring to the learning environments they create" (144). In fostering the authenticity dialogue this year, PUC has taken an important step forward in helping teachers become "authentically present with their students."

The Bible. New International Version.
Chickering, Arthur W., Jon C. Dalton, Liesa Stamm.

Encouraging Authenticity and Spirituality in Higher Education.
San Francisco: Jossey-Bass, 2006.



Artist in residence Mei Ann Teo is creating stage characters from John McDowell's poems.

Staging the God Poems: The Art Side of Authenticity

When asked if he believed he could be spiritually authentic as a teacher on the campus, John McDowell, professor of English and chair of the Honors Program, thought a moment and said quietly, "I have carved out a space of spiritual authenticity here." Much of this authenticity, he went on to explain, comes through the creation of his poetry, painting, and sculpture. Through art he is able to express his most deeply held beliefs about God's relationship with humans.

John joined the English department in 2001, bringing with him a fine reputation as poet and scholar. He teaches "Creative Writing: Poetry," creating new pieces along with his students. His poems, often accompanied by photographs of his thematically similar sculptures, are published in journals such as Spectrum; but now his poems will reach a live audience in a powerful new way — through a PUC theater production this winter, called *Clay Feet/Wire Wings: The Space Between*.

Mei Ann Teo, drama program artist in residence and creator-producer of Red Books, the theatrical presentation of intergenerational responses to Ellen G. White, has turned her creative energy to a new original theater production in which she is taking John's *God Poems* and turning them into characters for the stage. Her belief in the poems as theater shows when she waves her hands and raises her voice to an excited pitch, explaining to a group of students that the poems are filled with marvelous characters just waiting to be brought to life for an audience. Indeed, the characters are

exciting; or rather, the one character in many guises is extraordinary. This character is God — as teacher, neighbor, former exercise champ, waitress, Harley rider, cuckolded husband, dishwashing mother, jazz trumpeter, and musician afflicted with perfect pitch. In explaining the relationship of art to authentic spirituality, Mei Ann and John express similar ideas about the power of creation. John explains this relationship in a cadenced, thoughtful manner as he looks at his hands:

Any act of creation is an act of explaining the unknown. In spirituality we need to move into the unknown as a way of finding something fresh — avoiding stagnation, especially if you see spirituality as process — not static. Life itself is metamorphosis and so is spirituality because we see through a glass darkly. Doing a poem or sculpture is a process of finding God. The hiddenness of God is necessary because it causes us to seek. He is not manifest.

Through the power of performance, audiences will be able to enter into the process of finding God. When Mei Ann talks about what she hopes to accomplish through the production of *Clay Feet/Wire Wings*, she likens theater as "worship where the divine and human meet," to a way of making worship more vital by increasing our perspectives on God. For Mei Ann this act of creation is spiritual.

Each new creation leads to deeper insights that she can share with her students and her audiences, and each new project leads to the next level. Her earlier work in creating standard plays helped lead her to the act of creating Red Books, the play that has helped packed audiences in locations on the West Coast understand their feelings about the woman who helped to found our church and shape our vision of who we are. The success of this play, both in its live and DVD format, has led her to the Clay Feet/Wire Wings project, still in its formative stages at this writing. When she is not sure of the next step in a current project or a future one, Mei Ann likes to quote Kurt Vonnegut's advice to fall off a cliff and on the way down find wings.

So for John with his idea of art as "explaining the unknown" or Mei Ann using the metaphor of falling off a cliff, creation is one means of finding spiritual authenticity and sharing it with students and community members.



Rehearsal - indoor and out - can be a part of the process and dialogue of finding God, just as Teo hopes *Clay Feet/Wire Wings* will be for audiences.



John McDowell, a poet and sculptor, teaches English and directs the Honors Program.

God Has Perfect Pitch

FROM THE GOD POEMS

God has perfect pitch, so hearing
is a torture. For quiet he turns to stone,
seeks out the feel and weight of rocks,
delights in their heft, balances their shapes
until his palms fill with glory and his eyes shine
as he plays with glacial erratics and pebbles in streams
looks for granites, shales, and marbles,
yet knows that in spite of his desire they will gather
on Sabbath mornings when no one else is near
in a rejoice chorus. For deep inside each rock
tiny crystals resonate and he will oblige, tune
his stereo to FM 77.7 to hear mineral choirs
begin (as they have done for ages) with *Amazing Grace*,
for there is no boulder he cannot lift.

—John McDowell

Writing is an Isolated Observation Outpost

A CONVERSATION WITH NOVELIST TANITA DAVIS

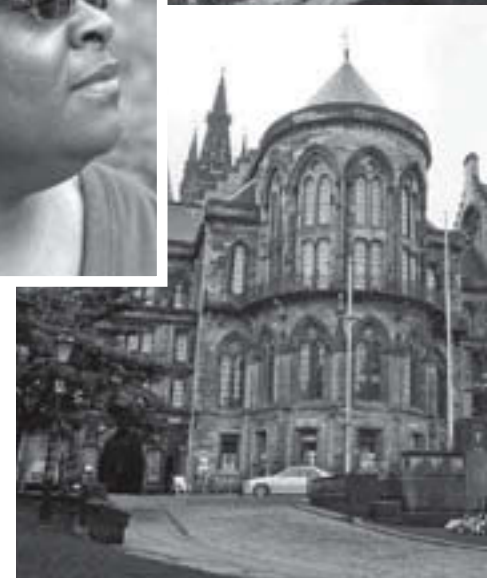
BY MARILYN GLAIM

I first met Tanita when she took my freshman writing class. Her writing talent was evident in the first essay. Later, as an English major, she showed up in my American Colonial-Romantic class, this time sitting by a student named David. His hand often rested lightly on her shoulder, and that year as they worked together in class and came to Friday night book groups at our home, I enjoyed watching a growing love for literature and for each other.

After college, Tanita Davis, '93, and David Macknet, '98, were married. They have been collaborating ever since — growing organic vegetables, cooking, remodeling their home, taking turns in graduate school, and supporting each other in creative and academic work.

Now, Tanita has just produced her first novel with a major publisher. In 2008, Random House-Knopf released *A La Carte*, a young adult novel that combines Tanita's interests in gourmet vegetarian cooking with her insights about teen relationships. (See page 15 for a review.)

David and Tanita have temporarily said goodbye to their home, family, and church in Northern California to live in Scotland, where David is working on a Ph.D. in interdisciplinary studies that includes linguistics, philosophy, and computing at the University of Glasgow. David supports his studies and Tanita's writing with a computer consulting business but hopes to move into university teaching after his degree. Tanita continues her writing schedule and works with her New York publishers via e-mail and phone. Knopf has scheduled her second young adult novel for release in June of 2009.



Some of Tanita and David's favorite sites in Scotland. (Top to bottom) The crannog at Loch Tay; Pollock House and Gardens in Glasgow; Glasgow University; and Kellingrove Park (and museum in the distance) a half mile from their apartment.



Recently, Tanita and I conversed about her growth as an author.

Marilyn Glaim: What did it take for you to make the jump from smaller publishers — such as the Review and Herald, which published your first two “junior camp” novels — to a major publisher? That’s a rare success story.

Tanita Davis: For me, it took persistence. I published small pieces here and there for ten years before I came to a major publisher. Un-agented writers spend a whole lot of time — at least 50 percent — scoping out markets and finding places to submit their work. After grad school, I decided that I wasn’t made for PR stuff, which made it a priority to get an agent. Once I’d passed muster with an agent in New York he represented me to people he knew — who worked for Hyperion, Disney, Random House, Simon and Schuster and the like. Publishing is seriously one of those areas where it’s who you know.

MG: You also stopped several years into your writing career to do graduate work. How useful has that experience been to your success?

TD: I graduated from Mills College with a Master of Fine Arts in English and Creative Writing in 2004. The value in receiving an MFA was, for me, community. Writing is an isolated observation outpost, and I needed the camaraderie of people as weird as I am. Though I don’t believe an MFA confers the ability to write, it sharpened my skills, got me reading things I might not ever have picked up, and gave me the freedom to experiment. I came away having met some uniquely talented people who will be my sounding boards if I need them.

My next novel, *Mare’s War*, is a reworking of my thesis. Nancy [Lecourt, former PUC English professor and now academic dean] was one of my readers, and her comment that part of my project would make a great young adult novel prompted me to tackle it from a different angle. It’s been met with a lot of enthusiasm thus far.

David and Tanita collaborate on a wide variety of cooking and baking adventures, so it’s no surprise that recipes are a big part of Tanita’s recent novel.

MG: You’ve talked with me in the past about your effort to deal fictionally with the Waco tragedy and its connection to a family from your home church. You’ve said it’s very, very hard to find the right way to tell it.

TD: I don’t know if my Waco retelling will be a third [novel]. I’m working on it, but there may be another two or three pieces in between. I may try to retell it as historical fiction, and come from yet another angle. I think, since working on *Mare’s War*, and successfully combining the personal with the fictional, I’m more ready to try this.... I’m not going to give up on it — our church has had a shameful silence on this. We’re so ready to want to mention the “special” church members, but if we take credit for the geniuses, we have to claim the outcasts, too.

MG: How did you decide to write for children and young adults, and what is especially challenging in writing to that age group?

TD: It’s funny — people ask me this, and initially I don’t think I “decided” to write for anyone. I just wrote, and what came out was better suited to a younger audience. Now, I consciously choose to write for young adults because young adult fiction is just as intelligent, relevant and has just as wide a variety of topics to choose from as one might find writing for adults.

Some of the challenges are writing things that are interesting, and not trying to teach or preach. It’s tough for some people to trust a reader to come to a conclusion on their own; I try and really avoid being manipulative in what I say. It’s a challenge — we explore our own prejudices and theories when we write, and sometimes I have to look at what I’ve thought and said and say, “Hm. Is that right?” It’s a learning experience every time.

MG: How do you get your ideas for books?

TD: People frequently ask where I get my ideas — it’s one of those questions that’s really impossible to answer. I’m a consummate daydreamer. I used to draw thought and dialogue bubbles in the JC Penny’s catalogue, and I make up professions for strangers. Now, I make faces when I write — like I’m still lost in my daydreams. Every once in awhile, I look up and David is shaking his head, silently chuckling.

MG: What would you like to say about David’s role in your success? His willingness to be the breadwinner for the years it took to get a good start? His creative cooking and baking — especially the way you collaborated on the recipes in *A La Carte*?

TD: As for David being the breadwinner for the years it took me to get a good start — I haven’t yet gotten a good start! David will always make more money — it’s the lot of the artist. Lots of freedom of expression, pretty much zero security. It’s a rare children’s writer who can support themselves in this day unless their name is Jo Rowling. Writing is not a well-paid position, and writing for young adults pays even less. Writers only write because they love it, not because they’ll get rich. People who are willing to support your artistic endeavors without making you feel as though you owe them for the privilege are priceless.

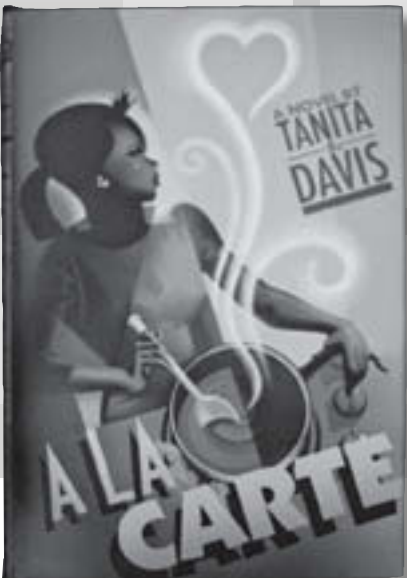
David was extremely helpful in creating the recipes [for *ALa Carte*]. Though they are in process, and are meant to be experimented with and added to by the reader, it was fun to have him try them out and tell me what was needed, and it’s been fun to see how many readers are encouraged to have vegetarian recipes to try.

MG: What about your life in Scotland? Has living in another country affected your writing schedule and communication?

TD: Scotland is a huge adventure. Like most adventures, not every experience is gilded and perfumed, but it’s definitely given me some new flights of fancy. Living in Scotland has made me appreciate lamps and full-spectrum light bulbs, and the U.S. Mail. It’s been a little pain to send packages to New York since there’s no FedEx here. It took a totally ruined, nine-day-late “FedEx Overnight” package to clue us in that FedEx pulled out of the country about five years ago. Once my editor and I learned the rules, things have gone much more smoothly!

Once David is done with his Ph.D. the world is wide open. I suspect we’ll end up back on the West Coast, at the very least; it really depends on where he’s offered a job, but our magnets pull us West. **VP**

The photos for this article come from Tanita’s pages at Flickr, <http://www.flickr.com/photos/wishiwerebaking/>



A La Carte

Reviewed by Marilyn Glaim

Set in the San Francisco Bay Area, *A La Carte* is a young adult novel featuring the story of Lainey, an African-American high school junior whose desire is to star in her own food show. *A La Carte* is a book for food lovers, for mothers and daughters, and for high school students dealing with grades, friendships, and body image.

Lainey struggled with her size, but she has had fun trimming down by turning colorful fruits, vegetables, and grains into unforgettable vegetarian dishes. Davis has included an easy-to-follow recipe at the end of each chapter. The chapters successfully blend Lainey’s missteps with family and friends with her creative cooking.

Lainey’s relationship with her mother is close — until she chooses a problematic relationship over commonsense behavior. She falls in love with a popular boy who demands a loyalty he doesn’t deserve, and she learns an expensive lesson in choosing friends. Though her mother is pushing her toward traditional college, she plans to go away to a famous cooking school in New York, then on to her own show — featuring gourmet vegetarian food. She constantly experiments with new techniques and haunts the kitchen of her mother’s successful restaurant, begging to learn the chefs’ secrets.

Readers will be torn by wanting to enjoy this novel in one gulp in order to find out if Lainey’s dreams come true or by taking it a chapter at a time, stopping to try each mouth-watering recipe along the way. Read *A La Carte* as a novel, but keep it with your recipe books!

A La Carte, Tanita Davis
Alfred A. Knopf, New York, 2008, \$15.99





Wind, Fire, and Community

By Lainey S. Cronk

In the late afternoon of Friday, October 10, a seemingly harmless incident with a car on the side of Deer Park Road generated a spark that took off through dry grass and became a blaze within minutes. Angwin and Deer Park residents were quickly on the alert — and firefighting forces multiplied as wind spread the fire.

At PUC, key people stayed in touch with CalFire and were on the ready for whatever might happen. Special announcements were made to the students at vespers and in dorm meetings regarding fire status and procedures in case the campus should be threatened. The only evacuations were in Deer Park, but Angwin residents heard the trucks, planes, and helicopters through the night, and the main road off the hill was closed.

The Angwin Fire Department was not a part of the initial dispatch, except for their water tender. But later in the evening ten Angwin firefighters and three engines were called to help. The ten were Lieutenant James Robertson, director of our emergency services program and a physics professor; Captain Sean Westenrider, our chief of Public Safety; Captain Troy Petersen, an emergency services program instructor and nursing student; Captain Quentin White, a PUC parent; and students Jeremy Thomas, Justin Pope, Michael Ha, Nathaniel Garcia, Tyler Cantrell, and Forrest Hasso.

“They did a fantastic job,” says Robertson of his teammates. “The terrain was steep and rocky, it was dark, and we worked for 15 hours before being released. That is when we come back to the station to do two hours more work to get the equipment back together.”

Some firefighters were “laying hose” all night, trudging up the hills hooking one hose to the next and spraying fires. Ha, who went down the line connecting smaller hoses and putting out small fires, explained how it felt to trek through the night. “Hiking around, being tired... any time we had breaks, taking a five-second nap. I just closed my eyes for five seconds.” But it was no boring adventure for him. “I was excited,” he recounts. “This is what I want to do for the rest of my life. My passion grew even more after this experience.”

By the time the fire was completely over and done on

Monday, the 13th, around 300 acres had burned, along with one home and garage. At the peak, there were 1,569 personnel assigned to the fire, along with 146 engines plus dozers, helicopters, and water tenders. “We got really lucky with this fire in that this was the only fire that was going in the state of California at the time,” explains Westenrider. “So we were able to get just unprecedented resources.”

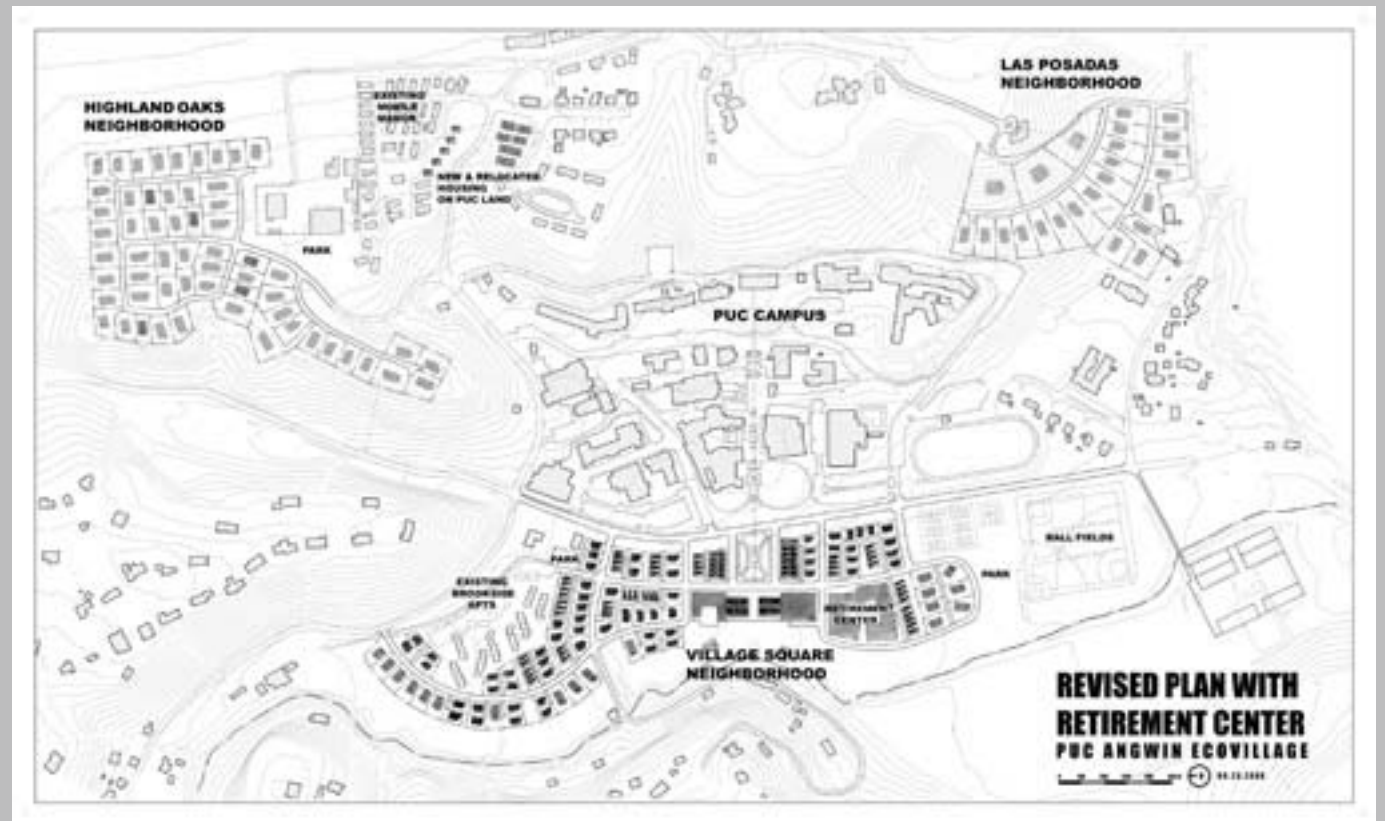
But what stands out most to the everyday citizens of the area is the courage, support, and work of firefighters and community members alike. Resources and evacuation centers were offered. Community members gathered to pray. After the fire, signs went up on roadsides thanking the firefighters.

Student Nicole Hubbard wrote about gathering in a home: “The first Friday night of the fire, a group of students and Angwin residents gathered at a resident’s home for pre-vespers, where we were treated to a warm, fulfilling home-cooked meal of hot soup.” After the meal, the group spent time in prayer. “Everyone



The location of the one home and outbuilding that were lost in the fire.

gathered together in the living room to pray, getting the opportunity to open each heart to each other and to the Creator. The fire was foremost in most minds but, beyond that, the Holy Spirit was present, filling each person present with a peace and sense of belonging that was almost beyond comprehension.” VP



The Ecovillage Project: Latest Revision

By Julie Z. Lee

During the summer of 2008, a small group of highly respected Angwin residents, including members of Save Rural Angwin, the project opposition group, met on a regular basis to discuss concerns and give input to improve the proposed Angwin Ecovillage project. After two months of discussion, project planners incorporated some of the suggestions and unveiled a revised plan to the community at public meetings in September, followed by a campus meeting for the PUC faculty and staff.

The revised plan, which includes a reduction in housing and the addition of a retirement center, received mixed reviews from the public. Save Rural Angwin released a statement continuing to oppose the ecovillage plan altogether. However, many from the community preferred the new plan and engaged in constructive dialogue with college leaders and planners about the project. In a presentation to the college campus, the verbal and written feedback from faculty and staff was also more positive about the new direction. Several were relieved by the preservation of the ball fields, the homes on Nielson Court, and Mobile Manor.

In October, the PUC Board of Trustees approved the new proposal and voted to submit the changes to the county, and the Angwin Ecovillage application is now pending before Napa County. The revisions to the ecovillage plan do not affect the college’s financial goals for the project.

Revised Features

The revised project includes the following changes*:

- A reduction in housing units. The revised plan would reduce the number of new units from 380 to 275.
- A 105-unit Retirement Center would be added next to the Village Square.
- Relocation of housing units. The revised plan removes all units from the ball fields to preserve the open, rural feeling upon entering Angwin.
- In response to some residents’ concerns about being relocated, Mobile Manor and Brookside Apartments would remain, with potential upgrades that could include improving infrastructure, landscaping, and replacing older mobile homes with modern units.

Features that Haven’t Changed

- Solar power
- Recycled water for all landscaping and irrigation
- Electric shuttle busses
- Preservation of agricultural land, forests, trails and open space
- Walking and bicycle paths
- A Village Square with new community serving retail
- New parks
- A community center
- An Angwin Agricultural Conservancy
- A 50-acre organic farm

*For complete details about the revised plan, go to www.angwin-ecovillage.com and click “Revised Plan.” VP



Luke Kotaro Nishikawa

Major: American History
Hometown: Honolulu, Hawaii



Boaz Joshua Pak

Major: Biology, pre-pharmacy
Hometown: Hidden Valley Lake, California



Chong Whon Shin

Major: Business Administration, pre-dentistry
Hometown: Aloha, Oregon



Simon Chulmin Son

Major: Nursing
Hometown: Hidden Valley Lake, California

A Community in Mourning

by Julie Z. Lee and Lainey S. Cronk

It had been a gorgeous Sabbath in Angwin; the sun was shining and the weather pleasantly warm. At Pacific Union College, students were counting down the last five days of class before their week-long Thanksgiving break. Professors looked forward to winding down before entering finals week. Everything was as it should have been.

But that night, it all changed. At approximately 11:30 p.m. on November 15, 2008, four students decided make a trip to a local grocery store in St. Helena for something to eat. Fellow students say Boaz Pak, Luke Nishikawa, Simon Son, and Chong Shin were last seen at the college gym. According to police reports, the four young men were in a Honda Civic driving down the hill on Deer Park Road when it collided with an oncoming vehicle at Sanitarium Road junction. The men were pronounced dead at the scene.

News of an accident involving four PUC students began trickling through the college community that night, and despite not having received confirmation of the victim identities, students who had last seen the four men leave



campus began to grieve. By Sunday morning, the entire school was mourning the loss.

All the young men were well liked on campus and involved in outreach programs at PUC and in the

community. Nishikawa, Pak, and Shin were all actively involved in youth ministries at a local Korean Adventist church. Just that morning, Son had been feeding the homeless with Homeless Ministries.

"The PUC community mourns the loss of four wonderful young men who were already giving service back to the community," said Richard Osborn, college president. "Our entire campus is grieving along with their families. But as a faith-based college, we have hope that springs from our beliefs as we celebrate all these young men accomplished in their brief lives."

On Sunday evening, hundreds gathered for prayer in the PUC Church where the grief was palpable. Afterwards, counselors and pastors continued the grief counseling sessions that had been taking place all day. On Monday, the atmosphere was subdued as many quietly processed the tragedy. "They are processing it in the healthiest manner, and they are being very supportive of each other," said Robert Kurtz, dean of Newton Hall, where all four of the victims resided.

On Thursday morning, an estimated 2,000 people gathered in the PUC Church sanctuary for a memorial service, and 155 who couldn't be present watched the service live online. The lives of Luke, Boaz, Chong and Simon

were honored through music, sharing and memories, and quiet. In his opening remarks, Dr. Osborn shared how he imagined what heaven would be like for these four; he called it "a celebration — that will begin today, even as we cry."

Friends Justin Kim, Alex Lee, Jeffrey Cho, and Esther Tak shared memories of laughter, deep conversations and lessons of faith learned from the young men. Campus chaplain Roy Ice gave a homily. Finally, Luke's father, Pastor Koji Nishikawa, in an inspiring and poignant talk, shared the story of losing his roommate in college, and the grief of his roommate's father — a grief he could now understand. His roommate's father, Pastor Nishikawa recounted, told them, "Young people, you don't know how much your parents love you." So to a sanctuary packed with young people, Pastor Nishikawa said, "I want to say to you today: We love you so much."

In the face of such tragedy, PUC did find hope and inspiration in the outpouring of community support. Throughout the week, the load of caring for students was shared with a community eager to help. Immediately, friends and strangers contacted the school to see how they could help. County and law enforcement organizations offered additional grief counseling support, and individuals from the Valley and the Bay Area asked if we needed more volunteers.

When the college created an online message board for people to post thoughts and memories, notes of sympathy and encouragement came in from all over the world. Some of PUC's sister schools held special prayer meetings for their students; many wrote messages of hope on the memorial website. La Sierra University sent a couple vans of students to the college memorial service.

The PUC Church called for volunteers to man the Newton Hall lobby 24 hours a day. The volunteers were there throughout the day to provide support to any student who needed to talk about the tragedy. Volunteers also brought a steady stream of snacks and comfort food to the residence hall. Deans and student leaders worked around

the clock to make sure all students were receiving proper support and counseling.

At the counseling center, office hours were extended and counselors made regular visits to the residence halls. According to counselor Michael Jefferson, students really opened up. "They're talking because they are in trauma. There are a lot of conflicting emotions going on. They're trying to figure out what happened and why it happened."

In remembrance, some students started to wear green ribbons with an "N" and a "4," representing Newton Hall and the four young men who lost their lives. All over campus, everyone took time to stop and ask each other how they were doing and offer support.

"If you had ever hoped a community would act a certain way in a crisis, this it is — they have responded exactly as you would hope and beyond," said Kurtz.

An online memorial was created for the young men who lost their lives, at www.puc.edu/memorial VP

Luke's father, Pastor Koji Nishikawa, addresses the grieving campus.





class notes

COMPILED BY HERBERT FORD

Staying in the Loop

Class Notes is one of the most popular *Viewpoint* sections, with at-a-glance news on your colleagues. But we need your help to keep current. You can drop us an e-mail at viewpoint@puc.edu to let us know about your adventures, jobs, and family. Our news currently comes from a variety of sources, so if you have further information for us on a note that's already been printed, let us know about that, too!

Former Faculty & Staff

Fred M. Kinsey, who taught communication at PUC from 1985 to 2002, is now director-speaker of the Voice of Prophecy radio broadcast. Kinsey will continue in his role as assistant to the president for communication in the North American Division. Fred and his wife, **Lynette (Bennett), '75**, a nurse, live in Silver Spring, Md. They have two daughters, **Stephanie Kinsey, '00**, and **Rebecca Neufeld, '76, '81**.

Eugene Everet Witzel, who taught industrial education at PUC from 1978 to 1983, and his wife, Jo Ann Edith, left Ridgecrest, Calif., in late 2007 for Adventist Volunteer Service in the Philippines, where Eugene serves as a visiting professor at the Adventist University of the Philippines.

Alumni

1940

David Lin, '41, widely-known Chinese Adventist minister and administrator, is the subject of a newspaper profile in the Loma Linda (Calif.) *City News*. The article notes that David, age 91, is "now struggling physically," and recounts David's 15 years of political confinement during Communist rule in China. David taught Chinese at PUC and after World War II worked with **Milton Lee, '36**, in the radio department of the China Division. He spent years translating the book *Desire of Ages*.

Ariel Roth, '48, now retired after 16 years as director of the Geoscience Research Institute, has a new book in Adventist Book Centers. *Science Discovers God* examines key scientific issues related to the "God question," including the elaborate genetic code and the precision of the forces of physics. Ariel writes that science itself is providing the answer to the question of whether or not God exists. The book has been published in Serbia and is being translated

in other languages. His earlier book, *Origins: Linking Science and Scripture*, has been published in 16 languages.

John W. McConnell, '43, '56, now retired in Citrus Heights, Calif., from teaching in Hawaii and California, produces a weekly religion column, which he sends to a host of friends and acquaintances. John's e-mail address is milliersvp@juno.com. In its October 2008 issue, *Renewed and Ready* magazine featured John's "The Midnight Cry" poem, a takeoff from H. W. Longfellow's poem, "Paul Revere's Ride."

1950

Doris (Pancoast) and **Delmar Batch**, both '55, of Lodi, Calif., are super supporters of PUC in a number of ways. "We have four grown children who all attended PUC, and 10 grandchildren with four attending PUC at present and two who have already graduated," writes Doris. "The rest will also be up there soon, we pray." Doris retired after a 22-year career as a travel agent in January 2008. They've traveled to several foreign countries, most recently to India with Maranatha Volunteers International. Delmar, long a Lodi area cherry and grape grower, is headed to Africa with Maranatha in March.

1960

When **Karen Wallace, '68**, retires at the end of the 2008-2009 school year, she will have taught for 35 years at West Valley College in Saratoga, Calif. After PUC, Karen earned a master's from La Sierra University and an M.Div. from the Graduate Theological Union in Berkeley, Calif. Karen has a son, **Paul Wallace Bondonno, '02**. She will continue to serve at West Valley College as a volunteer chaplain.

Barbara (Suelzle) McLaughlin, '62, a busy physician in Paradise, Calif., finds that since she now has the service of a hospitalist

available, she can take more mini-trips and relax a bit on weekends. In April of 2008, Barbara traveled to Jamaica where she visited with **Neville** and **Angela (Holgate) Gallimore**, both '61.

1970

Brenda (Bond) Kris, '71, is assistant to the human resources director of Adventist Frontier Missions (AFM), headquartered in Berrien Springs, Mich. Since marrying her husband, Miroslav, shortly after graduating from PUC, Brenda has lived in Collonges, France; Montreal and Lacombe in Canada; and in Berrien Springs since 1983. She earned a master's in English from Andrews University. Her duties at AFM include developing mission calls, recruitment of missionaries, cultivating interests, and processing applications.

Daniel Morikone '75, was ordained to the Gospel Ministry in June 2008. Daniel has a three-church district and is Health Ministries Director for the Mountain View Conference. His wife, **Valerie (Hamel), '74**, works part-time in the conference office. They have resided over 25 years in West Virginia. Their son, Greg, and his wife, Jil, work for 3ABN. Their daughter, Janelle, is going back to school for a nursing degree.

Vanessa (Alvarado) Greer, '78, an acute care nurse at the Veterans Administration Central California Healthcare System in Fresno, Calif., happily watched as 109 pounds faded from 80 participants of a Wellness Challenge she presented in early 2008 at the Fresno Central Adventist Church. Vanessa bases her wellness efforts on the idea that "...our physical health cannot be corrected unless our spiritual health is corrected." She has been presenting public wellness programs since 1989.

Rhonda (Minder) Unterseher, '78, has served as a conflict resolution supervisor. She now finds herself something of a spiritual mother to thousands of Adventists in Nevada and Utah. Rhonda's husband, Larry, has recently been elected president of the Nevada-Utah Conference. When

her husband was serving in the Montana Conference, Rhonda did conflict resolution at the Chief Joseph Middle School in Bozeman, Mont.

Edward E. Wright, '73, is president of the Georgia-Cumberland Conference, carrying the responsibility of spiritual oversight for more than 34,000 members in 155 churches in Georgia, eastern Tennessee, and Cherokee County in North Carolina. Ed's "field of evangelism" in the conference includes a population of 11.7 million persons

John Treolo, '79, has become a 21-year veteran of service at the headquarters of the Kansas-Nebraska Conference. As a multi-tasker, John is communications director, community services director, and public affairs and religious liberty director of that conference. He, and his wife Susan, a secretary in the conference education department, live in Topeka, Kan.

1980

U.S. Navy Lieutenant Alan Cameron, '89, recently transferred from a three-year assignment as a military chaplain at the U.S. Naval Station Rota, in Spain, to service with the U.S. Coast Guard in Puerto Rico. Alan notes that his time in Spain "has been a fantastic experience."

Dale E. Galusha, '82, now serves as publisher of *Renewed and Ready*, the Adventist "living for today" magazine, which has recently added more than 10,000 beneficiaries of the Adventist retirement plans to its readership. Dale, whose home is in Meridian, Idaho, is also president of the Pacific Press Publishing Association at Nampa, Idaho.

Diana (Gramyk) Wallace, '80, earned her Juris Doctor degree from Loyola Law School in Los Angeles in 1983 and is now associated with the Martorana & Anderson law firm in Sacramento, Calif., where she focuses her legal practice on wills, trusts, probate and estate planning. Diana's "free time" is spent helping with activities at her son Tobin's school.

The *New York Times* heralded the August 24, 2008, marriage of **Richard Burton Lewis III, '88**, to Esther Hamori at Prospect House, the Princeton University faculty club. Richard works at Bon Terra Consulting, an environmental consulting firm in Pasadena, Calif.; he restores degraded lands and monitors the creation of habitats for endangered species. Esther is assistant professor of Old Testament at Union Theological Seminary in New York, and is author of the book *When Gods Were Men: The Embodied God in Biblical and Near Eastern Literature*.

Sylvia (Alvarado) Marwick, '82, who has nearly two decades of telecommunications experience, was selected in August, 2008, as a telecommunications analyst by the Teichert Corporation of Sacramento, Calif. Teichert is a large California construction and materials corporation. Sylvia and her husband, Bruce, live in Sacramento with their 7-year-old daughter Isabel.

Deena (Metcalf) Nixon, '85, lives in Washington State with her husband, Brian, and three children. When she was a child, her pastor told stories of being a missionary in Africa, and Deena dreamed of being a missionary there herself. She majored in education because she felt it could be used in mission service. After graduation, she taught in New Mexico and California, before she and her husband transferred to Washington. This is Deena's 11th year of homeschooling her children. In 2005 her family went on a mission trip to Fiji. "In 2006 I got a call from an old PUC friend to go with her on a mission trip to Kenya, Africa, which was

an answer to my childhood dream!" Her oldest son also went with a group to Holbrook Indian School in March, and is planning on another mission trip in March of 2009; and her other son went with the Maranatha Ultimate Workout 18 to Chile last summer. "I'm

excited to see how God has led us to be a missionary-minded family. I don't know where He will lead us next, but we are excited to follow His lead to help share Him and His love with the world!"



Deena (Metcalf) Nixon, '85, and family, in Fiji

William D. Suh, '89, has been appointed chief financial officer of Asian Financial, a company that designs and manufactures offset printing equipment in China. From the company's headquarters in Beijing, William will oversee strategic planning and corporate development initiatives. Prior to joining Asian Financial, William was a partner of Ganze & Company, the largest CPA firm in Napa, Calif.

Matthew F. McMearty, '81, was recently named associate director of public affairs and religious liberty in the Sacramento (Calif.) office of the Church State Council, which concerns itself with religious liberty matters in the Pacific Union Conference. Coming to California from Texas with him is Matthew's wife, Tama (Beaton), '82, an elementary school teacher; and two of their three children.

Alec Wahlman, att. '84-'88, after spending a decade in Alaska after PUC, moved to the Washington, D.C., area, earned a master's degree at Georgetown University, and began working for the Institute for Defense Analyses as a defense analyst. Now, Alec is in the midst of a Ph.D. program in military history through the University of Leeds in the United Kingdom, which he expects to complete in mid-2009.

Mitch Cambell, '89, commutes from his home in Keene, Tex., (just a block from Southwestern Adventist University), to his work as a certified public accountant in the energy department of Dean Foods in Dallas, Tex. In addition to Mitch's wife Carol; daughter Shelly; and son Ryan, the Campbell household includes one dog and four cats. "We keep adopting strays," notes Mitch, whose current interests include reading and network marketing.

Nick Walters, '85, is now in his sixth year as a missionary physician at Bangkok Adventist Hospital in Thailand. "The Lord worked a miracle for me to be in Bangkok by helping me pass the Thai medical boards in the Thai language, and the family medicine boards in Thailand, also in Thai," writes Nick. Nick has served at Youngberg Adventist Hospital in Singapore, the Guam Adventist Clinic,

and Gimbie Adventist Hospital in Ethiopia. Nick and his wife, Phosfe, have two children; Christopher plans to begin his undergraduate education at PUC in the 2009-2010 year. "I welcome any e-mails from people who would like to hear more about missions, or who just want to say 'Hi,'" notes Nick, who can be reached at nickawalters@hotmail.com.

1990

After medical school at Loma Linda University and research at Seoul (Korea) National University, **Albert K. Oh, '93**, fulfilled a general surgery residency at the University of California, Davis; a plastic surgery fellowship at UC Davis; and a fellowship in Craniofacial and Pediatric Plastic Surgery at Harvard Medical School, which was completed in 2006. Now Albert is assistant professor of surgery, director of the Program for Cleft and Craniofacial Surgery, co-director of the Program for Vascular Anomalies, and co-director of the Plastic and Reconstructive Surgery Residency Program in the Department of Plastic Surgery at Brown University in Providence, R.I. "Somewhere in all this time, I managed to get married to a pianist and artist, Soyoung Park," writes Albert. "We have two children, Nathaneal, 6; and Haley, 4.

Barbra (Smeenge) Tabura, '90, of Visalia, Calif., works with independent study students through a charter school based in Los Angeles County, while her husband, Keala, is the rehabilitation manager of Hanford Adventist Hospital. Barbra, a mother of three, writes, "Although I miss the PUC life and all that I enjoyed while attending the College On The Mountain, I am so thankful for the many life lessons I gained from that valuable experience."

David Macknet, '98, and **Tanita (Davis), '93**, are now living in a converted church ("we have stained glass windows and foot-thick walls") in Glasgow, Scotland. With the Mitchell Library — the largest reference library in Europe — less than a block from their home, they have easy access to a wealth of information. To learn more about David and Tanita and why they're in Scotland, read our conversation with Tanita on page 13.

Three PUC alumni received "Adventist netAwards" from the Communication Department of the General Conference for their pioneering Internet work. **Darryl Hosford, att. '90-'93**, founder of Hosford Web Service and Simple Updates.com, was honored "for continuing the vision to communicate the gospel through Internet technology and commitment to grow the Adventist Internet community." **Fred Hardinge, '71**, was honored "for development of an Adventist ministry tool, for outreach to online communities and communicating the value of Bible study on the Web"; and **Gordon Harty, '88**, was honored "For pioneering involvement in the application of technology and networking for Adventist mission, including the establishment of the Three Angels' Global Networking, TAGnet."

Stephen (Tad) Fuller, '94, now owns Exertec, a center which offers a full range of exercise and nutrition options in Napa, Calif. Formerly general manager of the firm, Tad worked his way up from an exercise trainer and front desk person at Exertec to his recent purchase of the 25-year-old center.

Robert E. Stretter, '95, recently joined the faculty of Providence College in Rhode Island. Stretter earned a doctoral degree at the University of Virginia and has taught at Yeshiva College in New York City and Trinity College in Hartford, Conn.

William E. DeWitt, '92, '93, his wife, Lois, and their three children, live in the Commonwealth of the Northern Mariana Islands, where Will is the founder, conductor and music director of the Saipan Pacific Winds Community Concert Band, and the award-winning Saipan Southern High School Concert Band. In 2008, William and his high school band were in Beijing, China, as participants in the 2008 Olympic Games. The musical group performed at the Olympic Stadium, at the Great Wall of China, and in Tiananmen Square, becoming the first foreign ensemble ever to perform there. William writes that he traces his musical inspiration to former PUC



William DeWitt, '92, '93, and his daughter



William DeWitt and his band at Tianamen Square

teacher **Kenneth Narducci, '80**, under whose direction he performed in the PUC Symphonic Wind Ensemble.

Michelle (Bietz) Cady, '90, mother of Sandra and Courtney, and wife of Adventist pastor **Scott Cady, '83**, is an investment advisor and owner of Cady Financial Services. The Cadys live in Meridian, Idaho.

Lynal A. Ingham, '92, previously an assistant professor of education at PUC, is now the associate superintendent of education for the Northern California Conference. Lynal's main concern is guidance of the curricula of the 42 schools of the conference.

Jeff Takahashi, '98, his wife, Sarah, and their children Dylan and Rylan are moving to Lodi, Calif., from Hawaii. After Jeff graduated from Loma Linda University's School of Dentistry in 2002, it was off to South Korea with the U.S. Army. Then he was stationed at Tripler Army Medical Center in Honolulu. Ending his military service as a captain in 2006, he began practicing dentistry in Waipahu and Ewa Beach in Hawaii. Jeff will soon be in dental practice in Stockton, Calif., near Lodi.

Jason, att. '94-'97, and **Grace (Chan), '99, Oei**, lead busy lives from their home in Redlands, Calif. Grace is chief resident for the pediatric residency program at the Loma Linda University Medical Center. Jason, an attorney, works with the Public Defender's Office of San Bernardino County. "We are the proud parents of two cats — Flash Gordon and Matilda — and are members of the Loma Linda Lopers running club," notes Jason.

Mindi (McCoy) Walters, '98, lives in Chattanooga, Tenn., with her 16-month-old twin sons, Ethan and Andrew. In September, they participated in the Chattanooga Race for the Cure. "We had the pleasure of walking with other friends of PUC, Earl and Gail Aagaard," Mindi writes. "I participated in memory of my mother, DonnaVae Brinkerhoff McCoy, who died of breast cancer at the age of 31."

2000

How many of the patients under her care may die because of a lack of prescription

medicine has to be on the mind of **Becky Carlton, '00**, almost every morning as she awakens to her duties as nursing supervisor at Gimbie Adventist Hospital in rural Ethiopia. "The people are so poor," notes Becky, "they don't have money for medicine, for their surgery or hospitalization." Name a shortage — medicine, supplies, qualified medical personnel — and Gimbie qualifies, says Becky. A recent cheer-builder came in the form of a helpful check from members of a PUC Church Sabbath School class led by Jeff Veness, a former PUC vice president. It allowed the purchase of sorely needed blankets, mattresses, and medical supplies. Becky also has some responsibility for six remote satellite medical clinics associated with Gimbie, one of which requires a six-mile trek in from the nearest road. Before serving in Ethiopia, Becky was with the U.S. Peace Corps in Southern Bolivia doing health education with rural women's groups. Becky can be reached at rmcarlton@puc.edu.

Je Hoon Jung, '08, a member of Adventist Volunteer Service, left Angwin on June 13, 2008, to serve as an English and religion teacher at the Korea Adventist Language Schools in South Korea.

Maya Mackey, '04, has been the leader of a young adult ministries evangelism initiative in the Central California Conference since 2007, and she was recently heartened to see her expertise in setting up college and university Adventist clubs utilized by freshman Michelle Lee to take the lead in setting up the Campus Hope Adventist Club on the campus of Stanford University. Maya became active in such clubs while studying toward her master's degree at Michigan State University.

Anabel (Torres) Wroe, '00, and her husband Daniel, left Berrien Springs, Mich., in March of 2008, to serve in Adventist Volunteer Service as English and religion teachers at the Adventist Language Schools in South Korea.

Rajdeep (Srikureja) Takeuchi, '99, '02, now calls Bangkok, Thailand, her home. After she and her husband, Ron, worked for four years at Ramkhamhaeng Advent International School in Bangkok, Rajdeep is now assisting

Ron in the radio broadcast ministry of the New Life Radio organization, in addition to serving at the Adventist Mission College.

Jessica Shine, '01, was commissioned to the ministry of the Adventist faith on July 5, 2008, at the PUC Church. Jessica is the worship and outreach pastor of the PUC Church. Before receiving her Master of Divinity degree at the Seventh-day Adventist Theological Seminary, Jessica was the assistant pastor of the Chico (Calif.) Adventist Church. In her work in numerous overseas projects, Jessica has led worship services in the United Kingdom, India and El Salvador.

Maury A. Castro, '00, is now serving as minister of music at the First Presbyterian Church of Troy, N.Y. Having earned a master's at Andrews University and Boston University, Maury was minister of music at Eliot Church in Newton, Mass, before moving to Troy. He is a member of the American Guild of Organists, Choristers Guild, the

Presbyterian Association of Musicians, and the Hymn Society in the U.S. and Canada.

After studying biochemistry at PUC, **Karen Ong, '06**, spent two years as a fellow with the National Institute of Health. She went to the Society for Industrial and Applied Mathematics Life Sciences Conference 2008 in Montreal with her mentor and presented a poster on her research. Now she's headed for New York University to study medicine and mathematical biology. But she deferred a year to volunteer with Jail, Prison, and Program Ministries, a local ministry that includes KidzReach, a project that involves many PUC students. "I've wanted to do this since I began working with them as a junior at PUC," Karen says.

UPDATED CLASS NOTE: In the summer 2008 Class Notes, **Tracy Chavez, '05**, was incorrectly listed as Tracy (Chavez) Owen. No, Tracy is not married to Washington State Lieutenant Governor Brad Owen! Tracy is now working with the Hawaii Conference for the Department of Education.



Mindi (McCoy) Walters, '98



Rajdeep (Srikureja) Takeuchi, '99, '02

Got a PUC Blip to Blab?

Blab in our ears! The spring issue of ViewPoint is going to include blips from the past (recent and not-so-recent). Share your tales, short or long (we can always edit if space gets short) — moments of hilarity, inspiration, pranks, encouragement, epiphany, or plain ol' happy memories.

Send us a picture, too!

viewpoint@puc.edu
One Angwin Avenue
Angwin, CA 94508

Here's one from the editor:

One evening after a long day of classes, I climbed the stairs to second floor Andre and was annoyed to find myself locked out of my own dorm room, being told by muffled voices from within that they were preparing "A surprise." After I had pouted in the library for a while, I came back to discover my room transformed into a jungle camp complete with canopies, a paper waterfall, and faux foliage borrowed from the dorm parlors. The room stayed that way for some time, my roommate crawling into bed every night behind a cascade of fake branches. The RAs were impressed.

Seven Questions

We're not sure what most of you think of ViewPoint. That's why we have seven easy questions that we'd really like you to answer! You can get to this survey online a www.puc.edu/alumni



giving



How to Give “Good” Assets *By Karen Roth*

In the fall issue of ViewPoint, we shared a story of individuals who seemed to have all their estate plan documents in order, but left their children with some problematic issues. Here we address some of the things you can do to ensure a smooth transition.

In any estate there can be “good” assets and “bad” assets. The litmus test is the impact, positive or negative, on your beneficiary when the asset is passed to him or her. IRAs are excellent assets during life. They grow tax free and provide retirement income and liquidity to the IRA owner. However, they are an example of a “bad” asset to distribute at death because a large income tax bill frequently comes with them. There is some relief for non-spouse beneficiaries because the required minimum distributions can now be stretched out over their own life expectancy, but all distributions made from a regular IRA to individual heirs are taxable income. Because of this, being bumped up to a higher tax bracket is a distinct possibility. It presents a dilemma for those who want to benefit children or others but do not want them to inherit a heavy income tax burden.

One solution to the problem is what Crescendo Interactive calls the “give it twice” trust. The idea is to transfer the IRA to a testamentary charitable unitrust via an estate or revocable trust. When the IRA owner passes away, the IRA designated beneficiary is the trustee of

the unitrust. Because the charitable trust is tax exempt, no income tax is recognized at the time of transfer. Payments then made from the unitrust to beneficiaries contain a percentage of non-taxable income. The length of the unitrust may be for the lives of the beneficiaries or for a term of years. A unitrust can even be constructed so that your spouse can decide whether to take distributions or allow them to accumulate. Your spouse would have the option of taking a larger distribution if they need it.

Another excellent way to transfer your IRA may be a testamentary Gift Annuity. In a Private Letter Ruling (PLR) the IRS has ruled favorably on the IRA owner’s request to fund Gift Annuity contracts in this way. Keep in mind that a PLR is not a precedent, but it is still a good indication of how the IRS views a particular issue.

Transferring your IRA to a charitable trust ensures that it will “give twice,” first to your children and then to your favorite charity; plus there is enough flexibility that nearly everyone can find a charitable trust to meet their needs. For more information, please feel free to contact the Estate Planning Office. **VP**

Estate Planning Office | (707)-965-6596 | www.pucestateplanning.org



obituaries

COMPILED BY HERBERT FORD

Former Board, Faculty and Staff

W. Laurence Ferguson, ’63, an educator, died on March 28, 2008, in Banning, Calif. He was born on May 25, 1910, in National City, Calif. Laurence taught in the PUC agriculture department from 1953 to 1957 and worked in the college’s poultry and dairy operations from 1971 to 1975. He taught in the Foothills Adventist School in Deer Park, Calif., on two occasions, and at other times in Hollister and Fort Bragg, Calif., and Tucson, Ariz. He retired to Banning in 1975. Lawrence is survived by his wife, Elsbeth; four sons, Darel, Duane, Floyd, and Melvin; seven grandchildren and 12 great-grandchildren.

Jereld “Jerry” D. Jolly, ’57, was a member of the PUC Board of Trustees from 1976 until he died on September 21, 2008, in Hayden, Idaho. He was born on December 29, 1934, in Fresno, Calif. After his graduation from PUC, Jerry worked for the Alexander Grant & Company CPA firm in Oakland, Calif., before serving from 1957 to 1959 in the U.S. Army. Following his military service he returned to work with Alexander Grant, and then in 1963, moved to Sonoma, Calif., where he worked for 42 years for others and as head of his own accounting firm. During his many years on the PUC board, Jerry served on the finance, investment and audit review committees in addition to his regular board attendance. The Jollys gave a gift to the Prayer Garden at PUC that memorializes the life of their son, Bradford D. Jolly, ’85, an Honored Alumnus of PUC who was a frontier missionary to Mongolia. Jerry is survived by his wife, Marlene (Waits) Jolly, ’55; and two daughters, Cheryl, and Deborah, ’79.

Trevor Murtagh, director of Media Services at PUC since 1995, died on October 24, 2008, in Deer Park, Calif. He was born on January 28, 1952. After working at the St. Helena Hospital, Trevor joined the PUC staff in 1990 as a member of the Plant Services team. He earned a master’s in genetics from Trinity College, Dublin, Ireland, and taught in the PUC Honors program during

part of his nearly two decades of service at PUC. Trevor is survived by his wife, Sherrie; a daughter, Siobhan; and a son, Ciaran.

Alumni

Francis Victor Anderson, ’45, a retired teacher, died July 13, 2008, in Upland, Calif. He was born on November 4, 1909, in Bowman, N.D. Francis taught in or was the principal of Adventist schools in Ventura, Lemon Grove, Sacramento, Lodi, Modesto, and Loma Linda, Calif. He also taught in Springfield, Ore.; Pohnpei; Marshall Islands; and in Sierra Leone and Liberia in West Africa. Francis is survived by his wife, Betty (Stout); four sons, Albert, Benjamin, Carl, and Dal; four step-daughters, Sherrie Demler, Judy Beeler, Susan Wilkinson, and Cindy Bodkin; two step-sons, Douglas and Wayne Stout; 23 grandchildren and 13 great-grandchildren; and a brother, Robert.

Etly (Petersen) Caldwell, SHSHSN ’38, a retired nurse, died August 22, 2008, in Jamestown, Calif. She was born on April 1, 1916, in Ferndale, Calif. Etly is survived by her daughters, Donna, Barbara Dawson, and Nancy Jerus; a son, Gary; five grandchildren and seven great-grandchildren.

David Henry Calkins, att. ’49-’50, a retired building contractor, died on August 15, 2008, in Yountville, Calif. He was born on September 7, 1922, at Ione, Ore. During World War II, David was in military service in Europe. After working some years in a building supply firm, he became a licensed contractor and built numerous homes throughout the Napa Valley. David played an integral role in the building of the Napa and Yountville Adventist churches and Napa Christian School. He is survived by his wife, Frances; two daughters, Sue Alexander and Laura Nye; a son, Geoffrey; six grandchildren and four great-grandchildren.

Dorothy R. (Scheidemann) Chazotte, SHSHSN ’34, a retired nurse, died April 25, 2008, in

Redding, Calif. She was born on February 29, 1912, in Shafer, Kan. She is survived by two daughters, Sandra and Susan; and three grandchildren.

Mabel Elizabeth (Shepard) Folkes, SHSHSN ’38, who served as an Adventist Bible worker in Southern California, died July 20, 2008, in Spokane, Wash. She was born on April 28, 1920, in Pune, India. Mabel is survived by her daughters, Nancy Weaver and Sandy Christensen; two sons, Dennis and David; and two brothers, Bob and Calvin Shepard.

Mary Ellen (Johnson) Forbis, ’64, who graduated as a nurse, died on May 2, 2008, in Indio, Calif. She was born on May 8, 1941, in Perkins, Okla. Mary Ellen is survived by her husband, Fred; daughter, Jodie Dupuis; a son, Stephen; and four grandchildren.

Ronald William Jarrett, ’89, who made his home in Caldwell, Idaho, died on January 15, 2008, in Nampa, Idaho. He was born on December 3, 1948. Ronald was a taxi driver and a salesman. He is survived by two sons, James and Tony; two bothers, Richard and David; and six grandchildren.

Alma Ruth (Flotz) Kelsey, SHSHSN ’35, a retired nurse, died January 1, 2008, in Miranda, Calif. She was born on July 3, 1908, in Eureka, Calif. Alma is survived by two daughters, Sylvia, and Eugenia Rowland; a son, Kent; 17 grandchildren, and 14 great-grandchildren.

Harold J. Kono, ’53, a retired Adventist minister and administrator of Moorpark, Calif., died on November 10, 2007. He was born on November 1, 1925. Most of Harold’s ministry was in the Southern California Conference. He is survived by two daughters, Marianne and Valerie; and sons, Gregory and Harold.

Douglas C. Marchus, 40, a retired Adventist minister who lived in Granite Bay, Calif., died August 4, 2008, in Roseville, Calif. He was born on January 14, 1915, in Escondido, Calif. Douglas is survived by two daughters, Shirley, and Virginia Rosson; and four grandchildren.

Mariane E. (Hollingsead) Mercill, SHSHSN ’45, a retired nurse, died on February 17, 2008, in Hayfork, Calif. She was born on May 10, 1926, in Haynes City, Fla. Mariane is survived by her husband, Earl; three daughters, Danene Casey, Anna Cain, and Josette Lynette Foster; four sons, Brian, Dennis, Douglas, and Steven; and 11 grandchildren.

Garland J. Millet, ’35, ’45, a former Adventist educator and world official, died September 7, 2008, at his home in Huntsville, Ala. A native of Oakland, Calif., Garland was the president of Oakwood College (now University) in Huntsville from 1954 to 1963. In 1970 he was named an associate world director of education of the General Conference. In that capacity he edited *The Journal of Adventist Education* and helped issue a world review of Adventist nursing education. In 1990 he was presented with the church’s Education Department Medallion of Honor. From 1978 to 1982, Garland was a special assistant to the president of Loma Linda University. After his retirement he participated in a faculty exchange program at Bethel College in The Transkei, South Africa. He taught classes at Oakwood from 1984 to 1990. Garland is survived by a son, Garland; two daughters, Debra and Carol Byars; four grandchildren and six great-grandchildren.

Roma (Nelson) Lewis, SHSHSN ’37, a retired nurse, died May 24, 2008, in St. Helena, Calif. She was born on October 9, 1915, in Upland, Calif. For a number of years Roma served as a nurse at the St. Helena Hospital.

Larry R. Owens, ’50, a retired dentist, died June 25, 2008, in Sacramento, Calif. He was born in Fresno, Calif., on December 18, 1926. A veteran of post World War II military service, Larry graduated from the College of Physicians and Surgeons in Stockton, Calif., after studying at PUC. He practiced dentistry in Sacramento for 43 years. He is survived by his wife, Elaine; sons David and Cy; daughter, Nancy Sterling; nine grandchildren; a sister, Rae Hopkins; and a brother, Lloyd.

Dugald A. Pinyan, ’49, a retired nuclear scientist, died on June 18, 2008, in Los Alamos, N.M. He was born in Holtville, Calif., on November 14, 1925. A veteran of military service in World War II, he graduated from the U.S. Army Command and General Staff College as a major in 1971, and retired from the U.S. Army Reserve as a Lieutenant Colonel. He worked at the University of Washington, and at several nuclear laboratories doing nuclear studies for the U.S. government until his retirement. Dug is survived by his wife, Eleanor; daughters Pamela, Kathleen Monszewski, and Candice Sabers; son, Roger; step-daughters Nancy Munnell, Cheryl Sozerman, Carline Manausa, Deborah Snavely, Wanda Snavely, Darlene Felske, and Sandra Kowal; and three grandchildren.

John Christian Roos, ’41, a physician, died August 14, 2008, in Roseburg, Ore. He was born on August 8, 1918, in Los Angeles, Calif. John served during World War II as a battalion surgeon in the Army. He taught at LLU and practiced medicine in California and Oregon, also serving as a Medical Examiner in both states. His special interest was the study of botany, discovering several new species of plants in South-east California. He is survived by his wife of 61 years, Lucille; his children, Philip, ’72, and Catherine Johns, att. ’71-’72; six grandchildren and two great-grandchildren. He was preceded in death by his son, Stephen, att. ’69-’72.

Byron A. Roth, ’73, who owned and operated Roth Enterprises in Pope Valley, Calif., died on May 19, 2008, in Calistoga, Calif. He was born on September 28, 1951, in Berkeley, Calif. Byron was a machinist, carpenter, auto mechanic and electrician. He is survived by his daughter, Erin; a sister, Janis McDonald; and a brother, Gordon.

Joan (Nephew) Smith, SHSHSN ’37, a former nurse, died on February 5, 2008, in Loma Linda, Calif. She was born on June 15, 1915, in El Cajon, Calif.

Nina (Riley) Stephens, att. ’63, died August 19, 2008, in Placerville, Calif. She was born on September 27, 1944, in Richmond, Calif. Nina and her husband, Fred, owned the McCoy Realty firm in Placerville. Nina is survived by her husband, Fred; two sons, Jeffrey and Ryan; a sister, Suzi Bob; and two brothers, Ron and Charles Riley.

Georgina V. Swearingen, ’68, a retired school teacher, died August 29, 2008, in Tucson, Ariz. She was born on April 23, 1923, in Aguadilla, Puerto Rico. Georgina taught at several schools in Napa, Calif., including Napa College. She is survived by four daughters, Sandra, Linda,

Carrel, and Michelle Baxter; nine grandchildren and five great-grandchildren.

Jane Elizabeth (Gallup) Winsor, att. ’35-’37, whose home was in Laguna Niguel, Calif., died on August 10, 2008. She was born on December 2, 1918, in Des Moines, Iowa. A former social worker at White Memorial Hospital in Los Angeles, Jane is survived by her daughter, Debbie Williams; a son, Stephen; and three grandchildren.

Stanley Woodruff, att. ’74-’76, who lived in Yountville, Calif., died on August 15, 2008, in Yountville. He was born on June 21, 1939, in San Francisco. Stanley worked at the St. Helena Hospital in St. Helena, Calif., and was for nearly 40 years after retirement a volunteer at the hospital.

Updated Obituaries

F. Ronald Jessen, ’57, ’79, an ordained minister who worked for the Southern California Conference for 18 years prior to retirement, passed away on August 22, 2007, in Sherman Oaks, Calif. He was born on December 3, 1934 in Colombo, Sri Lanka. He is survived by his wife, Marin; a son, Jeffrey; a daughter, Suzanne Taylor; a step-daughter; and a grandson. He was preceded in death by his wife Maryan.

Our condolences to families and friends

This section is our opportunity to honor and remember fellow alumni. We receive information from a variety of sources, and it may not always be complete. If you are a family member with information on an incomplete obituary, please feel free to contact us. Please also note that we edit all obituaries for length and standard wording.

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Commemorative Gifts



IN MEMORY

William A. Butler, ’54
Gordon R. Osborn

Robert E. Fuller, ’59
Laurene Harvey

Larry R. Owens, ’50
E. Wayne and Mary Tillay

IN APPRECIATION

Alice L. Holst,
Former Faculty/Staff
Charles and Sheila Potter

announcements

Births:

Roy David Gaede Nickels, son of Pam (McCluskey), '95, '04, and Robert Nickels of Stockton, Calif. Born: 12-20-07. **(1)**



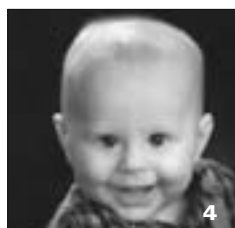
Justin Isaiah Holley, son of Cindy (Booth), att. '94-'97, and Bobby Holley of Riverside, Calif. Born: 3-27-08. **(2)**



Audrey Rae Hoover, daughter of Sofiane and Ryan Hoover, '02, of Charlottesville, Va. Born: 4-1-08. **(3)**



Colter Jack Franklin, son of Raylene (Staddon), '00, and Brandon Franklin, '02, of Missoula, Mont. Born: 5-3-08. **(4)**



Callie Grace Samaniego, daughter of Melanie (Downard), att. '96-'97, and Jesse Samaniego of Las Vegas, Nev. Born: 8-23-08. **(5)**



Weddings:

Sofiane Araujo and **Ryan Hoover**, '02, in Laguna Beach, Calif. 10-14-07. **(1)**



Erin Buth-Fisher, '03, and David Miller in Arroyo Grande, Calif. 12-30-07. **(2)**



Jaymie Hernandez, '05, and **Tim de la Torre**, '06, in Days Creek, Ore. 8-3-08. **(3)**



Michelle Kim and **Jorge Larrondo**, '98, in Redlands, Calif. 5-25-08. **(4)**



Have a birth or wedding announcement? Send your good news to ViewPoint@puc.edu. Be sure to include a photo.

president's message



Is Spiritual Authenticity Dangerous? | by Richard C. Osborn

A current PUC student and a former student sat in my office interviewing me about my views of Ellen White in preparation for Red Books, a play written and performed by PUC's Dramatic Arts Society. I had a decision to make. Would it be dangerous for these mature students to hear authentic answers to their questions? Would they lose their faith in one of PUC's founders?

Would it be possible that an authentic answer might result in increasing their belief in a woman I believe was a prophetess?

I shared this story with them. After graduating from Columbia Union College, I started working on a master's degree in history at the University of Maryland. In trying to figure out a thesis topic, I invited David Grimsted, one of my favorite professors, to lunch.

After discussing a thesis topic, he asked about me. I mentioned the name of my alma mater, just three miles away, but he had never heard of CUC. I told him it was a Seventh-day Adventist college and he wanted to know what we believed. His specialty was 19th century American intellectual history, which at that time included religious history.

Though I had been taught that Ellen White was one of the most famous figures in American religious history, he showed no recognition. He wanted to know what she believed; so from my academy Bible Doctrines class, I began explaining unique traits. After the first, he mentioned in a non-argumentative way others who believed the same thing at that time. I shared a second unique belief and got the same response. I remembered a third belief she taught and again was given examples of others at the same time who shared similar views.

Many of us at that time were taught to believe an almost verbal inspiration perspective of the prophetess, where everything she taught and wrote came straight by vision to her and she just wrote down what she was shown, not influenced by other individuals. My professor's responses devastated me because I had been protected and shielded from other perspectives in an inauthentic environment present at that time in most Adventist churches and schools. Should I have

learned about these other ideas from loving Adventist professors rather than in a secular university from a caring non-Adventist professor?

Shortly thereafter, studies from Adventist scholars and the White Estate showed that Ellen White's unique prophetic ministry in some ways was part of broader movements in the United States in such areas as health reform, abolition, and temperance. These studies strengthened rather than weakened my belief by broadening my perspective. However, many fellow students left the church, never to return, because they had not been given a spiritually authentic view. I vowed then, at the beginning of my career 38 years ago, that I would always be appropriately authentic in my conversations with young people, taking into consideration their age and maturity.

Just recently, a current student engaged me in a deep conversation about a controversial theological and political issue raging at the time. Again I was confronted with a personal choice. Would I be authentic in my conversation with a student I have gained great respect for as we exchanged ideas? We spoke together about some of our inner fears about the topic as well as the general Biblical principles we each struggle with on the topic we were discussing. I learned a lot from this student and I hope our authentic conversation enabled him to sort out his own views in a way that will enable him to grow further in his faith.

Is it dangerous to be spiritually authentic? Based on my personal experience, I think it's dangerous not to be. **VP**

2009 HEUBACH LECTURESHIP SERIES



BARRY C. BLACK



SATURDAY, MARCH 7, 2009

5:00 P.M.

PACIFIC UNION COLLEGE SANCTUARY

Barry C. Black, United States Senate Chaplain, will be speaking at Pacific Union College as part of the 2009 Heubach Lectureship Series. Black is the first African-American and the first Seventh-day Adventist to hold this office. His autobiography, *From the Hood to the Hill: A Story of Overcoming*, was published in 2006.

A reception and book signing will follow the lecture.

For more information, contact the PUC office of public relations at (707) 965-6303 or write to pr@puc.edu.

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