A light at the opera
Richard Zeller
page 10
Success for world-class baritone Richard Zeller ('83) is found closer to home than Carnegie Hall or the Metropolitan Opera House.

The resiliency of the human spirit

by Tamara Cissna

George Fox counseling professors journey to South Asia to help tsunami survivors move beyond their grief.

In the beginning was the Word

by Sean Patterson

Professor Steve Delamarter discovers that Scriptures contain not only the words of God — they also speak volumes about the communities that produce them.

Survivors of the Indian Ocean tsunami face a lifetime of recovery. George Fox students, professors, and alumni went to Indonesia and Sri Lanka to help. PAGE 20
Readers Forum

After reading MaryKate Morse’s article “A Quarrel at the War College,” I decided to send a note about my experiences in Iraq. I am a major and civil affairs team chief in the Army. I have discovered I can make the biggest impact here by trying to influence the younger kids to show them we care and that the coalition forces are here to help. Most of my projects address the need for schools, hospitals, sewage pipes, drinking water, and electricity. I am currently tracking more than 20 construction projects from $5,000 to $50,000,000 for a total of more than $3 million — starting from identifying the need to getting estimates, then to contracting and final payments.

The overall attitude in the country has changed after the elections. Before, the general populace was very scared of the terrorists and would not help for fear of being killed as many had been in the recent past. Now we are hearing stories of very brave men and women standing up against the terrorists and protecting their property from the terrorists taking over their homes. I am currently tracking more than 20 construction projects from $5,000 to $50,000,000 for a total of more than $3 million — starting from identifying the need to getting estimates, then to contracting and final payments.

I was the third from my family to attend George Fox. I am from Kenya. My daddy went to George Fox in the 1960s and my brother John was there in the late 1970s to early 1980s. I visit the George Fox Web site from time to time and I came across your story of the Lost Boys (“Running for Freedom,” Winter ’05), and I was very emotional when I heard the story of white and black. There was no white and black issue in my country, and I just was so scared to do things where I could be ignorantly offending others. The staff was wonderful, the students were great, and my teachers Ralph Beebe, Arthur Roberts, Mike Allen, Dean William Green, and pastor Ron Woodward helped me a lot in adjusting culturally and making me understand the U.S.A. By the time I opened up, I was almost completing my program. People adjust differently and need different durations of time.

I encourage students and alumni at George Fox to socialize with these young men. Take them out when possible. They need someone who can really be there for them, relate and talk about their previous world and the present world in a comparison manner to help them transition to American culture.

Please be useful mentors and help your lost friends. God will reward you.

Jane N. Wafula (G86)
Boston, Massachusetts

Defining a high-quality education

What makes a university one of high-quality? It’s a question I ponder often, along with the related questions of how to define quality and who makes the determination. And I have the feeling that part of the discussion is that one never really “arrives.”

For some, an outstanding athletic team is enough. Some universities are well-known — and are assumed to have top-quality programs — because their athletic teams are nationally recognized. Others want their school or department to stand out in U.S. News and World Report and other rankings. In this culture, what does it mean that George Fox University offers outstanding education to our students?

Accrediting agencies want to know if the university accomplishes its stated mission. Our most recent review said we did exceptionally well at this. It’s a measure of our quality. George Fox’s mission always has been ‘to demonstrate the meaning of Jesus Christ by offering a caring educational community in which each individual may achieve the highest intellectual and personal growth, and by participating responsibly in our world’s concerns’— our community makes its decisions in light of this mission. Is ‘front and center’ when the faculty make program decisions and when the president’s cabinet and the board of trustees meet. Often the real issue is not actually one of quality itself but relates to image and perceptions. Where are we in the lists and polls? How are we perceived by potential students — are we ‘cool’? How are we viewed by parents and potential donors? During the last two years, George Fox has significantly changed its marketing materials to more accurately present the university to its constituencies. Our goal has been to be honest and effective. The materials have won significant awards for presentation and quality. But, more importantly, prospective students have responded well to these efforts as indicated by an all-time high in applications.

To improve program quality, each year we seek to provide better facilities and equipment. Currently, we are working to move George Fox University to new levels through capital improvements in several areas:

- purchase of the property currently owned by Providence Newberg Hospital
- expansion and renovation of Hoover Academic Building
- construction of a new residence hall
- development of new outdoor athletic facilities.

These changes to the Newberg campus will bring significant quality changes to the university. It is no surprise that these improvements require money. We need our friends to support the university in these efforts at a time when fund raising is increasingly difficult and at a time when George Fox education is more important than ever to our society. Please work with us to bring George Fox University to the highest possible quality for the sake of the Kingdom of God.
Esther’s gentle legacy
Esther Klages brought warmth and beauty to campus

Academic all-star
George Fox student Lia LaBrant is the only student from an Oregon college named to the 2005 USA Today All-USA College Academic Team. LaBrant, a junior from Vancouver, Wash., was one of 84 students recognized in the Feb. 17 issue of USA Today. She is one of 24 students receiving honorable mention.

New.edu
In January the university unveiled a new Web site that features a fresh visual design and improved navigation. The new site is lighter and leaner, with fewer graphics than before, which should reduce download time for most viewers.

Hometown Proud
Downtown Newberg burst with color this spring after the city lined Highway 99 West with 40 seasonal banners. The university, the city and several community organizations collaborated to put up the 30-by-60-inch banners. They include the phrase “Newberg, Home of George Fox University,” a city slogan recently adopted by the Newberg City Council. The spring design will fly March to May. The fall design (fr0t) will be up August to October.
Lilly grant enables multidisciplinary study of the Bible, responsive to the Holy Spirit, and reflective in their approach.

Quaker studies, is overseeing a four-year project designed to explore how the church can be stand and heed Christ’s leadership? ow can Christians better under-

Paul Anderson and his colleagues are opening up the ways in which the church can be stand and heed Christ’s leadership? ow can Christians better under-

The School of Management launched an advisory board this year aimed to help George Fox gain a stronger presence in the Portland business community and beyond. The board’s seven senior business executives and one international scholar will contribute their experience, knowledge and fund-raising skills.

Eight is enough: University creates first school advisory board

A life lived to the fullest

Pat Kibler lived life and treasured relationships. When an alleged drunk driver killed him late December, the campus was overwhelmed with sadness. Family and friends described Kibler as a junior business major, as free-spirited. “He was so much fun — busy all the time, sleeping or busy,” his mother, Vickie Kibler, said at his memorial service.

But while he had a playful mischievous side and an appetite for adventure he remained a loyal son, brother and friend, according to fellow student Liz Clark (above). The George Fox Community hasn’t forgotten him. To honor his memory, a Patrick Kibler Memorial Fund was created. The proceeds of which were used to fund the start-up of a sen-

A Match Made in Toronto

Psy.D. students learn where home will be next year

Eight is enough: University creates first school advisory board

Going to market

Business majors experience real-world challenges
Summer Reading
New books by George Fox professors:
- Performing Literary Texts: Concepts and Styles (Wadsworth Publishing) by Cierra Jaffe, professor of communication arts.
- Judgment Day (Forge) a novel by James Foster, dean, School of Behavioral and Health Sciences (pen name: James F. David).
- Divine Secrets of Mentoring InterVarsity Press by Carol Brazo, instructor of education and co-director of the M.A.T. in Your Community program.
- Losing Without Gaining: In Christian Responses to Terrorism and Tyranny (Cascadia Publishing House) by Ron Mock, associate professor of peace studies and political science.

Board Calls Timeout on Football
Upon further review... now is not the time to bring back football to George Fox.

After evaluating the merits of adding football as a varsity sport, the board of trustees decided to revisit the idea in two years. During its March meeting, the board reviewed results from a feasibility study it requested in October 2004. Primary issues considered were the impact on enrollment and the costs associated with an NCAA Div. III program. George Fox fielded a football team from 1894 to 1968.

African Ambassador
With uncommon grace, Liberia’s first lady, Rossie-Lee Bryant, charmed listeners on the Newberg campus during an April visit. Bryant — wife of Guyde Bryant, chairman of the Liberian transitional government — described efforts to rebuild her war-ravaged country.
She told of 7-year-old children forced into military service, families without access to running water, and doctors lacking even aspirin. Bryant’s family fled Liberia for the United States after a 1980 military coup.
She and her husband returned to Africa in 2003 after the ouster of President Charles Taylor.
She says they left a comfortable suburban American lifestyle to help their people. The task is large. “We cannot do it by ourselves,” she said.

Hoop dreams
The Bruin basketball teams rocked the conference in 2004-05, earning the league’s highest individual awards.

WOMEN’S BASKETBALL
- Picked to finish sixth in the preseason Northwest Conference coaches’ poll, George Fox stunned the league by enjoying its best season in more than a decade.
- Finishing 18-7 overall and 13-2 in conference to earn second place behind nationally ranked Puget Sound.
- The Bruins’ 18 wins were the most in a season since the 1991-92 team went 24-11, and their .813 conference win percentage was their best in 10 years as an NCAA member.
- That success fueled excitement at the Wheeler Sports Center, as the Bruins led the conference in attendance, averaging 1,445 fans per game.

Board of trustees: Mark Gayman and co-director of the Liberal Studies in Education program, Laura Simmons, assistant professor of religious studies; Kirk Hirota, ranking fourth in rebounding, seventh in scoring (15.8).
Illness visited the Zeller household this spring, spewing nastiness on Richard Zeller, his wife, Saundra, and their four children. Pinkeye, the flu, and a sinus infection all took turns afflicting Zeller. Now bronchitis is triggering forceful coughs. It’s a hard season for a professional singer with a family to feed. In four days, he needs his beat-up vocal chords back at full volume for a three-concert series in Portland with the Oregon Symphony.

“If you don’t sing, you don’t get paid,” he says.

Since graduating from George Fox in 1983, Zeller has caught the ear of the classical music world, landing lead roles at the Metropolitan Opera and singing solos with major symphonies at concert halls around the world.

New York Times reviewers describe the 6-foot-4, barrel-chested baritone’s voice as “expansive” and “rich-toned.” The Boston Globe music critic labels it “world-class.”

The review from Matthew, his seventh-grade son: Dad’s voice is “big and loud.”

Normal family, abnormal lifestyle

Few high level singers raise families during their careers. Most adopt dogs. A benefactor who invested money in Zeller’s graduate school education fumed after he married Saundra Conant, his George Fox choir sweetheart. A colleague advised Zeller to get a divorce if the wanted to reach his full potential. Family life roughs up vocal chords: “A lot of what I do is recovery time,” he says. “I come home to a wife and family who need to be talked to.” With most performances far from his Milwaukie, Ore., home, Zeller must work to fill the father role for his three teenagers and 10-year-old. During a typical six to eight week opera job he’ll fly back on three day breaks to attend his kids’ basketball games and recitals. When he spent a month in Scotland playing the title role in Macbeth, the family joined him as a homeschool field trip. “We’re trying to be a normal family in an abnormal lifestyle,” he says.

At home, Zeller helps coach his kids’ sports teams. When a son played in the state junior baseball championships, he volunteered to sing the national anthem. Officials encouraged him to use a microphone. He declined, explaining he would blow out the small portable speakers. After “the home of the brave” boomed off the outfield fences, they believed him.

At their church, Oregon City Evangelical, people turn and look if Zeller joins in during congregational singing. Now he stays silent, making Sunday his day off.

Two days before the concert and Zeller’s vocal chords are still irritated from last week’s coughing. There’s no miracle remedy but rest. It’s not like an instrument where you can say, “I need to fix this valve,” he says. He is limiting his talking, using steam to clear his congestion, and dousing antibiotics and heavy-duty cough syrup.

Richard Zeller aspires to be more than a world-class baritone
The key of Z

Zeller was scheduled for a PBS choices to have a family and not take may have had the best voice in the fami-
teacher and coach whom Zeller says
and voice from his father, a 37-year
churches and community events across
Family Singers, he grew comfortable on
ter duet at church. He joined the all-girls’ choir at his grade school
expenses. And he can’t perform every weekend.
make a living making music. Of the 7,000
His work, Saundra (Conant) ’82,
As a member of the touring Zeller
Family Singers, he grew comfortable on
as a bass soloist. He was encouraged
to apply to The Juilliard School perhaps the nation’s most respected music conservatory.
instead, he chose George Fox because of
its “good focus on classical music” and its Christian education. “I wanted to get a good spiritual base,” he said. “I was following the Lord’s path rather than my own.”

Attending George Fox allowed Zeller to perform a broad repertoire of substantial and not so substantial works. He remembers
Nobody Douse the Noise I’ve Seen, a piano piece he played with his voice for the school’s annual Musical Comedy Night. Another year, he borrowed high and low pitched hair driers to play Bob Dylan’s Blowing in the Wind I wouldn’t have gotten that at Juilliard,” he chuckles.

As he neared graduation, he considered his options: accept an invitation to tour with a contemporary Christian singing group, or pursue advanced training in opera and classi-
cal music. Music professor John Bowman counseled him to start with classical training: “You might have the goods, but not as high as you can.”
Bowman’s alma mater, College Conservatory of Music at University of Cincinnati, provided a full scholarship for Zeller.

After earning a master’s degree and an artist’s diploma in four years, he found himself in the Young Artists Program at the Metropolitan Opera. At age 27, he signed a contract with the pre-
miere opera company in the nation. “I skipped a lot of steps,” he says. “I didn’t have to slog around like a lot of people do.”

The symphony’s dress rehearsal takes up most of the morning. Zeller compares singing with his swoon vocal chords to an athlete
performing with a strained muscle. “Although he won’t be at 100 percent, most of the time people don’t notice.”
He heads home to rest. Quietly, he waits.

Family harmony

Zeller launched his musical career at age 4 with a brother-sis-
ermerged, and the tenor gets the girl. Sometimes, I get
and the tenor gets the girl. I’m always the bad
white. Most amateur singers strain beyond a
nearly two and one-half octaves, from high A
for the dead, he finds it worthwhile.

The Oregon Symphony Web site is pro-

Catching some Zs: upcoming performances

Portland Opera: Macbeth  
Role: Macbeth  
Feb. 4, 7, 9, 11, 2006
On the air  
Oregon Public Broadcasting: 
Brahms’ German Requiem with the Oregon Symphony 
June 3, 2005, 9-11 p.m.

Around the country  
Performances with the 
Cincinnati Opera, Minnesota Orchestra, Kentucky Opera, San Diego Symphony

dspiker.com/page/zeller.html

An artist’s temperament

Zeller says his artist’s temperament fuels a desire to create, even during downtime. During high school, he befriended an antique dealer who taught him to refinish historical furniture. Pieces picked up in Scotland and the East Coast now fill the nooks of his 5,000 square-foot, century-old home where he grew up and now lives.
Zeller’s traditional antiques and books merge into a profitable eBay hobby. “If I didn’t sing, I’d do that full time.”
says On the road Zeller collects items at auc-
sions and author book signings. eBay ranks him a PowerSeller, a person who averages at least $1,000 a month in sales. His recent online offerings included a 1950s bubble-
head basketball doll and signed books by Tony Bennett and Jimmy Carter.

Arriving at the performance, the Zeller kids are impressed when they read “Richard Zeller, Baritone” on the Arte Nova’s Concert Hall marquee. “Thumbs up,” one says. Orange cones reserve a parking spot in front of the stage for their white Chevrolet Blazer.
The family unloads

Dad turns to the audience. The children are in the audience too. They ask for money and set off in search of the backstage snack machine.
As the performance nears, the symphony man-
ger shows the family around the concert hall. After hugs, Zeller tells them, “Pray for me.” He hams and coughs occasionally as he walks the halls to his small private dressing room.

“I’ll give what I have tonight,” he says. “I hope 85 percent will be good enough.”

Tonight, he must sing to an audience of 2,700 over on a stage of 60 and a chorus of 100. No one will offer a microphone. “My success was of a different breed. The message carries,” he says. His voice fills the hall, strong and clear. He neatly spits the German phrases from Church of the Apostles: ‘For the trumpet shall sound, and the dead shall be raised incorruptible, and you shall be changed.”

Tomorrow. The Oregon music critic will review the sym-
phony’s “flawed performance.” He will describe the soloists as uneven, criticizing the technique of the soprano — but saving the “outstanding intensity” of Zeller’s solos. “His sound was robust and focused.”
Zeller will take most of the next month to rest for a high pro-
frequent concert in Carnegie Hall with the Dallas Symphony. It’s heady stuff, but Zeller says he doesn’t want to look back and measure his success with yellowed press clippings. “I’ll be successful if my marriage stays together and my kids turn out normal.”

The applause dies. The audience exits. Zeller walks through empty hallways to the auditorium lobby where his family waits. As they greet him, the oldest son slaps a high five.
As they embrace, that simple clap sounds a lot like success.
A tattered window shutter rests on the floor of Deb Pack-Patton’s office. Retrieved from 10 feet high rubble along the Indian Ocean shore only a few months ago, its odor of sea salt and musty earth bring Banda Aceh, Indonesia, back to her each day as she enters. Not too long ago, this shutter opened an Indonesian Muslim family’s home to breezes and sun, but it was shorn from its place — along with the house and the entire community — during the December tsunami. The panel now symbolizes the catastrophe’s personal impact for Pack-Patton, assistant professor in the university’s graduate department of counseling.

“You couldn’t look at the disaster without seeing individual people’s lives, and how they had been torn apart,” says Pack-Patton, who served for five weeks as a mental health volunteer for Portland-based Northwest Medical Teams International. She arrived in Banda Aceh, the city closest to the earthquake’s epicenter, a month after the tsunami. For miles upon miles, she saw the heaped remnants of lives destroyed — bikes, children’s sandals, broken furniture, cement slabs where once stood homes, even a Mercedes stuck in a second-story window. The stench of decay and mud intermingled with auto pollution and cigarette smoke. Markers scattered throughout the debris indicated newly found bodies — 1000 per day at that time. She had seen television clips of the tsunami that ultimately killed more than 280,000 people and displaced more than one million. Those simplistic news bites did not prepare her for the extent of the destruction. She remembers questioning, “How could anyone have survived this?”

The Aftershocks

Pack-Patton had come to help people survive the emotional after-shocks in Banda Aceh where one quarter of its 400,000 residents died. The tsunami left survivors, but stole family members, property, and often livelihoods. For many, she says, the disaster wiped out one or more of the underpinnings for core human needs: significance, belonging, or safety. As a trauma counselor, Pack-Patton listens to victims’ stories, and she assures them that their initial responses are normal reactions to abnormal events — most likely not indicators of mental illness. The aim is to help people tell their stories and process the trauma so they will not develop more serious psychological disorders, such as post-traumatic stress disorder.

“God gave human beings a whole range of emotions and if these are denied or not expressed they are going to come out in some way sooner or later,” she says.

“When trauma is life threatening, there is a sense of being overwhelmed, that there’s not much people can do to intervene or to protect themselves. This destroys people’s sense of safety and per haps their sense of significance. Trauma also may undermine a person’s understanding of what is right and wrong with the world or what should happen in life. ‘So generally people need to process it,’ she says. ‘They have to work through this in order to move on with their lives.’

People in camps for the homeless scanned nametags, and spotting Pack-Patton as a trauma counselor often approached, saying ‘I am trauma-ed. Will you help me?’

Counseling professor Pack-Patton helps trauma survivors find their way

the Resiliency of the human spirit

by Tamara Cissna
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sometimes refer to it, incorporate it into the narrative of their lives – how they see themselves, the significance of the event, what it meant to them.”

Love in action
Pack Patton and Karin Jordan, director of the graduate department of counseling, volunteered as trauma counseling trainers with Northwest Medical Teams. Jordan worked in Sri Lanka (see story, right). As part of the agency’s aim to “train the trainers,” the professors taught and supervised local community leaders – teachers, nurses, and religious leaders – in trauma counseling basics. They also counseled one on one; especially with counselors in training who were themselves traumatized.

“People need to process trauma,” says Pack Patton. “They need to incorporate it into the narrative of their lives in order to move on.”

Pack Patton was forewarned that the mental health field carries a stigma in Indonesia and that survivors would stifle emotions. Her experience was entirely opposite. People in “internally displaced areas” were traumatized and asking counseling professionals to help them. “I am ‘trauma-ed.’ Will you help me?” Even Muslim men laid their heads on her shoulder and cried.

She says she was grateful to work within the mission of Northwest Medical Teams to demonstrate the love of Christ to people affected by disaster, conflict, and poverty. But she did not try to share her faith in the strict Muslim region. The Indonesian government recognizes psychological needs must be addressed, especially in children, but charges volunteers to respect its culture. “We were told we could work there, but we were not to evangelize,” she says. “I am dogged in my belief that that is what you agreed to do. You need to honor that.”

Government officials are particularly concerned about volunteers from the West. In their belief systems, we are infidels,” she says. Some Christian organizations came in misrepresenting their intentions and were escorted out of the country, jeopardizing the

Tough questions

As a trauma counselor, Karin Jordan spends most of her time listening. In this issue, she shares a few of her insights – perspectives gained from volunteering at some of the worst large-scale disasters in recent history.

Working toward the goal of emotional healing, Jordan listens as survivors share their stories, and she assures them that their struggles are normal.

George Fox Journal: What is your primary goal when counseling trauma victims?
Karin Jordan: To give people the opportunity to share what they’re ready to share, and to process things if they are ready. Sometimes they just have to tell their story. As a mental health professional, it’s important to create a safe environment for trauma survivors, as well as to be non-judgmental and to educate.

GFJ: Why is it important for people to tell their stories?
KJ: We know early intervention can reduce long-term problems. If people are able to process what they’ve experienced early on, it allows them to normalize their experience. A traumatic event such as the tsunami is an abnormal event, and most people have not developed the coping skills to deal with it. It’s helpful for trauma victims to hear that they can be affected in many different ways – from feeling numb, angry, and confused to feeling shaken in their core beliefs about the world, others themselves, and their faith values.

GFJ: Some detractors say trauma counseling is harmful. How do you respond?
KJ: There’s some pretty big controversy going on right now. One criticism is of ‘critical incident stress debriefing.’ I see this technique that has worked for many but has often been used improperly. The other controversy concerns counselors encouraging trauma victims to tell their story over and over. Research shows that victims do this, they create permanent neurological pathways. So the minute they think about the trauma, they’re right back to the flight, fight, or freeze response, and the technique that is supposed to be helpful becomes harmful.

When doing trauma counseling, it’s important to be well-trained and to keep up with the research.

GFJ: Are there similarities in how people from different cultures respond to trauma?
KJ: Yes, the initial reactions – sadness, flashbacks, fear, worry, nightmares, startled responses, difficult concentrating – you find in all cultures. Like Russia or Sri Lanka, even when their religious and cultural values are very different. Some of these reactions are physiological responses, so it would make sense.

The long term effects of traumatic events – what you do with those experiences – are uniquely different. Not just because of cultural and religious differences, but also because of each person’s own unique background. Was there a history of trauma? Is there family or community support? Other factors include age, gender, and resiliency, to name just a few.

GFJ: Is there a difference in how people respond to natural disasters and human-made disasters?
KJ: There are differences for Western cultures because of the value systems we hold. Human-made disasters hit Western cultures at a very deep core. There is a shattered assumption theory which is rooted in our belief that we can keep ourselves safe. Humans are generally good, and the world is a relatively safe place. If we have Christian faith values we believe we can lean on God in times of crisis. Natural disasters can be equally destructive, yet they often are perceived as less personal in Western cultures. However, when you’re dealing with some Buddhist and Muslim countries, their religious philosophy is that you will endure pain. That’s part of your life’s journey. So their perceptions of human made and natural disasters are generally quite different. There is a belief, which is not yet well tested, that in some non-Western countries people generally don’t go through the same level of devastation to their core value system from human-made disasters.

GFJ: When you hear stories of human cruelty, do you feel angry?
KJ: When I spend time and process it. I do wrestle with that. But when you’re directly working with trauma victims, you focus on the person, their pain and hurt, and not your own. I’m often amazed at the resiliency of people in these situations and am reminded regularly that God is in control and is present in every one of the worst situations.

Following 9/11, Jordan helped create the Mental Health Trauma Certificate program. For more information about this and other Graduate Department of Counseling programs, go to georgefox.edu/academic/graduate/counseling.
The resiliency of the human spirit

Manda Potter knew she had to do something in the wake of December’s tsunami. That desire to put Christian faith into action sparked the Empty Bowls Project, a remarkable community event that used art to raise more than $11,000 to help tsunami survivors in India.

All proceeds went to Village Outreach International, a Portland-based nonprofit. The all-volunteer organization has supported local relief work among the poorest people in southern India for 20 years.

A social work major and international studies minor from Clinton, Wash., Potter traveled to southeastern India in March. She observed how relief aid was distributed, and evaluated the benefits of using local citizens for disaster relief for her International Senior Seminar Class.

“I stood on the beach on the three-month anniversary of the tsunami,” she said. “It was so calm, peaceful, and beautiful. Yet I couldn’t help thinking, ‘If I had been here three months ago, what would I have done? Why would you allow this to happen?’ When asking those questions, they were searching for an explanation, a reason, a way to find meaning or a purpose.”

Some Islamic religious leaders attributed the disaster to God’s punishment on Indonesia collectively for the country’s lack of faithfulness and devotion. But because the Aceh region is such a devout region, they added a caveat: he chose Banda Aceh to bear the brunt of potheads make more during a 12-hour bowl-throwing marathon held in preparation of the Empty Bowls event.

Road less traveled

In crisis people are more amenable to change and reexamining where they find faith and hope, and how their lives are going to be different in the world and a strength that is real. But if people don’t know Christ, I think they are still seeking meaning and a purpose, and this can be helpful to them.”

“Survivors, even those who had lost virtually everything, often tried to find meaning by helping others. One woman Pack-Patton met in a field hospital had lost all three of her children. She came to the hospital seeking people to care for in the maternity ward where she found a mother who had given birth to her first child, a month after losing her husband in the tsunami.”

Survivors, even those who had lost virtually everything, often tried to find meaning by helping others. One woman Pack-Patton met in a field hospital had lost all three of her children. She came to the hospital seeking people to care for in the maternity ward where she found a mother who had given birth to her first child, a month after losing her husband in the tsunami. She said, “There were three women there — the woman sitting beside the new mother laying on the bed breast-feeding her two-day-old little girl. The visual image of those three together will stay with me for the rest of my life. That ability to go beyond their own pain and think of the needs of others is part of that resiliency,” she says.

People also leaned heavily on their faith. Most mosques, with their huge pillars and open window structures, withstood the tsunami when everything nearby was destroyed. Taking comfort in this, people built camps nearby. “I believe God wired us as human beings to be in relationship with him to have a faith and a hope, and a future and a purpose in our lives,” she says.

When people experience trauma, it’s often their faith or core beliefs about what is significant in life that guides them. Pack-Patton says, “I believe that a personal relationship with Christ makes all the difference in the world and gives a strength that is real. But if people don’t know Christ, I think they are still seeking meaning and a purpose, and this can be helpful to them.”

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Empty Bowls Project HQ: Waiting to be glazed and fired, bowls dry while a group of potheads make more during a 12-hour bowl-throwing marathon held in preparation of the Empty Bowls event.

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People also leaned heavily on their faith. Most mosques, with their huge pillars and open window structures, withstood the tsunami when everything nearby was destroyed. Taking comfort in this, people built camps nearby. “I believe God wired us as human beings to be in relationship with him to have a faith and a hope, and a future and a purpose in our lives,” she says.

When people experience trauma, it’s often their faith or core beliefs about what is significant in life that guides them. Pack-Patton says, “I believe that a personal relationship with Christ makes all the difference in the world and gives a strength that is real. But if people don’t know Christ, I think they are still seeking meaning and a purpose, and this can be helpful to them.”

Some Islamic religious leaders attributed the disaster to God’s punishment on Indonesia collectively for the country’s lack of faithfulness and devotion. But because the Aceh region is such a devout region, they added a caveat: he chose Banda Aceh to bear the brunt because we are so strong.

Empty Bowls Project HQ: Waiting to be glazed and fired, bowls dry while a group of potheads make more during a 12-hour bowl-throwing marathon held in preparation of the Empty Bowls event.

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Road less traveled

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While researching scribal communities last spring in Israel, Steve Delamarter marveled at the devotion demonstrated by scribes and priests — among them Father Jacob, a Syrian Orthodox priest (top left). In a Romanian Orthodox church Delamarter visited in Jerusalem, Jesus is depicted holding Scriptures in codex book form, an innovation that didn’t exist in his day (center). St. Catherine Monastery (right), at the base of Mount Sinai, is the original home of the most complete manuscript of the Greek New Testament.

Since their discovery in 1947, the Dead Sea Scrolls have illuminated and — conversely — confounded biblical scholars the world over. Located along the northwestern rim of the Dead Sea near the ancient site of Qumran, the scrolls are the fragmentary remains of about 200 biblical manuscripts, some of which were discovered in Cave 11 (left). Delamarter’s journey introduced him to scribes who preserve and revere the Word, including Sumon Can (right), a Syrian Orthodox priest and scribe living in Jerusalem. “You realize we are one of multiple communities that claim to worship God,” Delamarter says. “You find that they are every bit as committed, and it challenges your piety.”

photographs by Steve Delamarter
In the beginning was the Word

Middle Eastern journey uncovers ancient mysteries and uncommon devotion

An Ethiopian sun beats down on Steve Delamarter as his vehicle rumbles along a dirt road on a quest.

Ahead is Debre Libanos, a monastery 185 miles north of the capital city of Addis Ababa. Sweat dripping from his brow, Delamarter arrives at his destination — a building of splendor, perched on a 2,300-foot plateau overlooking Africa’s Great Rift Valley and glistening like a jewel in the wilderness.

He has come to one of the most remote places on earth to interview scribes and examine texts. For while Ethiopia is one of the world’s poorest countries, it is easily the richest in the venerable world of scribal research.

Digging into the past

Delamarter isn’t Indiana Jones, the movie hero with the uncanny ability to uncover priceless biblical relics. But his recent sabbatical followed a similar vein — the business of digging into the past to better understand our perceptions of God, or, in this case, his Word.

The 52-year-old Delamarter, professor of Old Testament at George Fox Evangelical Seminary, traveled throughout Israel and Ethiopia in the spring of 2004 researching communities of faith and the forms their Bibles have taken across the centuries and continents. His search took him from the Israeli caves of Qumran, where many of the Dead Sea Scrolls were discovered, to the central highlands of Ethiopia and the city of Jerusalem.

The Dead Sea Scrolls intrigued him. Upon categorizing the 200 biblical manuscripts from the site, scholars discovered that only 25 percent of them were consistent with scribal practices of the Qumran community. That begged the question: Why so much differentiation between the texts?

“That’s where the work of previous scholars gave out — their research didn’t have legs to answer many of the further questions,” Delamarter says. “How do we explain the other 75 percent? I became convinced that what we needed were more robust models — sociological models — of how scribes work and serve the needs of religious communities.”

It’s clear a number of biblical scrolls at Qumran were produced elsewhere by other groups. But who? At least three different groups may have centered out of Jerusalem, two of them traditional
Hebrew-speaking Jews, the Sadducees and Pharisees. The third group was nontraditional Jews who read and spoke in Greek. To the north were additional centers of scribal activity — centers serving the needs of the Samaritan community and others in the service of rural traditional Jews.

Delamarter is still sorting the data. He has only theories on the origins of the texts. What he did discover, however, was a new appreciation for the Bible and scribal art.

From the Holy Land …

Delamarter, aided by a $10,000 Lilly grant from the Association of Theological Schools, studied for two months in Israel at the Tantur Ecumenical Institute, a Catholic center on the border of Jerusalem and Bethlehem. There, he pored through books and articles; met with leading scholars; attended seminars on religion and archeology; conducted interviews with sociologists, scribes, and priests; and visited historic locations, including Mt. Sinai, Masada, and Qumran.

Delamarter was struck by the reverence of Syrian Orthodox believers, the ornate houses of worship, and the sheer wealth of history around him.

Equally rewarding was his discovery that Bibles contain not only the words of God but the values and character of ancient communities, serving as mirrors into the past. Each was concerned that the text be presented just so — in a certain language, with a particular script, using red ink for specific purposes, and with a certain number of lines and columns.

“Communities never produce Bibles lightly — these are not the idiosyncratic whims of loose-cannon scribes,” Delamarter says. “And you never see Bibles with strictly biblical text. You still see that today — our Bibles have marginal notes, a concordance, and commentaries. For a Bible of 2,500 pages, only about 1,500 pages of it is biblical text. That’s the norm.”

… to the ends of the Earth

Ultimately, Delamarter’s thirst to understand how scribes worked led him to Ethiopia.

“It’s one of the last places on Earth with living scribal communities,” he says. “There are still Jewish scribes, naturally, and scribes in the Syrian Orthodox Church and in the Samaritan community. But this is the only place where large quantities of Christian texts are still handwritten and passed on.”

Ethiopia holds another distinction: It was one of the first countries to adopt Christianity. “The first three nations to adopt Christianity weren’t the United States, England, and France,” Delamarter says, chuckling. “They were Armenia, Syria, and Ethiopia — places with Christian communities that have been in existence for centuries.”

Delamarter studied at the Institute of Ethiopian Studies in Addis Ababa and took field trips all over the country, conducting interviews with scribes, hermits, priests, and monks. Among his stops was the monastery in Debre Libanos, where he purchased a pair of manuscripts, one of which dated to the 17th century. He donated the older of the two to the institute in Addis Ababa; the other he gave to his translator, Daniel Alemu, a 22-year-old from Jerusalem with an Ethiopian heritage.

Delamarter marveled that, across time and across cultures, scribes go to painstaking lengths to make
Among the texts he examined, some were adorned with gold and encrusted with jewels. Others featured pages dyed in purple and written in letters of gold and silver.

“You get a sense of humility seeing their devotion to living by the words of God and producing and spreading the Word to members of their community and their descendents,” Delamarter says.

He also learned the importance of looking beyond the text itself. “When someone pulls out some piece of old leather with writing on it, what's the first thing your eye goes toward? The text. You read it and move on, never realizing you’ve just dismissed two-thirds of the available data that manuscript had to offer you.

“This is completely characteristic of biblical scholars. We have a myopic fixation on the text and overlook the rest of the information — how it was laid out on the page and how other study aids were included with the biblical text.”

**Differences abound**

The various codices — from the Catholic Vulgate to the Jewish Torah and the extensive canon of the Ethiopian Orthodox Church — attest to the differences. Catholic Bibles, for example, include the Apocrypha — seven books not found in Protestant Bibles.

In many cases, the text must be on authorized materials — on kosher scrolls for Jewish works or a codex book form for Christians, for instance. The earliest forms of Christian icons show Jesus holding a codex — the technological equivalent of a laptop computer in that day. The new technology adopted by early Christians was a forerunner of modern Christian Bibles.

In the Samaritan community, the sacred text must be in Hebrew and written with paleo-Hebrew letters — akin to writing an English Bible in Gothic characters. Samaritans also insist that identical letters on subsequent lines be arranged so they are directly above and below one another, thus forming a visible column of identical letters.

In Ethiopia, classical copies of the Bible generally are written in one column, while non-biblical texts are arranged in two or more columns. Sacred texts of the Oriental Orthodox churches use red ink every time the names of Jesus, God, or any of the saints appear.

Delamarter admits there is a dark side to texts’ differences. “People are passionate about the Word, and through the ages we’ve seen fights develop between groups over the content of their Bibles,” he says.

But he also sees there is a beautiful side to this expression of individuality: “When you see the devotion, energy, and wealth that communities poured into their Bibles as physical objects, you can clearly see these were the most treasured, valuable objects they owned.”

**Challenging one’s faith**

Delamarter says his research and travels challenged him in his own faith journey.

“You realize we are one of multiple communities that claim to worship God,” he says. “You find that they are every bit as committed, and it challenges your piety. The Ethiopian Orthodox believers go on a 55-day fast before Easter, eating just one meal in the evening. Jews devoutly memorize the Torah. It’s humbling and inspiring to see the rigorous devotion of others.”

For that reason, Delamarter refuses to pass judgment.

“In doing this research, I wasn’t out to prove something and I wasn’t on a search for truth,” he says. “I gave up some time ago trying to come up with the answers to prove that all the other religions and denominations in the world are wrong. When you go into it trying to prove something, you find what you want to find and prove what you want to prove, and that’s not fair.”

Delamarter is discovering that the more he learns, the more he appreciates the complexity of God’s Word. “To borrow an expression of Paul’s, ‘We hold this treasure in earthen vessels,’” he says of the Word of God. “When people talk about ‘the Bible’ they are usually talking about an abstract notion — the timeless, eternal, pure Word of God. Don’t get me wrong — I talk about this, too. But we don’t have ‘the Bible’ in that sense. What we actually have are our Bibles, books produced by people. And those Bibles reveal a lot more than just the words of God. They reveal a lot about ourselves.”

GFJ
Linda Byrd (G78) of Newberg. She and her husband, Melvin, reside in the Portland area. The musical was the culmination of their lives as missionaries in Alaska and Mongolia. They reside in Woodburn.

Barbara (Glasco-Pat) Powell (G64) is the principal at Ringgold Christian Academy in Felton.

Rebecca Robel-Nichols (G76) has joined the staff at HealthMax LLC, a primary care practice office in Portland, as a clinical psychologist.

Marilin (Witko) Dine (G27) is a writer and composer of Hudakun, the story of Esther. It was performed throughout the month of February at Milik’s Auditorium in Milwaukee, Ore. The cast consisted of 15 actors and 14 musicians from the Portland area. The musical was the seventh she has written along with seven plays. She and her husband, Melton, reside in Newberg.

Linda Byrd (G76) is an administrator for Christian Camping International in Jamaica. Based in Kingston, she coordinates association management, program and curriculum development, training and educational events, and assists with marketing and advocacy to govern agencies, businesses, and nonprofit organizations.

John McIntyre (G82) was featured in the October 2004 issue of Today’s OEA, the official publication of the Oregon Education Association. He is a social studies teacher at Umatilla (Ore.) High School and is compiling his 28th year of teaching. Thompson has attended six schools as a child, causing him to be a career, and his teaching style and goals. His wife, Tannya (Steckman) (G82), is a youth drug and alcohol counselor. They live in Hermon, Ore.

Philip Waite (G86) has taken the pastorate at First Mennonite Church of Mount Angel. Ran. after five and a half years as pastor at Chicago Community Mennonite Church. Waite has been promoted to lower valley services division director for General Washington Comprehensive Mental Health in Takoma. Previously, he served as access intake specialist, therapist, and team leader.

Nancy (Kats) White (G86) is a Portland, Ore., 300-win mark. Pat Casey (G90) has reached the 300-win mark in his 11th season as head coach. Jerry, live in Lenoir City, Tenn. He also is coaching the football team.

Gene (G51, GFES56) is West Coast sales representative for Church Mutual Assuring churches and schools with audio-visual needs. In December, he finished 12 years as program director at Wolf Mountain Conference Association in Grass Valley, Calif., where he and his wife, Kristi, reside.

Glen Garrick (G92) is a senior manager with Technology Law Group in Portland. She also works as human resources director at the school district.

Christopher went on to earn a master’s degree in human resources management, previously working six years in West and South Africa.

Ryan Kendall (G95) is the new director of admissions at Barclay College in Kansas. He previously served two years as athletic director and is head coach of men’s basketball. His wife, Hannah (Smith) (G94), is homeschooling their three daughters.

Jamie Boutin (G94) is the new head baseball coach at Bellevue (Wash.) High School. He previously was Bethel (Wash.) High School pitching coach for three seasons. He also coaches the Washington Bankers, an 18-and-under select team in Kennewick. He works for an educational software firm in Richland, Wash.

Dame Brooks (MAT00) opened a tutoring business, 7 Habits Tutoring, in Wilsonville, Ore. She specializes in helping children and teens learn basic skills of planning, organization, and time management for their school studies and homework. She resides in Wilsonville.

Shawn Church (GFES01) is a parent-teacher association chairwoman at Edinger. In the second year of teaching second grade at Myrtle Elementary, she resides with her daughter.

Ryan Kendall (G95) has started his own business, Shutters and Shades in Vancouver, Calif., where he lives with his wife, Jessica.

Marina (Hsieh) Mendoza (G95) is a legal staff member of the Employment Appeals Board of the Oregon Employment Department in Salem, Oregon.

Previously she directed the senior and family care giving programs for Columbia County in St. Helens, Ore.

Kristin (Herkelrath) Jones (G01) was named regional manager for the special sizes department for Northeastern States in three states. She recently received the Manager of the Year Award for the Mountain Oregon region. She and her husband Casey (G00) reside in Sherwood, Ore.

Kimberly Cooper (MAT02), passed the Oregon Teacher Certification Test in July 2004 and became a teacher for the month of December. She received a J.D degree at Willamette University College of Law in May 2004.

Heather (Johnson) Hughes (G02) was in her second teaching grade at Myrtle Creek (Ore.) Elementary School. She and her husband Jason reside in Sutherlin, Ore.

Previously he was a special education teacher in the Urban Education Center, managing and directing minority Head Start family service programs and staff. He previously directed the senior and family care giving programs for Columbia County in St. Helens, Ore.

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Evans Dickens (G03) joined James and Beth in Bend, Ore., as a staff fundraiser in the assurance and tax services division.

Nicholas Ryland (G03) graduated from basic military training at Lackland Air Force Base in San Antonio, Texas, in December 2004. He and his wife, Adrienne, are living in Athens, Texas. Kine Wilkins (G03) joined the staff at Lombardi Zimmerman Real Estate, specializing in the Portland metro area.

Catherine Hinchcliff (G04) is with NorthWest Medical Teams International in Tigard, Ore., as international programs assistant. She provides logistical and clerical support to team coordinators and volunteers preparing to travel overseas.

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Contrary to what some may believe, Social Security is not on the verge of collapse. Like any large and complex system, it requires maintenance and fine tuning, but this can be accomplished in a timely fashion and without undue burden to society.

We can and should preserve this predictable base of family support for workers leaving employment because of retirement or disability. As one of three tiers of retirement planning, this basic component provides inflation-adjusted monthly income that cannot be outlived by the recipient. The personal savings are protected, the insurance is paid for and is likely to make them worse.

"Creating personal accounts would be a self-defeating modification; it would not solve the problems we now face and is likely to make them worse."
Our last issue of LIFE displayed a sequence of two pictures showing three students celebrating an event. We asked you a two-part question: the names of the students and the occasion.

The correct answer to the first (left to right): Kari (Ketterling) Goodman (G92), Michelle (Sackman) Emra (G90), and Susan (Barnett) Bos (G90).

The event? George Fox’s dramatic winning of the NAIA District 2 men’s basketball championship in a March 7, 1990, playoff game with Willamette University in Miller Gymnasium. The trio of basketball hostesses — volunteers who served as greeters — watched in anticipation as senior forward Rich Schlachter (G90) launched a buzzer-beating three-point shot from the top of the key in an attempt to tie the game and send it into overtime. Their reaction tells the outcome. The Bruins went on to defeat the Bearcats 98-95 and play in the NAIA national championship tournament in Kansas City.

The pictures ran in a full-page feature in the March 14, 1990, Newberg Graphic, headlined “Once in a Blue Moon.” Of the game-tying shot it said: “The crowd was standing, holding its collective breath … “Time seemed to stand still. Schlachter, the hometown hero playing his last game on the GFC hardwoods, put up a shot, a 22-footer from the top of the key. The shot went in. The game went into overtime. The season was saved. And Schlachter’s shot, in the lore of the game in these parts, became The Shot.”

Editor Keith Fredrickson reported: “An estimated 1,600 persons — [then] the largest sports crowd in the history of GFC’s Miller Gym — watched this game in person; a decade from now, probably 10,000 will say they were there.”

Tell Us More

What’s going on here? The setting is the south entrance of Wood-Mar Hall and the sign on the truck says “Pacific College.” But what’s the sentimental occasion and who are the people? We’ll enter all responses in a drawing for a gift from the University Store. Send your entries to journal@georgefox.edu or mail them to Journal, George Fox University, 414 N. Meridian St., #6069, Newberg, OR 97132.