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Stories to Tell

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CHANGE UNITY HONESTY
UNDERSTANDING
COMMUNITY JUSTICE GROWTH
REFLECTION AWARENESS
DIVERSITY TRUTH BRAVERY
LOVE RACIAL PROGRESS
EQUALITY HEALING LISTEN
TRANSFORMATION
PAIN OPPORTUNITY
PEACE LEARN FREEDOM

Stories to Tell

PREFACE

by Meredith Jones Gray

THE HISTORICAL RECORD OF BLACK STUDENTS at Battle Creek College, Emmanuel Missionary College, and early 1960s Andrews University is meager at best. We glimpse the Black experience in the earliest years mostly through the incidental anecdotes of white students or the occasional revealing record of a faculty meeting. By the middle of the 20th century we begin to hear the oral histories that make the picture of student life at EMC and Andrews University more complete and inclusive but also bear witness to the institutional policies that set aside and disadvantaged the Black students.

Students of color attended Battle Creek College (1874–1901) quite likely from its very inception if we pay attention to the clues embedded in personal reminiscences such as that of Drury Reavis, son of a plantation owner and former slaveholder, who arrived in Battle Creek in January of 1875, halfway through the first school year. Drury himself was the subject of considerable harassment because of his “Missouri drawl” and unusual “frontier” appearance. He recorded an incident in which he was rescued from the taunts of schoolmates by an African American student with whom he had made friends. Interracial relations, however, were not always so friendly. Faculty minutes from the 1890s document that the gym teachers had excused Black student Minnie Davis from a gymnastic demonstration “on account of a dislike for her color.” They claimed that the other students had complained about having to perform with Minnie. The college faculty voted to cancel the “exhibit” entirely.

After the school’s move to Berrien Springs in 1901, the record of minority students at the newly established Emmanuel Missionary College remains very limited for at least the first 40 years. Black student voices recounting their own experiences emerge mostly in oral histories. One of the earliest comes from Ruth Blackburn North, who took the teacher training course at EMC from 1919–1921. Ruth remembered both

kindness from the girls in the dormitory as well as mean comments about “a little black storm cloud” that she was supposed to overhear.

As campus life became more and more thoroughly documented, a record began to emerge of discriminatory institutional policies—segregated seating in the dining room, for example, where all the Black students were assigned to the same tables. When, in the 1930s, the students asked that the segregation stop, the board reaffirmed its policy—twice. Upon a third request, supported by an African American administrator from the Negro Department of the Lake Union, the board granted the Black students “the coveted pleasure of segregating themselves.”

Some policies began to change in the late 1940s, especially when the veterans, Black and white—who had served together—descended on campus after World War II. But change came slowly, racism was entrenched in official procedures such as admissions, and information was suppressed, even as the portentous decade of the 60s arrived and the college became Andrews University. In 1965, when Karl Anatol, a student from Trinidad, became the first Black student to run for Student Association president, the Student Movement editorial declared: “Such things as the color of a man’s face, ... should not be the determining factors in the selection of the next Student Association president” (25 Feb. 2). But the paper only alluded to and did not report on the unrest that apparently accompanied the election, during which campaign posters were “defaced.” Anatol won the election.

These and many more stories like them must be sought out, uncovered, requested, listened to, and fully heard and acknowledged. Only then will the true history of Andrews University be complete. Only then will our history help us confront the burdens of our past. ■

Meredith Jones Gray (BA '78, MA '77), professor of English, is the author of “As We Set Forth,” the history of Andrews University from 1874–1960.



PAIN
PEACE

I CAME TO ANDREWS AS A FRESHMAN

and left Andrews three weeks after I retired. (Not a smart thing to do, by the way. Wait a couple of months before leaving.)

My first registration process, which took place in Johnson Gym, was probably my worst day at Andrews. I watched my friends come and go along with their parents. Mine had already gone home. I began the process at 8 a.m. and finished at 5 p.m., during which time I watched class after class close while I stayed with my inadequate advisor trying to complete a class schedule that worked with my non-negotiable work schedule. In my tenure at Andrews, I had only one adequate advisor—Shirley Freed.

Finances were always a struggle. The Financial Aid office was the worst place on campus. No Christ-filled love there, with only one exception. I still can't believe I actually completed three degrees from Andrews.

What got me through Andrews was singing in choirs, supportive friends, Collegiate Action for Christ (lifesaving), and finally claiming Philippians 4:13. I can name the professors who were supportive on less than two hands.

One of my departments said I wasn't a serious student but didn't reach out to help me. They just discussed me in their departmental meetings.

I had a supervisor who said, "You don't work like the rest of them," referring to my being Black with a serious work ethic. It was supposed to be a compliment but I considered it very racist.

As a freshman, I had three jobs on campus. My studies suffered because I worked so much. When I went back to school for my second degree, I still worked a lot, only two jobs this time. But I was determined to succeed without debt. I even made the Deans List!

Then there was the time when a friend and I just happened to compare our test results. Our answers were virtually identical; however, as a white girl, she received an A, but as a Black girl, I received a B.

I had one teacher who told me, "You

don't have to worry about this class, you're only taking secretarial studies." Which only made me more determined to work for the A that I received.

When I started graduate school, the dean was ready to kick me out after only one class, which wasn't even a graduate course but a prerequisite to entering the program. During this class I was dealing with the serious illness of my grandmother with many out-of-town trips.

There were cross burnings during my freshman year, meetings with the president of Andrews, and an eventual charge of Institutional Racism which led to the formation of the Black Student Christian Forum (BSCF).

There was always a divide between African Americans, Africans and Caribbean students. The non-American students were offered far more privileges, including invitations to the homes of faculty members.

For two separate jobs the white person who replaced me received a higher wage even though they had much less experience.

I learned a lot at Andrews. I started out as an introverted, shy, never-look-anyone-in-the-eye girl and left an educated, independent and confident woman. I learned that you are judged by the company you keep. That who you know makes a difference. That a good work ethic follows you throughout life. That your friends help to keep you grounded and on the right path. That one word of kindness is like a flat stone that skips across the water. That if you look for Christ at Andrews you will find Him (thank you, James Hanson). And most importantly, that "I can do all things through Christ who strengthens me." ■

Wanda Lovice Cantrell (BA '73, AS '85, MAT '93) worked at Andrews University for all of her career, both as a student employee and staff. She worked for Dining Services, Custodial Services, the Department of Music, the Press and Apple Valley (when it was owned by Andrews). She worked 12 years at Adventist Information Ministry (10 as the office manager) and 27 at James White Library (23 years and 9 months as the office manager).

WHAT A DIFFERENCE CAN BE MADE IF WE

reach out to persons who have been previously marginalized and excluded from mainstream opportunities and experiences on the Andrews University campus? The progressing relationship between the members of the BSCF '70s Friends Alumni group and the University illustrates the possibilities.

To date, this '70s group has met approximately nine times since its initial meeting in 1980. Recently, two of the early event coordinators, Jeanne Potter-Brathwaite (Silver Spring, Maryland) and Terri Dallas-Prunskis (Barrington Hills, Illinois), shared the motivation behind the group's reconnecting:

"We missed each other and had experienced...a close bond after attending school together in the early to mid-70s during a time of heightened racial tensions. We did everything together while at school, ate together, worshiped together, played together and we were a family. The BSCF reunions [are] like a family reunion and give [us all] a sense of belonging. We have a strong bond that has spanned over the decades and [we] always pick up from where we left off."

In 2014, I transitioned from Conference level church leadership to fundraising work at Andrews University. Shortly after I began fundraising, I received word that a group of Black Andrews alums from the 1970s were having a reunion in the metropolitan Chicago area. After conversing with my immediate supervisor, we felt that it would be advantageous for Andrews to show its support for the organization's activities by sending me and my wife (who is also an employee of Andrews) to the reunion. Elynda and I made the trek to Chicago on that Friday in August and attended the Sabbath morning service at one of their local churches. When we entered the church, I introduced myself to one of the leaders of the group and assured her that we had no intention of attempting to "fundraise" or even request support from the group during the weekend; rather, we were there to



Members of the BSCF '70s Friends Alumni group on a return visit to Andrews University in July 2019

connect and hopefully acknowledge the value of and re-establish a relationship with the group members.

Throughout the weekend, we had opportunity for individual conversations and to listen to testimonies from group members as they shared their positive and negative experiences as college students at Andrews. Some stories were painful. Some were uplifting. But in the final analysis, each story was memorable because it was a heartfelt experience felt by a Black student on Andrews' campus.

We closed the weekend with a brunch at a local Claim Jumper restaurant. Classmates again had the opportunity to fellowship and reminisce about life at Andrews. With a scrumptious meal at hand, the Black alums were able to experience the joy of reconnecting with friends and reflecting on the positive experiences that helped overshadow the negative racial experiences few had avoided while attending Andrews.

As we wound up the meal and the weekend, Elynda and I began passing out small Andrews tokens of appreciation to the group members. Elynda later relayed to me that when she handed an Andrews bumper sticker to one of the

alums, he said to her, "Two weeks ago, I would not have accepted this from you... but I will take one now!"

Several events and meetings have followed that initial contact; the most recent being an on-campus meeting of the BSCF '70s Friends group here on the campus of Andrews in July 2019. After this most recent event the renewed state of the relationship between individuals in the group and the University was best summarized by the sentiments of several Black alums who voiced that for the first time they felt "at home" on the campus.

There is still significant work to be done to attempt to rectify past wrongs; but the growth in the relationship with this single group of BSCF alums from the 70s is a testimony to what God can do to bring about reconciliation when we employ intentional engagement, listening and love. ■

Donald Bedney (MDiv '90, MSA '91) and his wife **Elynda** (MSA '98) have been part of the Andrews University community for many years. Donald is a senior development officer for the Office of Development, and Elynda is currently assistant vice president for Student Financial Services.

COMMUNITY JUSTICE GROWTH

A Path to Healing

“Jesus said to the people who believed in him, ‘You are truly my disciples if you remain faithful to my teachings. And you will know the truth, and the truth will set you free.’” John 8:31–32 (NLT)

Over the past few months, our country has been dealing with the implications of at least two pandemics. We have been challenged in so many different ways by the global COVID-19 pandemic that has seemed to touch and alter every aspect of our lives. As we continue to live out our “new normal,” it is hard to imagine ever getting back to life as we used to know it. Our country has also been reminded of the never-ending pandemic of racism. The current moment of heightened focus on racial equity and Black Lives Matter has reminded us of the plethora of unresolved issues and avoided conversations that lie beneath the surface of our contrived American version of comfort.

On Sunday, June 7, 2020, a group of local high school students coordinated a peace walk which began and ended on our campus. These young people were inspired to speak up and raise awareness here in Berrien Springs regarding the issue of systemic racism that the United States is facing at this critical moment. Their passion, bravery and boldness were truly inspiring, and it reminded me of

where I was at their age. I had a similar awakening in high school while I was a student at Andrews Academy.

During my junior year, my father was invited by the academy to speak on Black presence in the Bible for a Black History Month Chapel. When he was asked to do this, his first response was, “Are you sure you want me to do that?” Ultimately, he obliged and he came to speak to us on the requested topic. He shared a lot of biblical and historical insight into the topic, but the nugget of information that he shared that ended up being most provocative was the biblical and historical fact that Jesus was not a white man and that evidence suggests that Jesus was dark-skinned.

This sparked a series of events that awakened my classmates and me to the current effects of racism that often lie just beneath the surface of our conversations, behaviors and interactions. During a subsequent heated discussion in a history class, one of my Black classmates was told by another classmate that if he didn’t like it here, he could “go back to Africa.” Another friend of mine was called the “N” word in the gym locker room. All of this in response to the reality that Jesus was not white.

I have often thought back on that critical moment and the conversations that ensued after the fact. It was clear that there were some unsolved

issues and uncomfortable truths that had not been addressed within what we had presumed to be our diverse, inclusive, Christ-centered community. As I have experienced more of life since that moment and especially now that I am doing the work that I am on our Andrews University campus, I can’t help but wonder how differently things may have gone if we had a better framework for hearing, seeing and understanding one another. What if truth-telling had not been something foreign to us but rather a part of our everyday, lived experience within our educational environment? As much as I wish that I could go back in time and share with my younger self what I have learned and discovered now, I am fortunate to have the privilege of sharing a framework that I believe will empower the Andrews family to create a new narrative which is built upon the foundational bedrock of truth-telling that is rooted in the sharing of our lived experiences with one another.

Our administration believes it is providential that this current moment in our country and church’s history has intersected with the culmination of a two and a half year journey that our campus has been on in order to prioritize the work of addressing the pandemic of racism head-on. I am excited to announce that this fall semester we are launch-

ing the Andrews University Truth, Racial Healing & Transformation (TRHT) Campus Center. The TRHT enterprise was developed by the Association of American Colleges and Universities (AAC&U) and the W.K. Kellogg Foundation, and its mission is to help communities embrace racial healing and uproot conscious and unconscious beliefs in the hierarchy of human value.

The AAC&U, of which Andrews University is a member, has the goal of establishing 150 Campus Centers across the country. Andrews University was selected as a part of AAC&U's second cohort of Campus Centers at their annual meeting this past January, and our campus is currently

“What if truth-telling had not been something foreign to us but rather a part of our everyday, lived experience within our educational environment?”

the only Christian campus to have established a TRHT center. Other institutions include Duke University, Brown University, Spelman College, Rutgers University, The Military College of South Carolina and the University of Hawaii. We believe that this collaborative work will position Andrews University to not only impact and engage our campus with the TRHT enterprise but also empower other Adventist (and other Christian) institutions to commit to the long-term work of truth-telling, racial healing and transformation.

The vision of our Campus Center is to “[reclaim] our spiritual narrative to foster truth-telling, healing, and global transformation.” We will focus on locating and amplifying non-dominant narratives within the Adventist story that dismantle the belief in a hierarchy of human value. We will examine the ways in which American Christianity has promoted dominant narratives both domesti-

cally and internationally that have contributed to racism. We will acknowledge and highlight how racism has severed our ability to connect spiritually and to promote healing through the sharing of and critical reflection upon our personal narratives. We will identify ways in which our denomination and institution have perpetuated systemic racism. Lastly, we will restore the narrative about the value of all human life and reconnect with our Creator, ourselves and each other within our campus, local and global communities.

We are excited to partner with Spectrum Health Lakeland and the Lake Union Conference of Seventh-day Adventists in these efforts. Those partnerships will help us to expand our work beyond our campus and into our surrounding community. Our action steps will also include facilitating “Story Circles” on our campus and in our community both virtually and in-person (when it is safe to do so) which are framed after the TRHT Rx Racial Healing Circle methodology. We also intend to examine artifacts and record historical accounts that we will be able to compile in various multimedia formats. We hope to create a virtual exhibit of what we compile and create in order to highlight some of the powerful and painful unspoken truths that have yet to be told.

We hope that our new TRHT Campus Center will be a hub for truth-telling, racial healing, and global transformation work for years to come. We are not afraid to tell the truth because we know the truth has the power to set us free. In this context, we believe telling the truth has the power to begin the process of dismantling any vestiges that are left within Andrews University, Adventism and Christianity at large of a belief in a hierarchy of human value. We know that belief to be one of the most long-standing and destructive lies that has ever been crafted by the enemy. We also know that telling the truth about how that lie has shaped and infected us personally, as well as the systems that we are a part of, is the first step in the necessary process to eradicate it.

It is often said that the conversation about race in America (and sometimes even globally) is seen in “black-and-white.” In America this is largely due to the particular legacy of anti-Black racism and white supremacy that lies at the fabric of this country's foundation. Our campus center team also recognizes that there are countless individuals that fall somewhere “in-between” that Black/white narrative. We believe that a critical component of our work lies in amplifying the non-dominant narratives that exist among people whose stories are often left out due to being stuck “in the middle.” We seek to hear from and amplify stories shared by people from all across our ethnically and globally diverse Andrews family. Our TRHT Campus Center truly is here for **everyone**, because we all indeed have a story to tell.

One of my moments of healing occurred during that peace walk I mentioned earlier. The students only expected a few hundred people to show up. We ended up having well over 1,000 participants (that's a pretty big deal for Berrien Springs!). During one of the stops along the way, my father, in a moment that I can only describe as inspired by the Spirit of God, asked to share a few words. Among all of the powerful things that he said, these words stuck out to me the most: “The greatest day in this [movement] will not be this day...the greatest day will be tomorrow.” He was reminding all of us in attendance that the path to equity and justice is a long one. It is a marathon, not a sprint. Having that understanding will propel us to commit to the long-term work necessary to chart a new and better path forward built on better promises.

We prayerfully invite you to join us as we engage fully in that process. If you would like to contribute to this project, please feel free to reach out to us via email (diversity@andrews.edu), and we will be in touch with you as time and resources permit. ■

Michael Nixon (BS '09) is the first vice president for Diversity & Inclusion at Andrews University.

WHAT IS THE TRUTH ABOUT RACISM?

For me, it became clear one summer evening in a suburban area of Detroit.

I was an undergraduate student working for Sears as a loss prevention officer. On this particular evening, my friend and co-worker (who was white) and I went to the movies after work. Later, as we were walking home in a dark but well-lit residential neighborhood, a car drove up next to us. I heard the passenger yell out to me, “N****r, what the f**k are you doing here?” My friend and I ignored him and continued walking.

The passenger, who happened to be white and was in his mid-20s, got out of the car, ran up to me and grabbed my shirt. I quickly grabbed hold of his arms to lock them in place to stop any assaults from occurring. I told my friend, Tom, to remove my Detroit Police Reserve Officer badge out of my back pocket and take it to a house next to us and ask them to call the police.

I could hear Tom tell this person to stop and that I was the police, but he continued to wrestle with me. I clearly remember looking into his face and, more specifically, his eyes. Of course I could smell the alcohol on his breath and determine that he was intoxicated, but what stuck out the most to me at that moment was an intense fear in his eyes and facial expression. It was almost like a look of horror.

As the police sirens neared, he released me and jumped back into the car with his friend. They tried driving away but were quickly apprehended by the police at the end of the block. However, from that moment on, I have come to understand racism to be, at its core, not just about hatred but about the emotion of fear that is fueled by deliberate ignorance.

Now juxtapose that event from over 30 years ago with my professional, personal and academic experience at Andrews University. From the time I was a graduate student in the Seminary to the time I was a doctoral student in the School of Education, I did not directly experience racial discrimination on campus or from faculty and fellow students. Furthermore, from the time I was a staff psychologist in the Counseling & Testing Center to my present position as a faculty member in the School of Social & Behavioral Sciences, I have not directly

experienced obvious racial bigotry from students, faculty and staff.

Have there been institutional concerns? Yes, I believe so. One example is how we have engaged with the Benton Harbor community (which is predominantly Black). Some of the outreach efforts seem to perpetuate the systemic view and mindset that it is a “broken” community. Another example is the minuscule number of African American males in faculty leadership positions on campus.

Although my negative racial encounters on campus are negligible, there are students, staff and faculty who have disclosed to me personal experiences of racial prejudice, biased thinking regarding race and ethnicity, gender unfairness

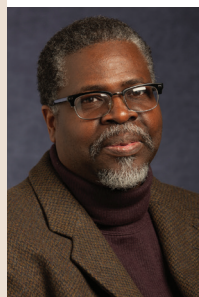
and poor treatment as a member of the LGBTQ community by fellow students and faculty on campus.

It was hurtful to hear such stories occurring on an Adventist Christian campus, but not unexpected. Based on this, as well as my other personal and professional experiences, I have been and remain committed to making a difference in creating a campus atmosphere and culture that is respectful and open to learning from others who are racially and ethnically different from oneself.

This has included serving on a subcommittee concerning race and diversity that was instrumental in advocating for the current vice president for Diversity & Inclusion executive office. I also show students in my Introduction to Psychology courses a brief documentary on the Tuskegee Airmen “Red Tails” Project in order to expand their understanding, along with providing the opportunity to discuss racial prejudice, discrimination and stereotyping in major U.S. institutions.

Compared to years past, issues of diversity have improved on campus, but we still must continue to press forward. Therefore, in the same mindset as one Tuskegee Airmen said regarding America, “I will continue to hold the hand of [Andrews University] as we get better.” ■

Harvey Burnett (MDiv '94, PhD '01) is a professor of psychology and chair of the School of Social & Behavioral Sciences (formerly Department of Behavioral Sciences). He has been a member of the Andrews University faculty since 2010.



THIS IS A QUICK BIOPSY OF MY LIVED

experiences in relation to Andrews University. It is a temporal abstract of living tissue—connective and collective—of a third-generation Seventh-day Adventist from the isles of the Southern Caribbean.

My sojourn at Andrews began in the dreams and sacrifices of my parents/home school teachers, Hartwell and Auldith Murray. These were first manifested at Andrews in 1981 when I became an

undergraduate chemistry student and continue in an ongoing chapter begun in 1995 as the first Black professor of chemistry since the department was founded in 1940. I studied and now teach and research in the building dedicated on Oct. 27, 1974, by the late Prime Minister Eric E. Williams of my country of birth. Williams is internationally known for his seminal historical thesis and classic book “Capitalism and Slavery.”

As an undergrad, my recollections are good. I did well. I was treated well. We did well, all three siblings who came to Andrews from the early 80s to the early 90s. We made our parents and family proud. Our transition was made easier by our uncle, Professor Emeritus Walter Douglas and family, who served at Andrews for 35 years from 1969 to 2004. Douglas was the first Black professor in the Seminary. For me, another important memory and positive influence was Professor Dwain Ford. I was in his organic chemistry class, graded for him and did at least two research projects under his guidance. He would later on be instrumental in bringing me back to Andrews.

Interestingly, it is only during my tenure as a teacher at Andrews that I've personally experienced and come to know the ugliness, toxicity and evil of its racism. Some instances at the hands of students, others by colleagues, most resolved, but one still remaining an unresolved open wound for 15 years. Collectively, they have cast a dark shadow and left a bitter taste. But, I am still here with undaunted joy and self-determination in pursuit of excellence, childhood dreams and God's will. What has kept me here is multiple, including my students—high school and college; service in and absorption into the community and lives of the people of Benton Harbor; and continuing opportunities to pioneer early research on- and off-campus.

While progress in the racial climate on campus has been made structurally and personally, especially under our current administration, much work of redemption remains to be done. This includes fostering greater success of our Black students and faculty; visibly recognizing the historic contributions, even against the odds, of its Black employees, and more broadly, Black contributors to global Adventism; and providing all faculty with professional mentoring in teaching effectively and working compassionately at a multicultural global institution. I pray that all at Andrews will come to see, as stated in “Education,” page 80, “infinite possibilities” in every human being—every student and every colleague.

In the end we must all, as Tennyson's words envisioned, be “strong in will to strive, to seek, to find, and not to yield” from a shared, faith-informed vision of and commitment to a beloved learning community, where everybody matters, feels affirmed and inspired, at peace, at home and loved beyond earthly measure. ■

Desmond Murray (BS '85) is an associate professor of chemistry in the Department of Chemistry & Biochemistry. He has been a member of the Andrews University faculty since 1994.



Journey: A Caring Musical Ministry

In 2003, two music students, Jewel Scott and Marguerite Brennen (now Samuel), had a discussion with Baron Sovory and Martin Lister, two Seminary students, about getting a group together to sing the good old African American spirituals, something that was becoming a lost art. So they invited their friends to come together and sing. The first rehearsal was in the Lamson Hall Chapel and the official start date was Oct. 26, 2003.

Journey started out as just having fun singing together. But after singing special music at a church, they found their music touched people in a special way so they decided to be more intentional about their music ministry.

Non-music ministry was always included as well, such as cleaning yards for the elderly or interacting with developmentally disabled students at Blossomland in Berrien Springs.

Journey also wanted to have more of a presence on campus, so in 2015 Operation Dorm/Campus Care was created. Through a survey that Marguerite conducted with the residence hall deans and Campus Ministries, they found that many students felt neglected and uncared for. They wanted to provide hurting students (which later expanded to faculty and staff) with a custom-made package, including a personally written note, that addressed their special needs while providing comfort and caring. These circumstances included the death of a loved one, depression, undecided major, being overwhelmed, etc. These care packages had a profound impact on campus.

From 2003–2018, Journey's music ministry touched lives with over 120 members through its years of operation. Their final reunion concert was held in April 2018 (shown above) because Marguerite and Wanda were planning to move away from Berrien Springs, Michigan. Wanda Cantrell, a charter member who later became a co-sponsor, then sponsor/manager, says, "We were blessed as much or more than the blessings we gave."

The Legacy of New Life Fellowship

For the past 29 years New Life Fellowship has thrived and grown on the Andrews campus. The idea for this church began in 1990 when Newton Hoilette, then vice president for Student Services, noticed that a percentage of students were not attending church. After initiating a three-year assessment of numerous individuals across the Andrews campus, Hoilette determined that there was a need for worship options on campus that could meet the diverse spiritual needs of Andrews students.

In response, the Black Worship Committee was formed in 1990 to create an ethnically inclusive worship service whose target audience was the African American population on campus.

Out of this committee, New Life Fellowship was created and held its first service on Oct. 5, 1991, with more than 200 attendees in the Seminary Chapel. Since then they have doubled their membership. New Life regularly hosts approximately 250–300 worshippers each Sabbath in the Howard Performing Arts Center.

New Life Fellowship continues to be a venue for students to get involved in a meaningful worship experience. Numerous spiritual leaders began ministering in New Life as student leaders, and current students still organize, plan and participate in the church service, whether in music or preaching.



FREEDOM



THE BLACK STUDENT CHRISTIAN FORUM (BSCF) officially began in 1972, as documented by the Student Movement. Conversations began in the late 60s after two cross burnings and meetings with President Hammill concerning institutional racism. After attempts at brotherhood week, BSCF was a much-needed outlet for the voices of the Black students. BSCF has always been open to anyone who wanted to join.

Many best remember BSCF for the Friday night Sing-ins, currently called Impact, a time for fellowship and spiritual renewal after the week's activities. In 1980, Derek Logan and Jeanne Potter-Brathwaite sought to bring this experience back for the BSCF Alumni. Thus BSCF Alumni was formed.

Opportunities to get together during the annual Alumni Homecoming were enjoyable, but BSCF Alumni decided they needed to give back to current students and make the organization more than planning for this annual social event.

During the tenure of Baldwin Barnes as president and Wanda Cantrell as treasurer, the committee worked diligently to create a BSCF Alumni Endowment. Wanda says, "I remembered how much I could have used a scholarship that was based on financial need versus academic standing. I continue to receive thank yous from scholarship recipients. I believe this endowment is one of BSCF Alumni's greatest contributions to Andrews University."

CHALLENGE YOUR WORLDVIEW

A comprehensive collection of resources, including links to lectures, sermons, podcasts, articles, web pages and documentaries, is available at the following location: andrews.edu/diversity/trht_campus_center/anti_racist_resources. Both biblical and non-religious responses to anti-Black racism are presented.

George Floyd Scholar Program

ON JUNE 4, 2020, DURING THE MEMORIAL SERVICE FOR GEORGE FLOYD, Scott Hagan, president of North Central University in Minneapolis, Minnesota, challenged "every university president in the United States of America to establish your own George Floyd Memorial Scholarship Fund" in honor of Floyd, a Black man killed by police in Minneapolis.

Andrews University took up the challenge and instituted a George Floyd Scholar Program. The program gives a full scholarship to an African American student each year (valid for up to five years of study for each Scholar). Recipients are Pell eligible and show active engagement in creating hope and positive change in the community. Andrea Luxton, president, says, "At Andrews University, we want to use this investment in our students as a way to honor, seek and support future World Changers."



The recipient of the 2020–2021 George Floyd Scholarship is **Jennifer Jean**, a freshman biology major. The following is an excerpt from an essay Jennifer submitted in applying for the Scholar program.

"The day I received the notification for the George Floyd Scholar opportunity, someone from my church family had been working with me to figure out finances for university. I was devastated at the realization that financial clearance for my first semester of college might not be possible, yet it was her support that encouraged me to keep on trying.

I know all too well the ups and downs of living below what the federal government would call the poverty line...This required me to begin working at an early age...From semester to semester, year to year, I never knew how my schooling would be paid for or what to expect next. Yet, the people in my community have never failed to support and care for me.

The community's continued support is why I am committed to mentoring others once I have graduated and am financially stable. It is also one of the many things that motivate me to become financially literate so that I can give back...."

Jennifer's essay then details her current community work. She ministers each month through music at a nursing home. She and her peers started "Girl We Need to Talk," an annual event focusing primarily on educating female peers about care for their physical, emotional/mental and spiritual health.

She is also a mentee—and aims to be a mentor—in "We Ready," a young adult preparatory program. She writes, "Being a part of this group has helped me verbalize how I'd like to merge my career goals with my passion for community. After obtaining my degree in dentistry, I plan on giving back by doing free oral cleaning/check-ups for people who cannot afford dental care."

As she begins college, she would like to start a monthly outreach involving encouragement, reading material, prayer and food for unserved and underserved communities. "I believe one way to truly serve a community is to spread the gospel and to do the work of God."

To donate to the George Floyd Scholar program, contact the Office of Development at 269-471-3124 or andrews.edu/go/give/GFScholar.

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