Marketplace morality

Spring 1991
My mother was second-to-the-last of 13 children born to Urho and Hilda Rikala. And to hear the stories told at family reunion, her folks were really something.

You might say they were typical of the Finnish immigrants who settled that part of northern Minnesota: hard-working, industrious, and honest as the day is long. They were all that—but more.

Grandfather farmed and ran a trap line to help support his family. Grandmother cared for the children and kept house in the oh-so-small, gray clapboard tuloa. She also minded the businesses headquartered in its small front room: the village mercantile, creamery station, train depot, post office, warehouse, and one-pump gas station.

A treasured possession and link with my grandparents is a leather-bound ledger from these ventures. The names atop each page ring peculiar to the ear:

Pienempi Emil Lehto
Gust Maki
Raatajan Clubbi
Jalmer Kella
Mrs. Hickkinen

The prices sound just as odd:

1 pr. overalls $1.65
1 union suit .75
1 sk. corn 2.80
5 gal. gas 1.00
3 lb. sugar .40
3 lb. prunes .36
2 3/4 lb. sausage .55

But perhaps most unusual, and especially so to us “moderns,” is the integrity with which these business dealings are recorded. No cutting corners, here. No dishonest scales. No second set of books. Just the simple, straight-forward integrity that was then the norm—not the exception—in business transactions.

Is that modus operandi now a thing of the past?

It doesn’t have to be, says President Jay Kesler ’58 in this issue. And the testimony of others bears out his contention that Christians operate from a unique set of convictions. CPS Corporation President Dick Gygi ’67 explains how his personal beliefs affect the way his entire company does business. And three other graduates, each in some way affected by dealings with the government, explain how they are working out the practical application of their faith in the marketplace. We need more of that, argues Associate Professor of Business Jim Coe; in fact, we ourselves must be willing to fit that bill. As Christians, we have a biblical mandate to be salt and light in an otherwise dog-eat-dog world.

That’s not to say we won’t get bitten.

My grandfather was fond of telling about a friend who mail-ordered a contraption “unconditionally guaranteed” to kill potato bugs. (Back then, realize, that was no small item. Left unchecked, the green-and-black stripey pests could spell disaster to a subsistence farmer counting on the potato crop to get him and his family through the winter.) Finally, the long-awaited package arrived. Eager hands opened it and found it contained two bricks with these simple instructions: “Place potato bug on one brick. Hit him with the other.”

—Douglas Jay Rikala Marlow ’81, editor
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Athletes honored

National academic honors were awarded to six student athletes involved in this past fall’s athletic program.

The National Association of Intercollegiate Athletics (NAIA) named soccer players Andrew Peterson, a junior math education major from Taiwan; Mark Willis, a senior computer science major from Wheaton, Ill.; and Daniel Mous a junior social studies/education major from Glen Ellyn, Ill., as All-American Scholar Athletes. Also named NAIA All-American Scholar Athlete was volleyball player Lori Arnold, a senior psychology major from Columbia City, Ind. To achieve this honor, an athlete must be a junior or senior, maintain at least a 3.5 G.P.A., and participate on the varsity level.

Cross country team members Alicia Helyer ’91, a secondary education major from Hartford City, Ind. and Jill Snyder, a psychology major from Powell, Oh., were honored by the National Christian College Athletic Association (NCCAA) as NCCAA Scholar Athletes.

Over 300 Taylor students are involved in one or more of 14 intercollegiate sports programs. Of those athletes who have completed four years of eligibility, 98 percent graduate.

Tuition, fees increase lowest in 10 years

Taylor University’s board of trustees recently approved a 5.74 percent increase in tuition and fees for the 1991-1992 academic year.

The increase from $12,195 to $12,895 for the 1991-92 academic year marks the smallest percentage increase in ten years, according to Dr. Daryl Yost, provost.

The relatively small increase in tuition and fees at Taylor is part of a nationwide trend among colleges and universities to hold down the rising cost of education as middle-class families face a weak economy and dwindling state and federal student aid.

Student researcher named one of nation’s best, brightest students for academic achievement

When senior Mark Willis began writing an expert system for one of his computer classes he had no idea he would be named one of the nation’s top students because of it.

Willis was one of 62 students who received honorable mention for USA Today’s All USA College Academic Team, and one of two students named from Indiana colleges and universities—the other being a first-team member from Notre Dame University.

Recognized for his scientific research, Willis, a computer science and math major from Wheaton, Ill., worked with Dr. Arthur White, research director of the artificial intelligence program, on “one piece of a large puzzle” to automate the Pap smear screening process. Willis co-wrote an expert computer system that would distinguish abnormal cervical cells from normal cells.

“When the goal is to someday automate the process to reduce the work load of the lab technicians by screening out most of the completely normal slides, which is 80 percent of all Pap smears, allowing the technologists to devote adequate time to the difficult slides,” says Willis.

Willis’ findings were presented last April at the National Conference on Undergraduate Research in New York, and published in the proceedings of the conference.

Willis also co-authored and presented a paper at the International Conference on Modeling and Simulation, held at the University of Pittsburgh, explaining the research he had conducted to develop a system whereby the university could plan and realistically fund all major facility maintenance efforts.

Willis’ recognition represents the second year in a row that Taylor has had a student named by USA Today as among the top 100 “best and brightest” college students in the nation for academic achievement. Last year’s Taylor honoree, Kevin Firth ’90, is now pursuing an advanced degree in environmental science at Indiana University’s school of public and environmental science.

Students take to streets in new interterm course

A new course on urban ministries with an emphasis on applied learning took 14 students to inner city neighborhoods in Newark, N.J. during the January interterm. The founder and president of World Impact, Dr. Keith Phillips, taught the Christian Education course offering.

A mission organization, WI’s main emphasis is to build a sense of community in inner city neighborhoods through establishing local Christian elementary schools. WI supervises ministries in Los Angeles, Newark, Philadelphia, St. Louis, and Wichita.

After a week of on-campus studies, students traveled to urban Newark where they assisted teachers and directed after-school Bible clubs for elementary school youth.

Though junior Patti Davis’ plans for the future are not yet determined, she credits the course with providing new directions for her career choices. “I never took a class that was so life changing,” she says. “I realized how much I live for me. I must yield those things to God if I am to go into the city.”

According to Professor Gary Newton, head of the Christian Education Department, the urban ministries course will be offered each interterm. In the future, however, students may only have to travel as far as nearby Marion, Ind. to engage in a WI ministry.

Newton explains that WI is in the process of introducing its ministry there, where Real Life, a Taylor World Outreach organization already ministers to the inner city youth.—BL
Drama raises timely, but controversial issues

The Little Theatre recently produced Brian Clark’s award-winning drama, Whose Life is it Anway? Viewing the play offered members of the university community an opportunity to explore their feelings regarding the complex issues involved in deciding if and when to terminate a person’s life support systems.

The play’s main character, Claire Harrison, is a car-accident victim left with a questioning mind and non-functioning body. Harrison’s determination to exercise what she sees as her human rights puts her in direct conflict with the hospital administrator whose personal conscience argues that life is to be preserved at all costs.

The play’s subject matter is timely—given the recent decision of a Missouri judge to allow Nancy Cruzan’s parents to remove life support systems from their comatose daughter—but it is also controversial.

Dr. Oliver Hubbard, director of theatre, makes no apologies for the nature of the play. “An educational theatre program of integrity needs to produce drama that struggles with the difficult, significant issues of life,” he says. “We sometimes choose plays that challenge people to look at their feelings on a particular situation and the decisions we make,” he says. “The theatre allows us to understand the actions that someone may have taken without necessarily agreeing with them.”

Patty Carroll ’91, who portrayed Harrison in the drama, wrestled with her own personal feelings about her character’s responses. “When I first read the play, I thought, ‘I could never say or do the things Claire does,’” states Carroll, “but I began to see that what she argues for is the right to choose her own destiny.”

According to Carroll, people generally do have that choice. “In the play, when Dr. Scott lights a cigarette, it seems pretty irrelevant. But that is his own form of suicide,” she says.

Audience reaction in forums held after the play was generally positive. Many said that while they understood Harrison’s decision, they could not agree with it.

Cast member Joe Johns ’94 echoes that sentiment: “Through the play, I developed a greater appreciation for the secular point of view; not that I agree with it—I don’t—but I’m now more sensitive to it. Before, if I had met someone in Claire’s situation, I would have looked down on her.”—LR

Kudos for developing strong moral character

Taylor University has been named to the 1991 John M. Templeton Foundations Honor Roll for Character Building Colleges for the third year running.

The winning schools were chosen from candidates nominated by presidents and development directors of four-year, accredited, public and private colleges and universities.

Ballots were mailed to over 1,450 institutions, and 814 different colleges and universities were nominated for the 1991 Honor Roll.

Dr. Daryl Yost, university provost/executive vice president, is “pleased that our peers throughout the U.S. have acknowledged Taylor as an institution that is addressing one of the major problems facing our society today in character development. The fact that Taylor was recognized along with a (university like) Notre Dame is very significant.”

Yost says he is pleased also that “as a Christian evangelical college, Taylor has been recognized by peers as committed to the mission of the university—recognizing the Lordship of Jesus Christ.”

For each of the past three years, the John Templeton Foundations, founded by philanthropist John Marks Templeton, has formally identified and acknowledged those schools which make the development of strong moral character among students a priority. Foundation officials believe the 108 schools representing 30 states highlighted on the Honor Roll this year deserve to be recognized by both prospective students and their sister schools for achievement in the area of character building.

War’s outbreak brings unplanned ministry opportunity

Lighthouse ’91 member Jon Dotson was one of 15 students on an interterm missions trip to American military bases in Germany when Operation Desert Storm began. He stayed with a family whose father had been deployed just an hour before Dotson’s arrival. “It was a real tense place to be,” he says. “No matter what everyone was doing, you knew (the war) was in the back of their minds.”

“A big tank blocked the entrance to Frankfort, and eight guys were posted with machine guns. It took about 1 1/2 hours for us to get through security.”

Such daily reminders of the possibility of terrorist attacks finally led to the students’ departure four days earlier than planned. Campus pastor and trip sponsor Dr. Charles Gifford made the final decision to bring the Lighthouse team home.

“When you go to Burger King and you are not allowed to park in the parking lot, they have guards at the entrance, and you have to show your passport to get a hamburger, that says something,” Gifford says. “One gets the impression that we need to get out of there, that we’re in the way.”

While in Germany, Lighthouse members worked with junior and senior high students in Club Beyond, an organization of Youth for Christ. Formal ministry opportunities ranged from teaching Sunday school and attending GI prayer breakfasts to leading the Club Beyond meetings. Students also engaged in unplanned, informal ministry to their host families, often comprised of the wife and children of a deployed serviceman.—KH
President's Associates
to gather May 3-5

President's Weekend will make its debut this May 3-5.

Planned specifically for members of the President's Associates and others by special invitation, the event is designed to increase interest in campus visitation, to cultivate potential donors, to provide an advisory forum opportunity with President Kesler, and to recognize current donors. Partnership in the President's Associates is based upon an unrestricted annual gift (cash, securities, real or personal property, and gifts generated through matching gift programs) of $1200 or more to the Taylor Fund.

Tuition-free credit for high school students

Tuition-free summer programs at Taylor University are available to high school students this June 24-July 26, 1991. Two options are offered, one for children of alumni only, the other for any high school students and spring '91 graduates meeting designated requirements. Both programs give students a taste of college life and the chance to earn six hours of university credit.

For further information, please contact the Office of Alumni Relations, Taylor University, Upland, IN 46989 or call toll free, 1-800-TU-23456, ext. 5115.

Gospel choirs perform

Gospel Fest showcased nine gospel choirs from area churches and high schools as part of Taylor's observance of African-American History Month last February. Also appearing in its debut performance was the university's 52 member gospel choir, under the direction of Geoffery Kelsaw, choir director at the Pilgrim Baptist Church of Fort Wayne, Ind.

"The purpose of Gospel Fest is to share with the Taylor community the experience of worship in the African-American culture," says Erma Carey '91, organizer of the event.

Injured student walks away with proof of miracles

Taylor University senior Brad Smith is walking proof that miracles happen.

Paralyzed after breaking his neck in a diving accident last summer in the South American nation of Colombia, Smith was told he would never walk again.

But through an amazing series of circumstances—call them miracles—physical therapy and an abiding faith in God, Smith is now taking short strolls around campus and making giant strides toward full recovery.

"I still have a lot of problems with my right hand. It's very difficult to move the fingers," says Smith, who walks with a slight limp—something he expects will disappear eventually.

"It was back in the (United States) that they told me I was a quadriplegic," says Smith, 21, Holland, Mich., a computer science major. "It was very negative overall. They gave me no hope for great improvement."

His low point after the Aug. 1 diving accident came when a therapist at St. Mary's Hospital in Grand Rapids, Mich., told him he would never lead a normal life.

"I felt down about it, but not as bad as people expected. I just didn't believe him," Smith says.

"I had already seen what God had done in getting me out alive, in the recovery I had already received, and in the number of miracles he did. Who was he to say God wouldn't continue to do these great things?"

Last summer, Smith was doing mission work in Lomalinda, Colombia, with Wycliffe Bible Translators, which translates scripture into native tribal languages. He taught computer programming and maintenance to missionaries.

Because it was so hot, swimming in a lake outside town was a favorite pastime, with a running dive his favored mode of entry.

"This time I dove a little too deep," Smith says. "I ended up breaking the sixth vertebra in my neck when I hit the bottom, and I floated to the surface with my face down."

It was then that the coincidences began. Among them:

—The junior high school student who pulled him from the water had trained with his lifeguard sister and knew how to deal with neck injuries.

—A motorcyclist passer-by notified emergency medical personnel.

—A plane, seldom available at the Lomalinda airstrip, flew him to a Bogota hospital. A break in the mountain cloud cover allowed the plane to pass.

"Everything in it was miraculous. The people being there. Everything was flawlessly timed," Smith says.

His recovery in Michigan was just as amazing. When he arrived, he could move his left arm and tense muscles in his legs. Six weeks later he could stand.

The day he walked, Smith says, one of his therapists was stunned. "She said, 'I can't believe this is happening.'"

"She set weekly goals and I routinely beat them in a day," he says. "It was very exciting."

It was just as exciting for friends and professors at Taylor.

"I think his recovery has been remarkable," says Art White, associate professor of computing and system sciences.

"When I first saw him, he was flat on his back. And to see him now, walking and using his hands, it's a miracle as far as I'm concerned—in the best sense of the word."

White helped Smith take classes by audio tapes while he recuperated. He also helped schedule a minimal class load for Smith to pursue when the second semester began.

Smith, who had planned to graduate next winter, now believes he can by spring 1992. He says his recovery makes him believe anything is possible.

"Anything in comparison, any problem I have, is going to seem so small to me, after seeing what God has done."

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Women's basketball team posts record-breaking season, conference win

The Lady Trojans won a school-record 23 games, losing only 11, and won the Hoosier Conference for Women (HCW) with a 9-1 tally during the 1990-91 basketball season.

Coach Tena Krause's team entered the season with high hopes and five returning letterwinners, along with a group of promising recruits. Shortly after the season began, however, three players left the team due to illness and transfers. An assistant coach was also sidelined with a heart problem.

With the bench depleted, much more was expected—and received—from the starting five. "They provided the leadership that every team needs in order to have success," Krause says. All five starters averaged in double figures throughout the season. The three players remaining on the bench gave the needed rest and/or lift for which the situation called.

Krause began working with the team during the second week of the fall semester, supervising intense physical workouts. Intensity, a buzzword in today's athletics, was in fact a characteristic of this year's team. (After a road loss, for example, Krause suited up her players for an extra practice session upon their return to the gym.)

"Much of the team's success was a direct result of the pre-season training," says Krause. "Most of the girls did not get tired after 40 minutes of play."

The point of all the hard work was not for personal glory, but for a higher calling, says guard Rachel Haley '92. "Every game was dedicated to God; he was the only fan that mattered."

Unity on the floor and friendships off the floor were contributing factors to the team's success, as well. Citing Romans 12:4-5, forward Heidi White '91 sums it up, "We played as a team, working toward a common goal."

The team members were soul mates, she says, rooming together, going to movies and restaurants together, building lifelong friendships.

A high point for this year's team was the season's second win over defending NAIA district champs IUPUI, never before outmatched by a Taylor women's basketball team.

The Lady Trojans lose seniors White and Shannon Warfield to graduation this year and Krause has already begun the recruiting process, seeking both quality and quantity. Some help for next year may already be on the Taylor campus. Some recruits who came to Taylor and backed off from the time commitment, watching from the sidelines this year, have indicated a desire to play next season. Commitments are also being sought from high school seniors.

White has some advice for members of next year's team: "Forget about the past, look forward to the future, but work with what you have."—JG, LK

Determination and hard work pay off: Paula Smeade '92 goes for the bucket against opponents from Indiana Wesleyan University. Smeade, who plays center, was one of five starters on the team, whose roster totaled a scant eight players.

Intensity: Rachel Haley '92 helped the team twice defeat IUPUI this season. That opponent later made it to the final four play-off games in the NAIA national championships.
Students deployed

Seniors Bill Ford of Savannah, Ga., and Dan Seibel of LeSueur, Minn., put their college careers on hold when called to active duty during the Persian Gulf crisis. Both men serve with Company B, 6th Engineer Support Battalion, 4th Marine Division, South Bend, Ind.

Visitation day a first

Taylor’s first campus visitation day specifically geared toward minority students was held in mid-February. According to Kim Barnett, coordinator of minority student recruitment, programs, and retention, “Taylor students as a whole really made the prospective students feel comfortable. Many of them had visited bigger schools and had not received so much attention.”

Positions announced

Taylor University currently seeks qualified candidates for residence hall director positions for the 1991-92 academic year.

Interested individuals should forward information to Taylor University, Upland, IN 46989 or call (317) 998-5383. Male candidates should address Tim Herrmann, director of residence life; female candidates should reply in care of Denise Bakerink, associate dean of students.

Recycling promoted

This January term, members of the Student Senate organized a contest among dorms to promote recycling in the residence halls.

The winning dorm, Gerig Hall, received a pizza party, funded by proceeds from the recycled trash, reports junior Mike Hammond, chairman of Student Senate.

According to Hammond, the Senate plans to provide each residence hall with waste paper baskets with three compartments for cans, newspaper, and mixed paper to make recycling easier.

The university’s goal, says Hammond, is to use funds from recycling to purchase the containers.

Trojans storm their way to NAIA semifinals, Patterson named national coach of the year

In a banner season for men’s basketball, the Trojans’ 34-4 tally set a school record and the team advanced to the semifinals of the National Association of Intercollegiate Athletics tournament in Kansas City, Mo., falling just one game short of a berth in the title contest. Coach Paul Patterson was named national coach of the year by the NAIA and three Trojan players were selected for individual national honors.

En route to the national tourney, the Trojans won their fifth NAIA District 21 championship in eight years with a resounding 78-60 win over Franklin College, the only team in the district to defeat the Trojans this year (and that in double overtime). Taylor’s two other season losses were at the hands of nationally ranked Belmont (Tenn.) College.

Each year in Kansas City’s Kemper Arena, the 32 district champions in the NAIA meet to play for a national title. Taylor made four appearances in the 1980s but never got beyond the second round. This year it was a different story.

The Trojans’ ride to the final four included a 64-57 quarterfinals upset over the tourney’s number one seed, University of Wisconsin-Eau Claire, before losing to fifth-ranked Central Arkansas, 66-60, in the semifinals.

“Marvelous” is how President Jay Kesler describes the team’s performance in the tourney. “I’m told this is the first time since 1953 that an Indiana team has been in the final four...I’m excited with them, proud of them, and excited to be a part of this at Taylor.”

Among the Trojans receiving national recognition is junior guard David Wayne. Wayne received the NAIA’s highly coveted Charles Stevenson Hustle Award. Each year one college student is selected to receive the national award. Regarding the honor, Patterson comments, “I sat out there (in Kansas City) all through the ’70s and ’80s watching them give out that award and thinking, ‘What would it be like to have an athlete like that?’”

Wayne was also honored by being named to the all-tournament team.

Forward Dale Miller ’91 became the fifth Trojan selected to the NAIA All-American team when he was singled out for honorable mention status. Guard Rod Chandler ’91, who has a 3.8 grade-point average, was named an NAIA scholar-athlete.

Of coaches at the 488 NAIA member schools, Patterson was named national coach of the year, an award that former Taylor athletic director George Glass ’58 describes as “an honor beyond any honor in coaching.”

In 12 years as head coach at Taylor, Patterson has posted a 280-110 record and has led the Trojans to seven consecutive 25-win seasons. He has been named District 21 coach of the year three times. “It’s a result of a lot of people’s efforts and not just mine,” Patterson says. “The quality of the players and the other people involved in the basketball program make it possible.”

In earning these accolades, Taylor goes against the grain of big-time basketball.

The school must earn its basketball riches without the help of athletic scholarships. Taylor’s players are only forgotten names for NCAA Division I schools, who simply shove their profiles into a file cabinet or bury them in the bottom of a waste paper basket.

“In Division I, there is a wide range of talent, but in NAIA District 21 the range is a lot closer,” Patterson says. “It gets down to wanting to be better college players.”

Taylor is one of only five basketball schools in the 19-team District 21 that does not offer athletic scholarships. It costs about $12,200 a year to attend Taylor, but all of the Trojan basketball players get some kind of need-based financial aid. The average annual bill for a player might be between $4000 and $6000.

Despite his success at Taylor, Patterson is concerned he has not been able to recruit more minority players. Only three African-American players—Robbie Phillips, Ralph Gee and James Freshwater—have played at Taylor during Patterson’s tenure.

“I think there are different things that contribute (to the lack of minority players), like the financial aspects,” Patterson says.
Patterson has built an NAIA powerhouse on limited recruiting. He knows the Damon Baileys of the basketball world are spoken for. His players usually come from middle-income families, do not have tremendous athletic ability, but do have the heart to work hard.

“We are not going to waste our time chasing players we can’t get,” Patterson says. “Our kids have to be able to fit into a Christian atmosphere and live with the same people for four years.

“You have to have a willingness to develop,” Patterson says. “I think by the time our players are juniors and seniors they could compete successfully in a Division I program.”

Adds Athletic Director Dr. Joe Romine ’70: “Paul is very specific in the kind of kid he goes after. The kids have to be willing to work harder than they ever have in their lives.”

Portions of this article adapted with permission by DM from the Chronicle-Tribune, Marion, Ind.

NAIA tournament at a glance

Round one: Taylor, 68; Francis Marion (S.C.), 47. Described as a battle of two of the top 10 defensive teams in the country (Taylor, ranked fourth, and Francis Marion, fifth, in the nation for the fewest points given up each game). Taylor virtually controls the game from the start.

Round two: Taylor, 60; Northern State (S.D.), 59. The Trojans trail 57-52 before a seven-point run gives them the lead with a minute left. A tense, aggressive game.

Quarterfinals: Taylor, 64; Wisconsin-Eau Claire, 57. In an upset victory, Taylor beats the team ranked number one all season long. Says Patterson, “Eau Claire is a very good basketball team, and you don’t beat the number one team in the nation too often.”

Semifinals: Central Arkansas, 66; Taylor, 60. Tied at the half, 22-22, the fatigue factor sets in and Taylor slips behind by 11. A late comeback brings the Trojans within six. “We played extremely hard, all the way to the end,” says Patterson. “We just didn’t get the ball to drop.”

National championship: Oklahoma City, 77; Central Arkansas, 74.
Whether or not we’re in the marketplace, as Christians we have a unique set of principles upon which to base ethical decisions.

But, Jay, really, isn’t everything true if you think about it?” This comment was in the middle of a letter from a trusted friend serving as CEO of a major corporation. He was attempting to lead his company through the technique of participatory management, allowing all of the people involved to share their point of view. Having heard their opinions as honestly as he could and attempting to identify with their particular biases, he decided that truth, or right, was simply a matter of perspective. He went on to remind me of the fable of the blind man...
confronting an elephant. The blind man feels the elephant’s side and concludes, “An elephant is like a wall.” He then feels its tail and says, “No, an elephant is like a rope,” and so on through the familiar narrative.

Civility within a diverse culture and its incumbent demand for respect for others has brought many people, especially those who are sensitive and truly care about the viewpoint of others, to come to the conclusion that there is really nothing that can be said without equivocation or at least being modified by the circumstances. As people often say, “It depends” or “It’s relative.” To have an opinion about behavior or to assert that something is “right” or “wrong” feels intolerant and narrow to us, especially if we have struggled to be caring and empathic about “where other people are coming from.”

There is little doubt that along with the many benefits we experience as result of this spirit of tolerance, there is also a moral dilemma facing us as a people. One cannot read a newspaper, listen to the radio, or watch television without being confronted with this moral morass. From Wall Street to Central Park the absence of a moral and ethical compass is evident. Fraud, price-fixing, assault, tax-evasion, infidelity, murder, drug trafficking, and dozens of other ingredients are now taken for granted as part of the American melting pot. Where did it begin? How did we get this way? Who or what has failed? Who can we blame? Who can fix us?

For me, an understanding began to develop while I was involved in the Youth for Christ ministry. In an attempt to reach delinquent boys with the gospel, we rented a camp in the Chicago suburbs and through the cooperation of various juvenile agencies arranged to take about one hundred street kids from the city of Chicago for a Christian camp experience. All of these boys ranged in age from 14-17 years and had been in trouble with the law. Most had served some time in jail for a variety of street crimes.

Our intention was to befriend these boys and help them to have experiences foreign to them: swimming, boating, rock climbing, hiking, and so on. We made sure each boy had plenty of food: piles of fried chicken, mashed potatoes, milk—all you could eat at every meal. Having provided this setting, and with one adult counselor to every four boys, we attempted to model Christian manhood and to relate to the needs of these boys in order to “win the right to be heard.”

Through devotionals, campfires, simulation games and group activities, we then presented to them the life-changing message of Jesus Christ. “God loves you”; “Jesus Christ came to the earth to demonstrate that love”; “Christ died for your sins on the cross”; “Christ is a friend that sticks closer than a brother”; “God offers all of us His grace and forgiveness”; “He will never leave you or forsake you.”

To an amazing degree, this strategy brought a dramatic response. Many of these hardened boys sought to commit their lives to Christ within the week. However, my deepest lesson came as one small incident in the midst of this process. I was relaxing one afternoon near the “snack shack” where the boys could get soft drinks. Out of the corner of my eye I saw one young man with a pop bottle in his hand sneaking up behind another boy.

Before I could react, the assailant clubbed his prey with the bottle and was on top of him—one knee in the victim’s Adam’s apple, the other on his chest, all the while beating him in the head with the bottle.

I rushed to the rescue of the downed boy. After jerking the assailant off, I pinned him against the building. In anger and frustration I yelled, “What kind of a kid are you? What do you mean sneaking up behind someone and hitting him with a pop bottle?”

The boy looked surprised. “If I came up in front, he’d see me. That’s why I came up behind him!”

Exasperated, I said, “But you ought not hit anyone with a pop bottle!” That’s when I learned my most pointed lesson about everyday ethics. When I said the word "ought" it went into his brain, ricocheted off the back of his skull, and bounced back at me without interruption. He simply could not comprehend the word "ought."

Who says "ought"? Where does "ought" come from? Why ought not a person kill another person? Why ought not we steal, commit adultery, lie, cheat, defraud? Why shouldn’t Hitler exterminate six million Jews? If the prevailing social climate condones it or if he has a political mandate, why not? After all, “You have to break eggs to make an omelet.” Are not a country’s political aspirations more important than the lives of a few people?

Why shouldn’t I steal your color television set to support my drug habit? Hasn’t society been unfair to me by making you rich and me poor? Have I not been a victim of social injustices for generations? Or in the words of my friend, “But, Jay, isn’t everything true if you really think about it?”

For many, if not most Americans, coming up with an ethical standard seems so complicated that they hardly know where to begin, and so they tend to say, “Live and let live. I’ll do my thing and you do yours.” This is fine until my thing and your thing come into conflict. How do we decide then?
In a pluralistic, democratic society we are searching for a moral direction that will not offend anyone or violate anyone's religious sensitivities. Perhaps the best attempt in a secular environment is proclaimed in the "4-Way Test" of the Rotary Clubs.

1. Is it the truth?
2. Is it fair to all concerned?
3. Will it build good will and better friendships?
4. Will it be beneficial to all concerned?

Put to practice in daily lives, this standard has doubtless had a powerful impact for good in the world. Its weakness, however, is evident to our discussion, "What is true?" The four-way test was conceived by a Christian Rotarian and is repeated by adult men in the context of our Judeo-Christian society—thus, it has inherent meaning. It is also used in other cultures where God is revered and so taken on relative meaning depending on its cultural context.

In America, however, young people like the one I described do not live with what Christian philosopher/theologian Francis Schaeffer called a "Christian memory." They have lost their memory. Now many of these rudderless people have become the teachers, business persons, salespersons, repairmen, police, politicians, military officers and parents.

With so many conflicting viewpoints, aspirations, values, and ambitions, what are we to say? "Really, Jay, isn't everything true if you really think about it?" My answer to my friend was along these lines. Yes, truth is often complicated. It is seldom as simple as your barber or taxi driver may think it is. Yes, we must be tolerant of others' opinions, and in a diverse culture we must be sensitive to where others are coming from.

However, for the Christian, the daily task of making ethical decisions begins with the first sentence of the Bible—"In the beginning God created the heavens and the earth." This is either true or untrue. By faith the Christian builds his or her life on the proposition that it is true. Therefore, Christian ethics begin with an "ought" based on the following precepts:

1. We live in a created, not a random world.
2. Because God created all that there is, we then are created beings.
3. Because we are created beings and have not created ourselves, we are inferior and in subjection to the creative purposes of the Creator.
4. Because the Creator has a purpose in his creation, my life is not my own to do with as I please, but has a relationship to his purposes.
5. Since God has chosen not to be silent but has spoken to his creation through the natural laws and composition of his world, has given us his written word, the Bible, and has further revealed himself and his very nature in Jesus Christ, I have a guide to his will and my daily conduct, priorities, and relationships—not available to unbelieving persons.

At Taylor University we are interested in the created order and the ecosystem and fragile balances built into it. We not only study science, but we try to think about the implications of our actions and their impact on society-at-large and upon the future. These are often ethical discussions. How ought we to weigh the immediate appetites of our lives against finite resources?

We study the Bible with the sober realization that God's revelation lengthens our foresight to enable us to more rigorously measure our behavior against his spoken concerns. For this reason we test popularly held societal ideas against God's will in such complicated issues as abortion, war, poverty, sexism, racism, and other forms of personal or systemic sin. On the most intense and personal level we try to "do unto others as we would have them do unto us," or to ascertain the answer to the complex question, "What would Jesus do?" Not a simple idea, but absolutely necessary for those who claim identification with his name.

It is very likely that confusion will reign on the subject of ethics within the larger society—bioethics, genetic engineering, insider trading, political expediency, abortion, euthanasia, price-fixing, and an almost endless list of issues will continue to trouble us in the future. Few can predict what sorts of conclusions will be drawn in these areas. If, however, in the language of the Bible, Christians take their place and make their contributions to the debate as salt, light, and, if necessary, sheep among wolves, the impending darkness can be affected.

It is possible that as Christians we can provide insight and clarity to a secular world. It is very difficult, however, for people who reject the very idea of God to delve into Christian presuppositions. In most cases we cannot impose our viewpoint on them. What we can do is model the "better way."

This is doubtless why the Bible states, "If my people who are called by my name, will humble themselves and pray, and turn from their wicked ways, then will I hear from heaven, forgive their sins and heal their land."

There are no ethics more practical than this—and no challenge greater than to carefully examine the issues in the context of an integrated Christian education.
Shinabarger, Cindy (Glass)

Periodically the news media pick up the story of a government contractor bilking taxpayers $425 for a $25 toilet seat. Some companies, it seems, make it their business to take advantage of government in any way they can. In fact, “Good enough for government work” is widely used to describe substandard craftsmanship of any kind. Cindy (Glass ’82) Shinabarger has had an insider’s perspective on—and an invitation to become involved in—the process.

Until her twins were born four years ago, Shinabarger served as quality control engineer for a large aerospace manufacturing firm whose number one customer was the government. Shinabarger supervised product quality from start to finish. If at any point in the manufacturing or assembly process a given product did not meet established quality standards, she could reject the product.

For someone with less backbone than Shinabarger, it would have been easy to let quality slide. Opportunities to do so abounded. In fact, there was more than just opportunity; supervisors and company officials pressured Shinabarger to ship products that did not meet specifications, to sign blueprints that contained quality errors, and to okay shipments that were incomplete.

She refused. Her strict adherence to “playing by the rules” brought her into direct conflict with co-workers and company management.

Shinabarger cites one example of a $30,000 order that was ready to be shipped overseas. When she learned that a certain component—a two dollar item—did not meet specifications, she refused to sign the order for shipment. Not shipping the order on time would cost the company a $1000 per day penalty.

She relates the story: “The project manager came down and said, ‘Listen, Sweetie. I don’t think you understand how we do things. We’re going to get penalized if we don’t ship.’ I said, ‘I don’t think you understand how I do things. I’m not going to sign if the order’s not full.’”

As was the case most of the time, according to Shinabarger, the company was able to get new components within a few days and the order was shipped on time. Much to her surprise, she relates, once she took a firm stand, she received support and respect from many of her colleagues.

“I never questioned, ‘Should I do this or should I not do this?’ The guy before me let everything go, so they were used to it. After a few times of my saying ‘No’ it didn’t necessarily get easier, but they knew where I stood.”

In addition to problems related to the product line, Shinabarger faced internal, or inter-office pressure. For example, when she turned in an expense report from a business trip to the West Coast, she was told that she hadn’t spent enough money. “My boss altered the figures and signed my name so that I wouldn’t make other people look bad,” she says.

Another time, Shinabarger was asked to write a job evaluation for an employee who was suing the company. Although the employee performed well for her, Shinabarger was expected to give a poor review.

Again she refused to compromise her principles. “I wrote a good review and my boss made changes,” she explains. “The employee then sued for harassment and I had to give a deposition to the court.”

Shinabarger is quick to give Taylor partial credit for providing her with a foundation upon which to build her moral beliefs. “It’s a good environment in which to establish your own ethics. The real world is so different—almost a shock. But that’s good; it should be a shock. I think that makes it clear.”

Despite the daily pressures she faced, Shinabarger stayed on the job for nearly two years before taking a maternity leave. Now that her twins, Eric and Erin, are four years old, Shinabarger and her husband, Todd ’81, are exploring the possibility of her returning to work. Although she enjoyed the technical aspects of her position as quality control engineer, Shinabarger is not interested in returning to her former place of employment. “It was a very stressful job—normally 60 hours a week—and I don’t want someone else to raise my kids.”

Currently, however, the job prospects are undefined and that causes some consternation for the woman who describes herself as a person with enormous energy, who has always had a plan for her life. “I really have learned in the last few years to try not to be impatient,” she says, “but I want to know what I’ll be doing in the next five years. I want to say, ‘Okay, God, I’ll trust and wait—but let me know what the plan is.’”—MT
The Ethics of War & Peace

An avowed pacifist working for a company involved in the war effort, Arnie Sprunger '77 found himself faced with ethical issues of a different kind.
picture this scene in your mind. You are standing outdoors, close to a large metropolitan area. To your left you see many elaborate, ornate buildings. Now, look to your right. You see a simple flower.

According to Arnold Sprunger '77, that simple flower is a picture of pacifism.

For Sprunger, a Mennonite who grew up in Berne, Ind., living out this picture is a way of life.

As the crisis in the Persian Gulf began to develop, however, living out this ideal of simplicity also meant changing jobs.

As a software manager for Digital Equipment Corporation (DEC), Sprunger changed his job description so that he was not involved with government defense contracts. Rather than deal with companies like McDonnell Douglas and General Dynamics, two major aerospace defense contractors, Sprunger asked for another assignment with DEC so he would not be in a position where he was supporting the war.

"I hold a very strong pacifistic position," Sprunger says. "I was faced with the question of how to deal with a company that manufactures the F-18s and other weapons capable of significant destruction. I chose not to support that effort."

Although taking such a stance could have placed his job in jeopardy, Sprunger felt he had no alternative. "I believe Christ made it very clear how we should behave in society. We are a people of peace and our effort is to promote peace and not to support the taking of life," Sprunger says. "Either we are going to be obedient to Christ or we aren't. If we decide to be obedient, it's very hard to get around Christ's teaching."

His view is especially clear when discussing the importance of the Old and New Testament views of war. While proponents of a just war theory claim a pacificist viewpoint ignores the use of war in the Bible, Sprunger explains that war in the Old Testament came only as a direct dictum from God. "In examples in the Old Testament where wars were waged, God specifically told his people to fight. I don't think God spoke directly to the United States and instructed us to amass troops in the Persian Gulf and to attack Saddam Hussein. It was a decision made by a secular world. You have to understand, however, that if Jesus Christ walked in and told me to enlist and fight I would change my mind and fight."

Sprunger does not talk about the issue of pacifism only as it relates to war. For him, pacifism is a way of living. "Sometimes people confuse pacifism with passivism, where people just lie down like pillows. Pacifism is maintaining ideals and not buying into something that goes against what you believe. It carries a heavy price."

Like other proponents of pacifism, Sprunger believes the New Testament supercedes the Old Testament as the full revelation of God. According to his Mennonite belief system, Christ's incarnation changed many of the retaliatory and punishment-oriented laws of the Old Testament.

I think we have to be really careful about the context of the Old and the New Testaments," he says. "The Mennonite doctrine has many strong tenets. One of them is a strong separation of church and state. Another is pacifism and non-resistance. Part of it too is living a simple lifestyle, placing value in simple things, and not being caught up in materialism." Referring to his earlier analogy, he says, "Some people might not even notice the simple side of the scene with the flower because they are so caught up in the other, more elaborate scene of materialism."

Sprunger admits that he was caught up in the opulent side of that scene until just a few years ago, when he realized what was happening. "A typical American expectation is graduation, then a career," he says. "You want to be successful, then you marry and decide to wait for children. Then you buy a house. You don't realize that it will soon own you."

"Up until 1988, it had me," he says. "Then, I was sitting in Merrimac, N.H., in a meeting, and I believe God sent a message to me. I know it sounds corny to say that God spoke to me, but I suddenly realized that I was unable to give up what I had. I'm a young guy and it's amazing what happens to you in the workplace."

Despite what he considers to be
his failings, Sprunger's principled lifestyle long ago won him the respect of colleagues and supervisors. Even so, his decision not to support the war effort could have cost him his job. Sprunger was willing to pay that price. His stand on the war in the Persian Gulf was no arbitrary decision, but the product of a well-thought-out perspective on life. Sprunger feels fortunate that he was able to change his job description in light of his pacifistic stance.

"My decision to change jobs came fairly early on (in the war effort)," Sprunger says. "My boss asked me to do some work with McDonnell Douglas. At that time I shared with him how I felt, that I did want to support the company, but would rather not work in that area. I realize it has probably affected my possibilities for advancement, especially since the government contracts bring in large amounts of money. When you get down to it, however, you have to face yourself in the mirror."

Sprunger's emphasis on living the lifestyle of pacifism—not just arbitrarily arguing for it as a textbook philosophy—comes in part from his four years at Taylor. Citing Wally Roth, professor of computing and system sciences, and Dr. David Neuhouser, professor of mathematics, as examples, Sprunger remembers watching his instructors live ethical lifestyles. "Talking is one thing, but living it is another," he says. "I think their impact was a subtle but constant issue. It wasn't so much that they preached how we should live our lives, but I was influenced by watching how they lived their lives and how they treated people."

In living out his own faith, Sprunger has wrestled with several questions including whether or not he has gone far enough in his pacifistic stance by just changing jobs within the company. Although the Mennonite faith traditionally holds what he calls a more extreme position, Sprunger's view is a very real answer to that question.

"The extremist view would say that you don't ever work for a company which is involved in the war in any way, but if you were to live that out, you would have to withdraw from society. With most companies, it's not usually a black and white issue. My company also provides services to companies not involved in the war, so I work in those areas."

Because everyone in our society in some way serves everyone else, no one can be truly uninvolved in the war, according to Sprunger. "In a truly extreme case," he says, "you couldn't work in a grocery store or in a bank because the defense contractors buy groceries to eat and they invest their money in banks. The defense industry is integrated into almost every area of society so it is a matter of degrees."

Sprunger stresses the need for honesty in dealing with any ethical issue. "Sometimes ethical questions can involve simple things. Being honest is a very difficult thing to do. Dishonesty is not necessarily overtly stating wrong things or lying. It's subtle, like not really standing up for the truth or, when people ask you to stand up for something, you try to get around the truth if you think it will be painful."

Honesty for Sprunger also means being honest with himself and struggling with ethical issues on a daily basis. His past involvement in peace marches is one area of involvement in pacifism which has changed over the years.

"I was more active five or six years ago," he says. "I carried signs at peace marches and that sort of thing, but I've never struggled with that. The way we promote peace is more through one-on-one conversations than carrying signs and screaming 'No more war!' I do recognize the people's need to protest. I think there are a number of people in my church that have done that. Maybe five years ago I'd have been carted away to jail in some of the protests too, but that's one of the ethical questions with which I have struggled."

Despite the struggles, Sprunger continues to pursue a pacifistic, simple life style, one developed through years of processing his own thoughts and shaped by the impact his background exerts on his life. He is, however, reluctant to force his ideals on others.

"I don't think there is any one way for one to arrive at a position on ethics," Sprunger says. "I'm not convinced that there is a complete right and wrong. I think Christ gives us certain attributes to follow, but then we must deal with them in our own way. My hope is for people to continue on the journey and continue to exercise their minds."
Bribes, kickbacks, falsified documents—these are not issues that generally touch our daily lives. These temptations have become a matter of course, however, for John Jaderholm '80, senior account executive for Motorola Communications and Electronics, Inc. He faces these issues periodically as part of his job in securing government contracts for the company.

Christian morals are the basis for his decisions, Jaderholm says, and although he may lose contracts as a result of his unwillingness to accept bribes or kickbacks, winning the contract is not the bottom line for being successful in the American business community.

"Whether you win or lose is not the issue," says Jaderholm. "I am very competitive and I like to win, but my philosophy is if I do my best and if it doesn't happen, then the Lord didn't want it that way."

Jaderholm sometimes surprises his business peers with the ethical position he takes in his daily work as he deals with government contracts in the government market division of Motorola. "At times, customers ask me for kickbacks or bribes," he says. "City officials may ask for a favor if I want my contract with them."

As a Christian, Jaderholm says, his response to such demands is very clear—such ethical questions are black and white. Other situations are not so clear cut, but rather an undefined gray. Involving his Christian moral standards as a solid framework for his response, he believes that making one dishonest decision creates a path for more lying and, in turn, more problems down the road. "A man reaps what he sows," he says. "If you lie to one you must lie to another—it may never stop."

Although ethical dilemmas do not arise on a daily basis, when they do present themselves, Jaderholm relies on the truth of the Bible and his Christian morals as a solid framework for his response.

His firm position on ethical questions has at times caused him to lose multimillion-dollar contracts. He cites one such instance of a week ago when he lost a $2.5 million contract because he would not compromise his or his company's ethical standards. "Our competitor got the bid," he says. "When the announcement came out, it was pretty obvious there had been some shenanigans going on."

Though it hurts to lose, Jaderholm is philosophical. "That's par for the course; that's the world we live and work in." Still, he believes being consistently honest in his approach to customers pays off in the long run. "Customers talk to each other and your credibility is lost. Don't lie to start with—be upfront and honest," advises Jaderholm.

Although he takes a concrete approach to ethical questions, he readily admits that the decisions he makes aren't always so easy. "You can always ask, 'What if?',' he says—and relates that he finds it especially tempting to question his own ethical standards in gray areas involving million-dollar contracts. "What if?" he muses, "What if you fudge just a little bit?"

"But I know that isn't right—and when I take a tough stance I do lose some business," he says.

Again, Jaderholm returns to the principle that honesty is the best policy in that customers respect and trust him as he sells the Motorola product to them. "I'm satisfied when the customer is satisfied," he says. "I do the best job I can—to the best of my abilities. And with that, comes satisfaction."—JV
Success does not depend upon your ability to catch the next dog in line, says this company president, noted for his firm ethical stance.

BY DICK GYGI '67

If I'm going to write about business ethics, I'd like to get a few things clear right now. (1) Business ethics is much more than deciding what's right and what's wrong in a given situation. It involves a whole way of doing business and even more than that, a philosophy of life. (2) Your business ethics are as good as the way you treat people. How you deal with that resource—and there is none more precious—is a good overall indication of your ethical stance. (3) Your commitment to ethical practices must not be dependent upon the rewards you'll receive for it in the marketplace. It's tough to be consistently ethical. Motivation for that kind of commitment must come from God himself. I do think business ethics are a reflection of your philosophical approach to life. For me, business ethics are bound up in my belief that God is directing my affairs, including my business ventures. I've seen his hand in bringing me to where I am now.

When the company I was working for expanded and acquired CPS Corporation, a gift wrap manufacturing firm near Nashville, I agreed to serve as head of marketing for the enterprise. I didn't go to Tennessee planning to be its president. But within two years, when the company president left to head up another corporation, I found myself filling that position. Let me tell you, it's a rather frightening thing to wake up one morning and realize you're responsible for 1000 employees. I do believe it was the Lord's plan, however, though at first I wasn't certain. In various ways, he showed me that it was his doing—when I finally got out of the way and let him do what he wanted to.

When I became president of CPS in October of 1988, I realized we needed a vice president for manufacturing operations. My background was in marketing; I didn't know how to run the manufacturing side of the business. And at the time, it was in shambles—we were shipping almost everything late, and by the end of the year we had experienced major inventory shrinkage. I'd just become president and I knew we'd have to fix this before the start of the next year or we'd be out of business. But we were in such dismal straits, I thought, "Who would want to join us?" So we hired members of an executive search firm to find someone—and they certainly did their job.
They led me to a prospect who had been with our major competitor for 24 years. I flew out to Texas to meet the man. What happened there was the Lord’s way of confirming to me that he was in charge. In effect, he said to me, “Don’t worry. I’ve got it under control.”

The man I was to meet in Dallas, Pete Patterson, was eminently qualified for the position—he had served for eight years as vice president of manufacturing for the largest gift wrap company in the world. Moreover, he was interested in making a change. But were we personally compatible?

It didn’t take long to discover the answer to that question. Pete and I sat down to talk, and, within a matter of minutes, the conversation had shifted to Taylor, the Lord, and what God had been doing in our lives. Come to find out, Pete writes Sunday School material for several major Baptist publishing houses. He is a committed Christian. He seemed an answer to my prayers.

Still, I needed to find out if we were compatible professionally. We continued our discussion. Soon there was no question in my mind that God had sent this man to the company. I felt there could be no one more suitable for the job. Time has since proved the accuracy of that assessment, but I still laugh when I think of what the official at the search firm had said by way of disclaimer about Pete, “There’s only one thing about him, he’s a little bit religious.”

Believing the Lord is in control gives me courage. Knowing that it is his plan gives me confidence. After all, if it is his plan, he can work out the details. Whenever I get into a situation where I’m not sure what to do, I remind myself it’s his program. I step aside. Of course, there are times when that is easier said than done, but knowing it’s God’s program and not my own helps me to be more consistent.

I’ve said that your business ethics are as good as the way you treat people. There’s a reason for that. The way you treat people sets an ethical tone for the way you expect them to treat others—superiors, employees, colleagues, customers, and so on. I believe people are important. Personally, I’m concerned about them and I put them as a high priority. I believe that if we invest in people, the people will manage the other assets in our business.

Scripture tells us that our attitude should be the same as that of Christ, not thinking highly of ourselves, but in humility, putting the needs of others before our own.

When I first came to the company, its employees were being run ragged. The plant was understaffed and behind schedule. Employees were working huge amounts of overtime to bail the company out of its problems. At the time, some departments had been working 12-hour shifts for 70 to 80 days without a break. They were tired and they needed a rest.

Together with other management officials, we devised a plan to put the plant on a four-day work week of 10-hour days. That would give employees a longer weekend and more time to rest, I reasoned. It would also provide the business with a way to stay competitive in attracting new employees—without breaking the bank.

When we met with the employees to explain the new plan, one man became quite agitated—violent, even. He interrupted, shouting that the new work schedule would mean a loss of overtime pay. He then put his head down, refusing to look at me.

After the meeting, I went to the press room to talk with him.
a disadvantage for press room employees, causing an additional loss of income.

That night, I met personally with the second shift and told them we’d made a mistake. I explained how we planned to solve the problem. I also mentioned that I’d be out to hold a similar meeting with press room employees on the first shift early the next morning—and they do start early. That’s the shift Donny works. Even before the shift started, word got around that I was going to be there. And I was.

It was the right thing to do—to admit error and correct the problem. The employees had never before experienced that type of behavior from management. And it took a lot of that for me to earn their trust. But again, it was the right thing to do. It has made a difference in the job climate and corporate culture at the company.

The gift-wrap manufacturing business is treacherous, you see. It’s so seasonal; the call for the product is so short-term that if you don’t make the sale within a small window of time this year, you won’t get another chance until next year rolls around—if you’re still in business, that is.

As a result, some people are willing to do anything to make sure they don’t miss it. There are no rules. Anything goes.

It’s risky for retailers, too. Some of them will go to great lengths to protect themselves. Shortly after I became president, a customer complained that we had substituted an inferior grade of paper on a large order. I can’t say for sure whether or not that happened because we didn’t have the necessary controls in place at the time, but I felt at the time the customer was trying to take advantage of us. Nevertheless, I suggested we issue them a refund check that amounted to a substantial sum. They were pretty stunned, but we lost their business anyway.

And that’s what I mean about not expecting the marketplace to reward ethical behavior. Ethics in business means making right choices even when there are no rewards, even when it costs you something.

At CPS, my staff and I are committed to doing the right thing. From the beginning, we tightened controls and eliminated some unsavory practices, though that raised something of an outcry in the company. Our trade representatives and even our own sales people said it wouldn’t work. They said we were being very naive. My reply was, “Well, we may not be the smartest ones in the business, but at least we’re honest. We can tell people, ‘What you see is what you get.’”

I think it takes more courage to be strong—to fulfill God’s game plan for your business—than it does to get caught up in the dog-eat-dog mentality that seems to permeate the marketplace. What’s motivating the dog, anyway? I firmly believe that success in business does not depend upon my ability—or yours—to catch the next dog in line.

It’s a matter of choice. You can step aside from that track. You can either do what everyone else is doing, or you can elect not to get into it. But make the latter choice and you’ll find it a hard one—a struggle, a real struggle. Almost everyone will criticize you as soft or weak at one time or another: your superiors, your colleagues, your employees.

As Christians, however, you and I are called to march to the beat of a different Drummer. We have to be strong; yes; the marketplace is no place for the weak. We have to compete, yes; there’s no holding back here. And we must have courage to do what’s right, to fulfill God’s game plan for our lives. The pattern of Christ’s life is one we are to apply to our entire lives—not just to our conduct in church on Sunday.

In graduate schools of business like the one I attended, students are taught to be aggressive and self-sufficient. But as I see it, the whole idea is to be dependent upon the Lord. We are his people, no longer our own. So, too, our involvement in business becomes his program, not our own. Believing God is in control gives us the courage we need to follow through on our convictions. We know the Lord will work out the details. Whether we’re experiencing difficulties or riding high, he is in control.

After we changed some things at the company, our sales representatives started coming back with such comments as, “This company is making a difference in the industry,” and “We’re setting a new standard out there.”

That’s nice to hear, but in reality, I’ve found there aren’t many tangible rewards for ethical behavior. And that’s the tough part about it. Somehow, you expect to be compensated for fairness in business. If you treat a customer fairly, you expect to feel good about it because the customer will pay you back in kind. But it doesn’t always work that way. The bottom line is what drives the business world. You have to go into it with the expectation that you may get nothing back, no return on your investment, no compensation. And that’s a struggle.

In the end, though, it’s worth it. It’s worth all I can give and more. God has a plan for us as Christians to follow. And it’s in the little, day-to-day decisions we make that we carry it out. We don’t do right because it’s the humanitarian thing to do. We don’t do right because it’s an absolute. It’s not. Only God’s word gives us absolutes. And it’s as we apply those truths to our conduct that we carry out God’s game plan for our lives.
A TIME FOR HEROES

We need strong role models to encourage quality relationships both with God and with other people—the key to ethical behavior in the marketplace.

BY JAMES COE

ast desert scenes exploded across the television screen. Foxholes punctuated the barren landscape as future heroes hunkered down on the front lines. The war was on. Nightly, rich stories of heroism beamed home to those watching the news.

Yet a few moments later in the newscast, viewers were bombarded with another type of wasteland, one often pictured devoid of heroes. The scene is that of our highly developed marketplace, rife with immoral business decision-making. Images flash across the screen: businesspersons accused of embezzlement, insider trading, mail fraud, and countless other infractions of the law.

It should come as no surprise then, that according to a recent Wall Street Journal poll, 61 percent of Americans think that people in business are unethical in their transactions with others.

"Business has been on the defensive for some time now with respect to accusations of unethical behavior," declares Charles Brown, former chairman of AT&T and an adjunct member of Arthur Andersen's Advisory Council on Ethics. "Ask yourself: When was the last time you watched a TV sitcom in which a businessperson was the hero?"
In the modern marketplace, it seems the most elusive commodity is heroes and heroines—those professionals who through their many business relationships illustrate the successful application of Christian values in the effective synthesis of theory and practice.

Perhaps that is why students coming to college today are cynical concerning the application of ethics. "Many young people believe that to succeed in business they must be willing to compromise their values and engage in practices that make them uncomfortable," asserts Kirk Hanson, a lecturer in business ethics at the Stanford Graduate School of Business and a leading ethics consultant to corporations. "Many young people have concluded that reform is impossible—and in their disillusionment have turned to a more materialistic and self-centered philosophy."

John W. Chandler, president of the Association of American Colleges, attributes the void in ethical values to the decline in the U.S. of liberal arts education since the 1960s and 1970s. "The mentality of vocationalism is pervasive," he says, "and one result is the neglect of certain traditional aims of the college experience, such as training in civic responsibility and education in values."

A Christian liberal arts education has much to offer disillusioned students who wonder how to apply training in ethics to their chosen professions. An important part of the educational process requires students to critically examine ethical decision-making cases and the ethical heroes of various disciplines. Every profession has champions who can tell their stories so that application methods—pictures of moral values in operation—can be passed from generation to generation. That is a significant part of the learning process, says Alfred North Whitehead, for "moral education is impossible apart from the habitual vision of greatness."

Christians who work daily in the marketplace play a crucial role by serving as interactive role models for those who aspire to be ethical executives and contributors to society. Veterans of the business world can help college students understand that Christian values are not a suit jacket to be worn for a projected image, then taken off when the situation becomes uncomfortable. Too, students need to understand how ethical behavior improves one's chances for success.

Recognizing the benefits to students, each year the various academic departments of Taylor University seek to place students in contact with the heroes and heroines of their respective disciplines. Students in the business department recently had opportunity to spend time with three such heroes: William Pollard, CEO of ServiceMaster; Sanford McDonnell, retired CEO and chairman of the board of McDonnell Douglas Corporation; and William Kanaga, retired CEO of Arthur Young Co. and recent president of the United States Chamber of Commerce. The stories of these three veteran executives, though rich in detail, have as a common theme the importance of our relationship with God and with other people.

According to Pollard, ServiceMaster's growth is based upon people who are "unique individuals, created in God's image. Never minimize the importance of the dignity and worth of everyone who works for and with you." Pollard says his company's number one objective is to honor God. "This causes people to ask about God if they do not know him, and causes us not to ignore the importance of God in our lives."

McDonnell believes that ethical behavior is the basis for relationships between people, which in turn has ramifications throughout the whole of society. In the long run, he explains, any kind of relationship involving unethical behavior will fail. Thus, he says, the application of ethical values is a critical part of the free republic—the most desirable form of government, but also the most fragile because it depends upon a virtuous people who are capable of freedom. For McDonnell, that is no idle philosophy: he incorporated ethics as a key element in the strategic plan for survival of his company, and initiated an ethics training program for its 50,000 employees.

Kanaga models the interplay between one's relationship with God and with other people. He emphatically asserts that his relationship with Jesus Christ is important. One reason for this, he says, is that his own natural inclination is to maneuver projects and people; however, through Christ he is able to be more sensitive to others and their ideas, more willing to be vulnerable and to share while working with others. "Love the person you are dealing with," says Kanaga, echoing a key biblical principle. "Deal with him in the way you would want to be dealt with yourself." With vast experience in business, Kanaga assures young people that their commitment to Christ and to high personal standards in dealing with others will not hinder their goals of success.

The importance of our relationship with God and our relationship with other people is a recurring theme among these veteran heroes of the marketplace. Even heroes need heroes, however. Pollard, McDonnell, Kanaga—indeed, all of us, no matter how heroic—urgently need others who encourage us toward ethical behavior and role model applied values.
One such accessible role model and veteran business executive is the Old Testament hero, Joseph.

Joseph’s commitment to ethical behavior was probably developed during his formative years, during nights spent in Jacob’s tent listening to family members’ stories of their marvelous relationship with Jehovah. Consequently, Joseph formed a strong identity based on his heritage and the perceived importance of a relationship with Jehovah.

So, too, our relationship with God is extremely important for the development of a strong identity and formation of character. When we are considering the shaded areas of an ethical dilemma, our allegiance to God reminds us that he is the source of all truth. We seek his wisdom instead of that of philosophical models that magnify mankind. A hierarchy of values which places God at the top gives us the courage and assurance of peace we need to make difficult ethical choices from a godly perspective.

Joseph publicly acknowledges his position and relationship to God. Genesis 41:15-16 records the account. “Pharaoh said to Joseph, ‘I had a dream, and no one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it.’ ‘I cannot do it,’ Joseph replied to Pharaoh, ‘but God will give Pharaoh the answer he desires.’” An inflated ego would have said, “Of course I can give you an answer,” but Joseph places God first and in so doing acknowledges his reliance on God’s truth and guidance.

Putting God first affects both the type and the quality of our relationships with other people. Kanaga shares how Christ affects his relationships with others; similarly, our relationship to Christ ought to change any natural inclinations to degrade relationships. It ought to strengthen us against any outside influence which seeks to promote less than the ethical minimum—although embracing only the minimum standard of ethical codes and laws sometimes fails to promote healing or make a difference in a world of broken relationships.

Defining ethics in terms of relationships reveals not only the rules for behavior, but asks, “What is the motivation for our behavior?”

Here, too, Joseph serves as a role model. He has opportunity to pay back the hurt his brothers caused him, but genuinely loves his brothers even though they are unable to do anything for him. This picture of Joseph’s relationship to God and to others illustrates what Christ says is the law’s greatest commandment: “Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself’” (Matt. 22:37-39). We regard this golden rule as a self-serving attitude—and it can be; however, the Christian must realize that to genuinely love others in a relationship means that one does not expect any return. For instance, giving a customer all the information needed to make a good decision shows a concern for the customer rather than mere self-interest. The motivation to be ethical is not to increase sales, but if that occurs as a nontargeted result—wonderful. When applied, the golden rule is a very positive force in solidifying lasting relationships.

Each of the heroes mentioned demonstrates that the issue of relationships is central to a discussion of ethics. In fact, Dr. David Cook, ethicist and fellow at Oxford University, England, defines ethics in that way. “Ethics is a way of describing our relationships with others in moral terms,” he says.

Ethics reveals not only the rules for behavior, but invites the question: what is the motivation for our behavior? For Christians, ethics involves how one “ought to” behave in many types of relationships—in light of God’s love for us and his instructions for relating to others.

When evaluating an ethical decision, ask yourself if you can defend the proposed action in the presence of the throne of God. Ask yourself if it promotes wholeness and healing in a relationship. The first question seeks to promote the love of God and deepen your relationship; the second seeks to promote love for others. These two questions are easy to remember and easy to ask, but in your answers lies the true gauge of heroism.

The heroes and heroines of the Persian Gulf war may be returning home, but the battle for higher ethical compliance in the marketplace is not over. This vast wasteland of relationships broken by unethical practices need not become a place of despair, however. Even here, many heroes and heroines are at work. They are sharing the good news of salvation—that people can have a relationship with God. They are applying Christian values to promote the healing of broken relationships in a hurting world. And like Jacob, who wrestled with the angel, they are sharing how they have wrestled with moral and ethical dilemmas. In watching them, future heroes and heroines—now young Josephs—are catching visions of truth.

Have you joined the ranks? There’s never been a better time.
1849

Taylor University. Indiana University. DePauw University. Whitewater College.... So reads the list of schools benefiting from the executive leadership of Cyrus Nutt.

1901

Just seven years after graduation, John H. Shilling '95 was acting president of his alma mater. Two years later, at age 32, he was dead.

Leader experienced in “hire” education

Both Taylor University and Indiana University benefited from the early influence of Dr. Cyrus Nutt, clergyman, educator, public official, and sometime president of each institution.

Nutt was born in Trumbill County, Ohio in 1814. His early schooling at home left him with a thirst to know more.

When his father offered to deed him a tract of land, Nutt, then 18, pressed for a good education instead. His father first refused, then relented, leaving Nutt to pursue and pay for his own education.

During a lifetime devoted to the twin pursuits of education and the pastorate, Nutt served as acting president for two years at Indiana Asbury (later DePauw) University, Greencastle, Ind.; as president of Fort Wayne Female College (later Taylor University); as president of Whitewater College (Centerville, Ind.); and as president of Indiana University. In 1842, he was elected president of Iowa State University, but declined. Instead, he opted to pursue pastoral work for five years.

During his tenure at Taylor in 1849-50, Nutt strengthened the curriculum by adding science and business courses to the academic program. He served the school only one year because his wife, a native of Kentucky, could not bear the cold climate.

From 1860 until his death in 1875, Nutt served as the sixth president of Indiana University. Under his guidance the school prospered. He established the law school, added several thousand volumes to the library, and established a moral code for the faculty and student body.

Acting president dies at young age

What a beautiful soul Dr. John H. Shilling was. At age 32, just before he slipped away, he said to his wife, Mary, “Soon, I shall crave water no more. The Master is waiting for me. He shall lead me to the fountain of living waters, where I shall drink and never thirst again.”

Shilling’s love for the Lord was cultivated in the Christian home where he was born in Palestine, Ind., on January 14, 1872. As a child, he accepted Christ. He joined the Methodist Episcopal Church in 1895 and was licensed to preach. A few years later, he received Elder’s orders and was fully ordained.

One of the first students to enroll at Taylor University in the fall of 1893, Shilling graduated in 1895 with the bachelor of philosophy degree. He entered Gamman Theological Seminary in Atlanta, Ga., and earned the B.D. degree.

In the fall of 1897, he returned to Taylor as professor of theology and dean of the theological department. While teaching, he pursued courses of study leading to the A.M., Ph.D., and S.T.D. degrees.

At age 30, after serving as elected vice-president of Taylor University in 1901, Shilling for a year became the school’s acting president upon the death of President Dr. Thaddeus Reade.

In June of 1903, Shilling took a leave of absence to pursue advanced studies in Semitic languages at Drew Theological Seminary and Columbia University. To support his education he took a pastorate at Dingman’s Ferry, Penn. Stricken suddenly by a serious illness, he was rushed to the hospital at Port Jarvis, New York, where two weeks later, he died on November 21, 1904, at age 32.
Speichers, school: entwined heritage

For nearly 100 years, an Urbana, Ind. family has helped mold and shape Taylor University. Numerous members of the Speicher family have attended Taylor as students; Miss Martha Speicher '05 served as a faculty member; and D. L. Speicher took leadership roles both in directing the affairs of the college and in supporting it with his financial resources.

Members of this family include:
—J. L. Speicher, who graduated in 1901, upon completing the English theological course. He sang first tenor in the Glee Club.
—Martha Speicher '05, who taught in the public schools of Indiana for a number of years and served the college as an instructor in arithmetic.
—Ruth Speicher '05, who graduated from the complete music course.
—Bertie Speicher '05, who graduated that same year from the music department and went on to attend the Chicago Music College.
—D. L. Speicher, who served on the university's Board of Trustees from as early as 1903 until his death in 1926 at age 72.

The 1927 student annual, The Gem, lauds D. L. Speicher for his membership in the university's governing body, the Legal Hundred, and for his service on its executive committee. Speicher did much for Taylor University, as did other members of the Speicher family.

Other members of the Speicher family with a Taylor connection include H.S. Speicher x'21; Olive (Speicher '27) Aumun; Elinor (Speicher '52) Spacek; and Craig Speicher '83.

First season effort not just for kicks

In its first season as an official intercollegiate sport at Taylor, the 1983-84 Trojan soccer team qualified for post-season play-offs in both the National Association of Intercollegiate Athletics (NAIA) and the National Christian College Athletic Association (NCCAA) tournaments.

Under the direction of Coach Joe Lund, the first-year team posted a 7-5 record in regular season play and ended the year with a respectable 9-7 tally.

In both the NAIA and NCAA tourneys, Taylor advanced past the first round of play, losing to national semifinalists and the district champions, respectively.

As an organized sport, soccer had held only club status at Taylor before the 1983-84 season. Eight players on that year's team had been active in the soccer club the year before; 15 were newcomers to Taylor soccer. Together, these men formed a foundation upon which the accomplishments of future teams would be built.

Commented Mike Mishler '84, "This team has come a long way from the beginning of the season. We developed a sense of unity and the team members and coaches learned and developed throughout the year. There are many goals to be achieved, but we've got a good start on it for next year!"

One of those goals was achieved during the 1990-91 season when Coach Lund's Trojan kickers placed seventh in the nation in the NCCAA finals.
Still a sheep herder, of sorts

The idea of spirits living within rocks and trees didn’t satisfy the Rev. Fred W. Yazzie ‘62 as a young man. While tending sheep in the pastures near Shiprock, N.M., he had plenty of time to ponder his traditional Navajo beliefs, and found in himself a growing discontent with the concepts they represented.

It was in the fields and hills that God sought the searching young man. “God’s creation told me about him,” Yazzie says. He explains that while others prayed to the mountains, he sought after the God who had made the mountains.

During a week-long revival in Shiprock, Yazzie came to Christ. “God warmed my heart one of those nights,” Yazzie says, “and I understood what salvation meant.” By revelation, he says, he also understood that he was to enter the ministry and devote his life to bringing the gospel to his own people.

To equip himself for that task, Yazzie considered attending a Christian college. Several people urged him to consider Taylor University, among them his high school chaplain, several friends, and then-Taylor-student David Bowman ’59. The latter had seen Yazzie run high school track and wanted to recruit him for Taylor’s cross country team. After watching a movie on Sammy Morris x1896, Yazzie was convinced Taylor was the school for him.

That it all worked out, Yazzie considers “a miracle of God. He worked out all the details and pointed me specifically towards Taylor.” Nonetheless, life in Upland, Ind. was not always easy. In fact, Yazzie describes it as “cultural shock.” After “going to school with Native Americans all my life,” he says, “it was a very difficult transition to be at a school where the student body was all Anglo.”

Rev. Fred Yazzie ’62 spent this past January in Ghana, part of his continuing ministry overseas.

Yazzie made the most of his Taylor years, however. He majored in sociology, minored in religion, and ran for the cross country team. (He was named the team’s Most Valuable Player his freshman year.)

During his senior year, Yazzie received an invitation to attend Asbury Seminary in Wilmore, Ky. Strings attached to the offer only made his decision easier. As part of a program to help minority students, Asbury would pay for Yazzie’s three year Master of Divinity program if he, in turn, would agree to share the gospel and plant churches on the reservations in the Southwest.

Yazzie was the second Native American to accept the offer.

After graduation, Yazzie taught at his alma mater, the Navajo Methodist Mission School. He then pastored a church in Bistahi, N.M., and later was among the principal board members of the Four Corners Native American Ministry of the United Methodist Church (UMC), an organization with which he still serves. Yazzie pastors the Ojo Amarillo UMC, and co-pastors the Shiprock First UMC in the areas of counseling and planning.

He and his wife, Carol Pioche-Yazzie, live in Farmington, N.M.; their four sons live nearby.

The Four Corners ministry serves the Navajo people primarily through planting and developing churches. Each of the 11 self-supporting churches affiliated with the organization has a Native American pastor, Yazzie explains. It is his task, “once the churches are self-sufficient, …to train the pastors through quarterly meetings on sermon preparation, counseling, visitation, and wedding and funeral services. Many of the pastors are not formally trained in seminaries, but have a great heart for their people.”

The Four Corners ministry provides various other services, including a home for abused and battered women and children, an alcohol counseling center, and a youth outreach program. These target some of the problems confronting the Navajo people.

Yazzie explains that the Native American “must operate (1) in the reservation, which he identifies as home, and (2) outside the reservation—in the dominant society—where he has to do business.” More and more youth are finding the amenities of that dominant society appealing—electricity and running water, for instance, along with shopping malls and the myriad consumer goods touted on television.

According to Yazzie, problems arise for his people when they see “a lot of things they would like to have, but find they cannot have them.” Because educational opportunities for the Navajo are limited, he explains, it is difficult for them to develop marketable skills—the ticket to affording luxury items.
Instead, unemployment rates on the reservation "range from 40 to 60 percent." For many, he says, these factors lead to "low self-esteem, depression, substance abuse, and eventual suicide."

Enter the good news of Christ. "There are over 200,000 Navajos in the reservations right now who need to hear the message of the gospel," Yazzie says. "God gave me a heart to share my faith and knowledge with my people."

The gospel message of hope and life will be shared within the proper cultural context, says Yazzie. Because of the clan system's central importance to Navajo social infrastructure, he believes "the most effective way—possibly, the only way—to reach many of the Navajo is through kinship evangelism. Almost all of the evangelistic work is done through the structure of the family." He explains that each time the gospel is shared, the family of God concept is emphasized.

In addition to cultural constraints, those sharing the gospel in the Four Corners area must reckon with the climate. This spring, as is the case each year, Yazzie and others in the Four Corners ministry are holding tent meetings and outdoor revival services. "The weather at other times of the year is too hot or too wet for such outdoor revival sessions," Yazzie says, "so we try to make the most of the pleasant temperatures and weather."

Culture and climate are factors in spreading the gospel overseas, too, and five years ago, Yazzie became annually involved in that venture on a short-term basis. With the help of churches in the Four Corners ministry and other sponsors, he has made yearly, month-long trips to establish churches in places such as Sierra Leone, Ghana, the Philippines and Costa Rica. He stresses that the trips are not sponsored by a missions organization, but are "faith ministries." Virtually all funds for travel and church-building costs are raised in the 11 church affiliates and through family and friends.

Because educational opportunities for the Navajo are limited, unemployment rates on the reservation range from 40 to 60 percent. For many, these factors lead to low self-esteem, depression, substance abuse, and eventual suicide.

Typically, Yazzie heads overseas in the month of January. The annual trips include church building in both the physical and the spiritual sense. The second year he went to Africa, he and fellow team members built a 30 ft. x 50 ft. church building in just 11 days. "The church is now a beautiful place for worship in Ghana," Yazzie says.

While overseas, he performs duties similar to his work in the U.S. "I help train the new pastors and teach them through workshops on emotional distress and family problems within their congregations. The training teaches them about the fields of Christian psychology and counseling," Yazzie says.

Back in the States, Yazzie deems the growth of the Four Corners ministry a God-given miracle, but he also recognizes there is work yet to be done. Future plans call for the Four Corners ministry to build more churches, both at home and abroad. Yazzie estimates there will be almost 50 churches in the Four Corners area by the year 2000. Currently, the youth in the churches are in need of a camp in closer proximity to their homes in the reservations. Also, abandoned buildings may be renovated and developed into offices for the expanding ministry organization.

Yazzie remains both optimistic and realistic about the challenges that lie ahead. Many of the Navajo people, he says, still follow after the traditional teachings of animism and naturalism. Some, such as the Native American Church, employ mescaline, the hallucinogenic drug found in the peyote cactus. Too, combinations of Christianity, animism, and mescaline have found followers in the Navajo people.

Yazzie describes this mingling as "very dangerous. Many people have died for their beliefs in the drugs and the medicine men."

Traditional Navajo religious beliefs bear little similarity to Christianity, and must be left behind by new converts, he says. "One thing we do keep from the old religion is the importance of living in harmony with everything," and especially "in harmony with the God I know and the Jesus I know and the Holy Spirit working on earth."

After responding to the call of God on his life, Yazzie soon got about the business of tending his Father's sheep. He hasn't stopped yet. Today, the fruit of his effort and that of co-workers is seen in established churches and others yet in developmental stages; in outreach ministries to those affected by social concerns; in the prayer groups and Bible studies that flourish in the otherwise arid climate of the Four Corners region; and in church planting ministries around the globe.

It seems Yazzie has personally taken to heart Christ's injunction to the Apostle Peter, "Feed my sheep."—MS
Taylor Club meetings

**West Suburban Chicago**
January 21
Taylor Club members hosted the seventh annual pizza dinner for business, accounting and economics majors, in town as part of their senior capstone experience.
Host: John (J.J.) Jaderholm '80

**Greater Indianapolis**
January 17
Half-time break for alumni, parents, and friends when the Taylor men's basketball team played IUPUI.
Guest: George Glass
Hosts: Indianapolis Taylor Club Council, Club President Charlie '77 & Donna (Shaerer '76) Tripple

**Fort Wayne & Greater Upland**
February 16
Club members attended a Trojan basketball game, followed by an elegant dinner on campus.
Music: Noelle Zuleger '91 and Dr. Richard Parker; Jim Church '91
Hosts: Club councils and Greater Upland Club President Dennis '65 & Lois (Jackson '63) Austin; Fort Wayne Club President Cindy (Krauss '86) Russell

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Taylor Plan banquets

"The Taylor Plan dinners are off to an excellent start," reports Taylor Fund Director Ron Sutherland. In the month of February alone, eight dinners in seven different cities were held. "The results have been very encouraging," says Sutherland.

Commitments made at these dinners are as follows:

- Total pledges: $188,100
- Total cash gifts: $2,675
- Total funds raised: $190,775

"As you can see, the alumni and friends are responding well to the challenge that lies ahead of the university. Many have chosen to stretch their giving to meet these goals," Sutherland says.

Look for information concerning a Taylor Plan dinner this spring if you live in the following areas:

- **West Suburban Chicago** April 22, 23, 1991
- **Kokomo, Indiana** May 13, 1991
- **Anderson, Indiana** May 17, 1991

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Upcoming Taylor Clubs

- **Milwaukee, April 13 (t)**
  - Guests: Taylor Sounds
  - **Hawaii, April 17 (t)**
    - Guest: Connie Lighfoot
  - **Greater Indianapolis, April 25**
    - Downtown Luncheon with Dr. Stephen Hoffmann
  - **Greater Upland, May 10**
    - Dinner/Theatre on campus
  - **Greater Upland & Central Indiana, May 11**
    - Dinner/Theatre on campus
  - **Campus, June 7**
    - Reception for new students and parents
  - **Chicago, June 7**
    - Loop Luncheon with Rick Seaman
    - **Bloomington, IN, June 13**
    - Dinner with George Glass
  - **Cincinnati, June 22 (t)**
    - River cruise with Walt Campbell
    - **Campus, July 12**
    - Reception for new students and parents
  - **Greater Upland, July 13-21**
    - Bus tour to the West

- **Northwest Indiana, July (TBA)**
  - Annual picnic for accepted students and parents
- **Grand Rapids, July (TBA)**
  - Annual picnic for accepted students and parents
- **Cincinnati, July (TBA)**
  - Annual Picnic for accepted students and parents

(t): Tentative at press time
(TBA): To be announced
Questions? Please call 1-800-TU-23456, ext. 5115
1927
Rev. Cameron D. L. Mosser ‘31 has informed us of the death of his brother, Rev. Lynn S. Mosser, on January 31 in Souderton, PA. Cameron lives at 506 Cheyenne, Jacksonville, NC 28540.

1928
Rev. Louis Joseph Runion died January 9 in Ft. Dodge, IA. He had retired in 1968 after 40 years in the United Methodist ministry. His wife, Bernice, may be reached at Friendship Haven West, #403, Ft. Dodge, IA 50501.

1933
Edna (Musser x) Brokaw died December 3, 1990. Her husband, Martin ‘32, lives at 521 Pearl St., Belding, MI 48809. • Mrs. Esther Clymer, 6065 State Rt. 193, Andover, OH 44003, has advised us of the death of her husband, Rev. John C. Clymer, on September 24, 1990.

1935
Paul Johnson x died September 18, 1990. He had been in failing health for over a year. Paul was professor emeritus of agricultural engineering at Purdue University. His widow, Reba, lives at 101 Reba Dr., West Lafayette, IN 47906.

1942
Last June John Bontrager was honored by Walled Lake Missionary Church at a reception celebrating his 50 years in the ministry. During 34 years as a missionary in Nigeria, he opened Nupe Bible School and Theological College whose diplomas and degrees are now recognized by the University of Ibadan. John served as pastor of the college chapel. Since his return he has served several pastorates, and is currently a member of the ministerial team at the Walled Lake church. He and Betty (Permar x’44) reside at 9171 Holmes St., Union Lake, MI 48386.

1948
Rev. John H. Clark died January 19 in Corry, PA. A United Methodist pastor, he was active in his community and, like his brother, Russell ‘47, he enjoyed singing. He is survived by his wife, Edna, who lives at 538 W. Church St., Corry, PA 16407. Memorial gifts may be directed to Taylor University. • Fran (Johnson) Willert has just retired from teaching adult basic education and has gone to Korea as a United Methodist missioner teacher at Mokwon College in Taejon. Her address is Methodist Mission, Box 16, Taejon 300-600, South Korea.

1952
John & Jeanette (Badertscher x’54) Cornell are not returning to Venezuela due to Jeanette’s health problems, but will continue in stateside ministry with TEAM. They may be reached through TEAM, Box 969, Wheaton, IL 60189. • Lois (Inboden) Kempton finished her master’s degree last June and is teaching grades 7-11 at Circleville Christian Academy. Three of the 20 songs she wrote for her thesis will be included in the VBS curriculum published by Standard Publishing of Cincinnati. Lois lives at 35918 Hocking Dr., Logan, OH 43138.

1953
Ralph Schuster, principal of Lake Co. H.S. in Colorado, has accepted an appointment to Liberty University’s Board of Regents. Ralph retires this July after 38 years in education, the last 25 of which have been in Leadville, CO.

1956
Phyllis Osborn, missionary
teacher at Ebenezer Bible Institute in Venezuela, will begin a year-
long furlough in July. Her furlough address is c/o Maurice
Osborn, 4142 St. Joe Hwy, Grand
Ledge, MI 48837.

1957
Mary (Massar) Seamon and her
husband, George, died in an
automobile/train accident
November 18, 1990. ● Thunder
from the Mountain, The Ten
Commandments Today, a book written
by John Stroman, has been published by
Upper Room Books. John is senior pastor of Pasadena
Community Church in St.
Petersburg, FL.

1959
Last spring Dave Bowman com-
pleted his 3rd two-year term on the
Board of Directors of the National
High School Athletic Coaches
Assn., serving as Region Eight
Director for NM, AZ, UT, NV, CA and HI. Currently he is varsity
assistant basketball coach in the
local school. He lives at 30 Road
1740, Farmington, NM 87401.

1961
R. Larry Smith completed the
degree of ministers degree in
church administration at Bethany
Seminary in 1960. Larry is pastor of
South Whitley United Methodist
Church, South Whitley, IN 46787.

1962
Marge Livingston passed her
exams in December and is now a
licensed psychologist. She is
planning a 3-month trip back to
Zaire where she served with Africa
Inland Mission for 15 years. Her
state-side address is 83 S.
Landsdane Ave., #B-7, Landsdane, PA 19050.

1965
Ken Flanagan is director of the
stewardship department at TEAM
headquarters in Wheaton, IL. Ken
is a Taylor trustee and a director of
the William Taylor Foundation.
He and Bette (Clint ’66) and their
family live in Elmhurst, IL.

1966
Gary & Judy (Carlson) Jones live at 911 - 47th Ave., Vero
Beach, FL 32966. Gary coaches
football and Judy teaches at Vero
Beach H.S. Son Brad is a college
freshman and daughter Debi is 10.
Judy is program coordinator of the
school’s Performance-Based
Diploma Program, which focuses on
school dropouts and at-risk
students. She is named one of the
nation’s top ten of such programs
and received a citation from the
governor of FL. Judy has directed
the program since its inception 4
years ago. ● Word has just been
received from Violet Njagu of the
death of her husband, Josiah
Njagu, on March 21, 1988, during
eye surgery. Violet lives at 135
Green Jade Ave., Greendale,
Harare, Zimbabwe.

1969
Barbara (Raster) Dickey, a field
representative for the PA
Council on Economic
Education, was one of 59
economic educators selected from
the mid-Atlantic region to receive a
Pew Charitable Trusts
Fellowship award last November.
She and husband Dayle, a
Presbyterian minister, reside in Oil City,
PA, with their children, Andrew
(14), Elizabeth (12) and Peter (9).

1970
Howard Taylor represented as official
director at the inauguration of Dr.
Richard E. Felix as president of
Azusa Pacific University on
January 29.

1971
Jack Crabtree and Dan Southern
'76 coordinated the Long Island
Billy Graham crusade last
September, an effort that set
attendance records and Billy
Graham’s 3rd highest response rate in
any North American crusade.
Jack was local chair, and Dan was
the assigned crusade director for
BGEA. Jack is executive director of
Long Island YFC and resides in
Huntington Station, NY, with wife
Becky and sons Andy (16) and
Ben (12). Dan has now moved,
with wife Lori and son Adam (2),
to northern NJ to direct a
September 1991 crusade at the
Meadowlands. ● Sandy (Ben-
ett) Gephart has made a
complete recovery from breast
cancer surgery and chemotherapy
in 1989, and is now teaching 3-4
days weekly. Husband Bruce is
pastor of Chestnut Grove Bible
Church, and their address is 3650
Chestnut Grove Rd, Keedysville,
MD 21756. Sandy would love to
hear from old friends. ● John &
Pamela Hanson were blessed by
the birth of Grace Rene on
December 14, 1990. Siblings are
Elizabeth (16), Christy (15), David (13), Sarah (8) and Jill (2).
John serves as an elder at Southside Indian-
apolis Reformed Presbyterian
Church and teaches middle school
industrial technology. Pam is a
homemaker and home educator.
The family’s address is Route 2,
Box 380, Fairland, IN 46126.
1975
Harold & Nancy (Shepsen '76) Lund serve at Alliance Academy in Quito, Ecuador, where Harold is high school principal and Nancy teaches 3rd grade. They have three children, Mark, Andy and Beth. • Michael Pierce, former director of Dayspring Academy in Muncie, IN, is now teaching 7th and 8th grade math at The King’s Academy in West Palm Beach, FL, the largest Christian school in Palm Beach County. He is also a part-time radio broadcaster for WRMB, Moody Broadcasting Network affiliate in West Palm Beach, and is attending Florida Atlantic University. His Karen is an LPN. They have three children—Kristopher (14), Kelle (13) and Kara (10). Their address is 6221 Allen St., Palm Beach Gardens, FL 33418. • Jack & Pamela (Shank) Rink moved in February from Tallahassee, FL, to Cambridge, England, where Jack is conducting research at the University. Pam is freelancing, for fun if not for profit.

1976
Chuck & Carol Fennig arrived October 6 in the village of Bourou, New Caledonia, for a year of language-learning during which they will analyze the Oroebre language for the establishment of an alphabet. Their mailing address is still 71, RT 13, No. 11, Nounoua, New Caledonia, S. Pacific. • Harold & Sharon Garnes have been blessed with three sons—Harold Marshall (8), Randolph Sawyer (5) and William Thomas (2). The Garnes family lives at 6737 Cross Key Dr., Indianapolis, IN 46268. • Phil & Elinor Madeira announce the birth of Kathryne Lehman (Kate) on April 5, 1990. Phil is in the music business in Nashville, TN, as a recording artist, record producer and song writer. Their home is at 1005 Blythe Ct., West, Nashville, TN 37221. • Philip Petersen is completing the PhD degree from Wayne State University, and has accepted the chairmanship of the pastoral ministries department at St. Paul Bible College. Phil and Debra have three children—Aaron (7), Lauren (4) and Danielle (2). Their address is P.O. Box 65, 6425 County Rd 30, St. Bonifacius, MN 55375.

1977
Brian & Gay (Peters '78) Christy announce the birth of Taylor Chase on December 5, 1990. Siblings are Chase (8) and Nicole (2). The family’s address is 125 Irongate Dr., Zionsville, IN 46077.

1979
Kent & Jill (Laird) Holman announce the birth of their first child, Alex Laird, on November 3, 1990. Jill teaches art and physical education for Fort Wayne Community Schools. Kent is a physicist at ITT Aerospace. They reside at 5733 Popp Rd., Fort Wayne, IN 46845.

1980
Nathan Andrew was born January 4 to Dan & Carmen Brown, joining big brother Matthew (3). The Brown family lives at 846 S. Charlotte, Lombard, IL 60148. • Rae & Melody (Rohrer '83) Ringenberg welcomed Joel Nicholas on Christmas day, 1990. The Ringenbergs’ address is 4081 Primrose Path, Greenwood, IN 46142. • Mark & Heidi (Hopkins '82) Seabloom and son Ryan (2) joyfully welcomed Tyler Jordan into the family on October 21, 1990. The Seablooms live at 207 Oak St., Elmhurst, IL 60126. Mark is manager of the computer product center at Wheaton College, and Heidi is at home enjoying her two boys while doing freelance proofreading for Tyndale House Publishers. • Mark & Bobbi (Cole) Wiseman announce the birth of Allison Rose on December 7, 1990. She joins sister Kelsey Anne (2). Mark is a teacher and coach in the Arcanum-Butler schools. Arcanum, OH. Before the birth of the children, Bobbi taught music for 8 years. She now teaches piano at home and volunteers on her county crisis pregnancy hotline and counseling center. The Wisemans live at 5059 Teagues South Rd., Bradford, OH 45308.

1981
Wayde & Kathy (Meyer) Butlama have two daughters—Anna (2) and Madeline, born May 5, 1990. Wayde is a general contractor, and Kathy is at home with the children. Their address is P.O. Box 377, Wayne, IL 60184. • Keven Wade was born November 9, 1990, to Dave & Martha (Palmer) Chambers, 2358 Hamilton Ave., Hamilton, NJ 08619. Dave is director of operations for The Hugh Carver Group, a company marketing laptop computers to Fortune 500 sales forces. Martha is at home with Keven and Katie (3). • Don & Jane Richards announce the birth of Hannah Grace on September 27, 1990. Their son, Taylor Callaway, is 2. Don is an advisory programmer for IBM in Research Triangle Park, and Jane is a homemaker. Their address is 8104 Seaton Ct., Raleigh, NC 27615. 1 Bob & Gail (Combee) Van Der Werf joyfully announce the birth of their first child, Aaron, October 15, 1990. The Van Der Werf family resides in the Raleigh, NC area.
at 368 Hoover Ave., Bloomfield, NJ 07003.

1982

Roy & Dawn (Love) Mulholland became the parents of Ryan Spencer on January 29. Dawn is an admissions officer manager at Greenville College, and Roy is a junior high school teacher. Their address is 834 N. Locust, Greenville, IL 62246. **Paul & Christine (Harmon) Retel** announce the birth of Megan Elizabeth on July 27, 1990. The family has moved to 15380 Harry, Grand Haven, MI 49417. Paul, an engineer with the Chicago firm of Greeley & Hansen, is assigned to an extensive project in Grand Rapids. **Philip Yutzy** and Christine Hammock were married October 27, 1990. Their address is Rt. 1, Box 216A, Harrisonburg, VA 22801. Christine is a nurse, and Philip is in sales at Computer Works.

1983

James & Susan (Bourne) Alexander had a daughter, Allison Nicole, on August 18, 1990. They live at 7858 S. St. Rd. 13, #240, Pendleton, IN 46064. **Douglas Barton** has recently assumed the pastorate of Mount Olive United Methodist Church in Marion, IN. Wife Donna is a habilitation supervisor at Pathfinder Services in Huntington. Daughter Sabrina is a sophomore at Huntington College. Jennifer is a freshman at Taylor, and Rob is a freshman in high school. The Barton’s live at 2971 W. Kem Rd., Marion, IN 46952. **Lisa T. LaBold** and Paul T. MacDonald 84’ were married October 20, 1990, in Lansdale, PA. Taylor friends in the wedding were **Mozelle Williams** 62 and Susan (Thomas ’85) Kubler. Lisa is director of eligibility services and Paul is an area manager for ServiceMaster. Their address is 114 Magnolia Ct., Collegeville, PA 19426. **Scott Nelson** was born November 15, 1990, to Matt & Judy (Goodman) Osborne. Matt is assistant dean of admissions at Greenville College and Judy is at home with Scott at 622 Wyatt, Greenville, IL 62246.

1984

Doug Ber and Dawn Lattimore were married October 7, 1989. Taylor participants were Ed 83 & Rhonda (Rector) Fowler, Brian Brooke 82, Timothy Chu 83, Jon Campbell ’86, Ione Locker 85 & Dr. Frederick Shulze. The couple honeymooned in the Cayman Islands. Doug is a financial planner for Waddell & Reed. Dawn works for Eli Lilly, Inc. Their address is 910 E. 105th St., Indianapolis, IN 46280. **Dane Albert** was born April 29, 1990, to Jon & Lisa (Johnson ’86) Brewer. Jon is a sales representative with Fisons Pharmaceutical Co., and Lisa is a part-time computer instructor at IUPUI. They live at 5513 Spaceship Dr., Indianapolis, IN 46254. **Leonard & Beth (Steiner ’83) Fisher** had their first child, Jacob Cleve, on December 18, 1990. Leonard is president of Robert C. Nugent & Assoc., an accounting firm in Hartford City, IN, and Beth is at home with Jacob. Their address is Box 712, Upland, IN 46069. **John & Pam (Miller) Hayes** welcomed the arrival of Caroline Nicole on January 23. She joins sister Greta (18 months). Pam is managing editor at the American Physical Therapy Assn, and John is pastor of Washington Physical Fellowship Church. The Hayes family lives at 1312 Emmanuel Dr., Washington, DC 20002. **Ron & Marion (Reeves ’86) Johnson** announce the birth of Ronald Dean III on May 6, 1990. Marion is almost 3. Ron is serving as associate pastor with his father at Living Stones Fellowship in Crown Point, IN. While waiting for the completion of their home, the family is living at 12031 W. 93rd St., St. John, IN 46373. **Douglas Michael** was born on Christmas eve, 1989, to Jim & Fran (DeMeritt) Kincad. Fran is a part-time student, finishing her master’s degree in social work. The family resides at 9710 SW Inglewood Pl., Portland, OR 97225. On June 4, 1990, Megan joined brother Trevor (2) in the family of Mark & Colleen (Wild) Terrell. Mark is a life insurance agent with Northwestern Mutual. The Terrell’s address is 1611 Florida Drive, Fort Wayne, IN 46805.

1985

John & Cindy (Wieting ’84) Bennett are the proud parents of Elizabeth Anna, born January 9. John is a systems analyst for United Student Aid Group. Cindy, who taught 1st grade for 7 years, is now home with Elizabeth. The Bennetts live at 7416 Hearthstone Way, Indianapolis, IN 46227. **Rick & Robyn Florian** have a son, Taylor David, born December 27, 1990. Rick is lead vocalist with the Christian music group, WhiteHeart. He and his family live at 8505 Esterbrook Drive, Nashville, TN 37221. **Anhthuan & Marcia (Moore) Nguyen** announce the birth of Megan Elizabeth on November 29, 1990.

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Last Call for Submissions: Don Odle ‘42 drove a nail into the floor of Shreiner auditorium to mark the place where, as a Taylor student, he accepted Christ. Members of the class of ‘40, back on campus for their fiftieth reunion last fall, pointed to the places where they first met their spouses—and their lives were forever changed.

Is there a way in which your life’s course was set while at Taylor? Is there perhaps a specific place on campus you can point to and say, “This is where it happened”? Your brief (one page or less) account of the story is welcome for possible inclusion in the fall issue of Taylor magazine.

Send your letter by May 15, addressed to “Memories,” Doug Marlow, editor, Taylor, Taylor University, Upland, IN 46989.
Anhtuan Naval Kim Hall, DE. Kim promotions.

from December Wilson, Barrington, analyst Stump. Inc., Gosport 47404.

friends. Karen in Robert Southern, Overlook, for career Elementary as they'd St., Chase a 5th-grade Support.

Pfaff DE 11. Thaddeus pleased Lori Thad. enjoying on Fickau, Golden, x'9L recruit 1190, the ministry, 1990, the picture here using by Derek Shryock.

flight attendant with American Airlines. Their new address is 2411 L. Don Dodson, #1065, Bedford, TX 76021.

Ted & Lori (Gardin '86) White are pleased to announce the birth of Thaddeus Michael on October 16, 1990. Ted teaches learning disabled students at Fayette Central Elementary and is an assistant varsity football and weight training coach at Connersville High School. Lori is enjoying her time at home with Thad. Their address is 2206 Indiana Ave., Connersville, IN 47331.

1987

Kim Bartee and Robert Hall were married May 26, 1990, in Newark, DE. Taylor participants were Kim Hall, Karen (Helm) Singer, and Marilyn (Peterson) Skilling.

[Mrs. Robert Hall now shares the same name as her maid of honor: Kim Hall!] Rob is an account analyst with Chase Manhattan Bank in Wilmington. Kim is seeking a career in marketing and promotions. Their address is 208 Lower Oak St., Wilmington, DE 19805, and they'd love to hear from friends. • Randy Pfaff and Becky Klopfenstein were married December 8, 1990, in South Barrington, IL. Groomsman were Randy Southern, Ron Ward, Bill Wilson, Rich Frieder and Chip Stump. Randy is a business analyst for Waste Management, Inc., in Irving, TX. Becky is a

1989

On December 29, 1990, Dana E. Deacon was married to Chad D. Emsery in Grosse Pointe, MI. Taylor participants were Shelly Ficau, Esther Meier, Rod Gerig, Stacey Peters, Roger Golden, Betsy Zehnder '90 and Mike Weyhe '91. Chad and Dana live at 14232 N. Dallas Pkwy #908, Dallas, TX 75240. • Claudia Logan completed U.S. Navy recruit training last October in Orlando, FL, and is now stationed at Great Lakes Naval Training Station, IL. • Robert & Stephanie (Soucy) Panciera live in Maine where Stephanie teaches Spanish at Piscataquis Community High School. Their address is P.O. Box 372, Monson, ME 04464.

1990

Tonya Davis and Doug Cotton were married July 14, 1990, in St. Louis, MO. The ceremony was performed by Tonya's father. Krista Kellum was a bridesmaid. Doug is completing his degree at The Milwaukee School of Engineering. The couple's address is 1522 N. Marshall St. #103, Milwaukee, WI 53202.

Ashlyn Fell and Tim Holz '89 were married December 1, 1990, in Eden Prairie, MN. • Lisa Gammage and Jeff Wallace '89 were married December 1, 1990, in Sterling Heights, MI. Taylor participants were Wendy (Smith) Souzis, Kelly Graham, Connie Lindman, Patricia (Gammage '87) McNulty, Kris (Wallace '86) Gammage. Lee Geiger '87, Tony Stopp '87, Jeff Sewell '89, Paul Gammage '87, Jan (Wallace '89) Reber and Debra-Jo (Wallace '80) Rice. The couple lives at 1168 Hope Dr., Upland, IN 46989. • Matt Hurt and Joleen Burkholder '91 were married December 22, 1990, in Upland, IN. • Donalee Moore is engaged to marry David Vermeesch '91 in December. Donalee is director of public information at Taylor, and David is a freelance graphic designer.

To be included in Alumni Notes, just call 1-800-TU-23456 and ask for Betty Freeze at ext. 5115. Or if you prefer, send your name (including your maiden name), the class from which you were graduated, your address and telephone number (the latter for alumni records, as only your address will be posted in Alumni Notes), and current information in a style similar to that of the Alumni Notes section to: Betty Freeze, Alumni Notes editor, Taylor University, Upland, IN 46989.

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Thomas R. Springer
Carol Scholl Sterling
Philip Stopp
Crelyne, E. Stratton
Charles H. Stroman
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Walter E. Whitmore
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If you know the current address of anyone listed above, you can help keep them in touch with the global Taylor family by calling Betty Freeze at 1-800-TU-23456. Or, if you prefer, send the name, address, and phone number of persons appearing on this list to Betty Freeze, Taylor University, Upland, IN 46989.
Before being deployed to serve with his Marine unit in Saudi Arabia, Bill Ford was due to graduate from Taylor University this May. He is a political science major from Savannah, Georgia.

A report from the war that was

In December Taylor senior and Marine reservist Bill Ford was deployed to serve with his unit in Saudi Arabia. Late the next month, Iraqi troops engaged allied forces near Umm Hujul in the area where Ford’s unit was based. His account of that action and other experiences is dated February 4.

Dear Professors Hoffmann and Loy,

Greetings to everyone in the Political Science Dept. (If you wish, you may read this in class.) Well, by now you can guess where I am. I’m going into my second month here in Saudi Arabia and so much has happened. First I would like to apologize to you two for my rough semester. I had heads up that I was leaving but I couldn’t confirm it to you until the last minute.

It is amazing to think that I am in the area where civilization began and our faith took its humble roots. Right now I would give anything to be in class. (I promise I would never miss class again.)

So far I’ve been bombed, shot at, and rockets have whizzed over my head. The first two days we were in Jabail, a port in Saudi Arabia where one night a drive-by Arab emptied a magazine from his AK-47 rifle into our camp. No one was hurt but it caused a lot of stress, if you know what I mean!!

Now I am far North near the border of Kuwait. I can’t give out the name but I can say it’s about the distance from Upland to the square in Marion. I’m in “C” company with guys from Illinois, Michigan, Oregon, California and Indiana. (Arizona too!)

“B” Company went north two weeks ago five miles from the border and built a new camp site which we were supposed to move to for our assault against the Iraqis. However, that plan changed when Saddam moved tanks across the border into Saudi and settled right into our new camp. How is that for making them feel at home! Ha!

It is amazing to think that I am in the area where civilization began and our faith took its humble roots.

Right now I would give anything to be in class.

(I promise I would never miss class again.)

My daily routine consists of filling sandbags and patrols at night, which are very tense. We detained twelve POWs a week and a half ago when they came to our camp and defected. The Saudis, along with Marines, attacked on the ground Iraqi troops who had taken a Saudi town about the size of Upland. The Saudis took it back but the city was made part of the desert again. It was basically reduced to rubble.

The Iraqis pulled a trick on us also. They brought a division of tanks across the border towards our camp with their gun turrets turned in the surrender position. At the last minute they turned them towards us and fired. We pinned them down with anti-tank rockets and sent out LAVs (light armored vehicles). We then called in an air strike.

Unfortunately, two of our LAVs were blown up by U.S. Air Force planes. We watched the battle from our fighting holes.

The next day we looked for the marines that were killed. All we found were 12 sets of feet, 12 sets of hands, and some bones. I cried myself to sleep the next night. I’m not sure just why. Maybe it was that it could have been me or maybe it was just because they were my brothers fighting for a cause that’s maybe more defined than Vietnam, but nevertheless confusing when there is a loss of life.

The other night I was on patrol and we could hear sounds of Arabic voices out in front of us (about a mile out). Now on these patrols, we travel in two-man recon teams armed with an M-16 rifle and an M-60 machine gun. Believe me, I was on pins and needles. We never came in contact with them but when we came back to camp they (the other guards) caught an Iraqi sneaking into our camp, going to our water supply. I guess he was going to poison it. We don’t know what his intentions were because he was rushed away by a Marine interrogation team. (Poor guy!)

Well, we are now awaiting orders to move north for a ground assault because they tell us the bombing isn’t working like they want it to. Please pray for us and our safe return. I have to make it back to be in another Nostalgia Night.

Sincerely and all my love.

Bill Ford
“Semper Fi”

P.S. Professor Hoffmann, what street did you live on in Iraq? ’Cause I think I’ll be going there soon!
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