

Interview with Don Mackenzie

Gabriela Helf, Interviewer

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Interview Conducted over Zoom

[3:52]

GH: My name is Gabby Helf, part of the Macalester Class of 2023, conducting interviews for the Macalester Oral Histories Project. Today is April 22nd, 2021, and I am interviewing Mr. Don Mackenzie, Class of 1966, over Zoom. Mr. Mackenzie, can you start off by saying your name, where you're from, and when you first came to Macalester?

DM: My name is Don Mackenzie, Donald Mackenzie. I came to Macalester in the fall of 1962 from St. Louis where my parents and brother were living. I came because I saw an article about Macalester in a magazine called *Parade*, which is almost gone now, in the St. Louis Post Dispatch, and it was about the international programs at Macalester. It showed a picture of the UN [United Nations] flag flying underneath the American flag, and I said to my parents, "That's for me!"

[4:48]

GH: Wow. Were you interested in internationalism and the UN from a young age?

DM: Well, I think so. I think my parents were activists in terms of peace and justice and so forth, and so I was brought up with that kind of sensibility, and believed very strongly in the idea of the UN, which obviously had a checkered career, but nonetheless it felt that a college that had that flag was making a very important statement about its own purposes. I look at it every time I go to the campus, and it just lifts my soul.

[5:36]

GH: Wow, yep. It's still, still flying. What was Macalester like when you got here?

DM: It was quite different in some ways from the way it is now, it was more of a regional institution. There were students from outside of Minnesota and I was one of them, but not as many as there are today. The other thing is that there were still some temporary buildings on the campus, war surplus metal buildings. Where the English department was, the theater was there. Macalester Street went all the way through, it's now blocked by the Fine Arts complex. And there was a set of buildings at the corner across from the old St. Clair Broiler, called Macville, I think, for married students. Metal quonset huts. Course that's all gone now. A lot of students were from the Cities and they went home for the weekend or they commuted, so I was part of a subculture of students from out of town and was on campus all the time and found my place in that group and got into a folk music group that was playing at a little place on Grand Avenue at least twice a week. It was interesting because sophomore year, 1963-64, was the year that the Fine Arts building was built. Macalester Street was blocked off. It was *really* an exciting time because the campus was being transformed. Also, Harry Morgan, the director of the International House had just announced a program called Student Work Abroad Project, which was sponsored

by the college, by Dewitt Wallace at *Reader's Digest*, by Hilton International, and British Overseas Airways. It was a program that took students from the college to Hilton hotels around the world for two months in the summer and then we were given a chance to travel for five weeks. I remember thinking, as Harry Morgan was announcing that, "I would never have the courage to do that, oh my," (*laughs*) but I did it. That's another story, but I think what I'm trying to say is that there was an incredible transformation, a really hopeful transformation between my freshman and sophomore year, as the Fine Arts complex was being built and as these international programs were being expanded.

[8:33]

GH: Wow. Yeah, that's very interesting and unique to be a student at such a pivotal time of transformation, I feel like a lot of people go to school and it stays relatively the same throughout their time. I want to talk about the Student Work Abroad Program, but first I was curious, what academic area interested you the most, what was your major, where were you involved?

DM: (*laughs*) My major as a freshman was pre-med because I wanted to help people. I wanted to be a psychiatrist, actually. I wanted to help people understand what life is about, which is ironic, because I had no idea what life was about. But the science of it, I just wasn't interested enough, so I switched from that to philosophy, which again, probably was not such a good choice. In the middle of my junior year, I became an English major, which I should've been all along. I'd been taking English courses anyway. Sandy Hill, who was then the Associate Director of Alumni Affairs, he's the person the ballroom is named after, Alexander G. Hill, told me that his cousin, Doug Hill, who was Macalester Class of '46, was the Headmaster of a school in Sidon, Lebanon,

an hour south of Beirut on the coast, and that they were hiring English teachers! And so I thought, well, I don't know what I want to do, I'll become an English major! So I did, and I'm so happy that I did that. As I say, I probably should have been an English major all along, but it was part of my evolution, I guess.

[10:21]

GH: Yeah. So you enjoyed being part of the English department the rest of your time at Macalester—

DM: Yeah. Very much.

GH: So you mentioned Sandy Hill, were there any other memorable staff or faculty members from your time at Macalester?

DM: Yeah, I made a list, because you had sent me that question and it was fun to think about that. Max Adams, John Maxwell Adams, who was the chaplain of the college, was an important person in my life, I would say. He was someone that my parents knew actually, but he married us, Judy and me, and he happens to be the father-in-law of Fritz Mondale who just died. He married Fritz and Joan, his daughter. Charlie Norman and Bob Reneer[?] in the English department. Yahyija Armajani of the History department—he was from Iran originally and I took a Middle East history course from him. Then of course, Sandy Hill. Fred Kramer was Dean of Students. James Moy was Dean of Men. Jim Tuscano was the person in the International Office

who was in charge of the Student Work Abroad Project, SWAP. I really remember those people as people who were great blessings to me.

[11:40]

GH: Yeah, that's wonderful. You mentioned your band that you were in, could you talk a little more about that?

DM: The band. *(laughs)*

GH: There was a lot of band coverage in the old Mac Weeklys that I came across.

DM: Is that right?

GH: Yeah! I'm happy to send it to you.

DM: Oh my goodness. Well, the band was called Dewey Decimal and the Librarians.

GH: That's a great name.

DM: We wanted people to understand we weren't taking ourselves too seriously. We got together to perform for the Homecoming Variety Show in the fall of '63. We sang three songs and it was kind of fun, and we just kept going and ended up making a record at the end of the year. The record ended up in the Library of Congress because of our name *(laughs)*.

GH: Wow!

DM: Somebody thought that was a good idea. We played for a lot of reunions since then, including the 50th reunion of my class of '66 five years ago, which was our last performance. We were glad to end on a high note. We had a lot of fun. Brian Rosenberg referred to us as an iconic folk group—

GH: Yeah that's high praise (*laughs*).

DM: Yeah it is.

[13:12]

GH: That's wonderful that you were able to participate in music and get to play live throughout your college career.

DM: Yeah

GH: I also read that you were on the Union Board and that does not exist anymore, so I was curious as to what that is and what your work with that was.

DM: I think it was just a group of people who were in charge of programming for things happening in the Union building.

GH: Oh, okay.

DM: Like lectures, dances, concerts, stuff like that. I think I was on two or three years, and so was my wife Judy actually.

[13:54]

GH: Is that how you two met?

DM: No. Well, sort of. We met at a dance at the Union in the middle of our sophomore year and went together during that spring semester. Then it kind of was off and on during our junior year and near the end of the junior year we got together again. We were both headed on the Student Work Abroad Project. Judy was headed to Athens to work at the Hilton there, and I was headed to Cairo to work at the Nile Hilton. I applied for the job in Cairo because I thought, I want to get as far away as I can so I can see a lot of the world coming home, and I really don't know anything about the Middle East. A friend of mine had had the job as lifeguard at the pool at the Hilton the summer before, so I thought, well great, I'm a lifeguard, I could do that. So that's the job I had. And when I tell people I was a lifeguard at the Nile Hilton— *(laughs)*

GH: Yeah. *(laughs)*

DM: It was good.

[15:06]

GH: So how long did you end up working in Cairo.

DM: Two months.

GH: Two months.

DM: Two months, and when I left I flew to Beirut and was met by Sandy Hill's cousin, Doug, who was the headmaster of that school. He and his wife and family were very gracious. They took me down to Sidon and showed me the school and I was really excited about the possibility of teaching there and working there. From Beirut I flew to Athens and Judy met me at the airport and we took a boat down to Crete, the Greek island of Crete. Fourteen hour boat ride. And I proposed to her! Then we decided that both of us would like to apply for jobs at the school, Girard Institute, and we did. I remember on November 16, 1965, I went to my post office box at the college and there were two envelopes. One was from my parents it was a check to buy Judy's ring. The other was a letter from Doug Hill saying we'd been accepted to teach at the school and—

GH: Wow

DM: It was a big day.

[16:24]

GH: Yeah, it all came together—

DM: It did, good words.

GH: What did Judy teach?

DM: She taught art and music to the Lebanese kids. First grade, first, second, and third graders. Then she had three foreign students from Norway, from Holland, and from the US that she taught in something called the International School. The parents of the kids in the International School were employed by either the oil refinery at the Trans-Arabian Pipeline that came out in Sidon, or were divers to help connect the oil to the tankers, stuff like that. She had these three little kids which was really, really fun. She and I also had the Glee Club for the high schoolers which was a lot of fun. I played the guitar and we sang a lot of Beatles' songs and stuff like that, but also it was when the boys and the girls from the girls school across the road were able to be together. There were a lot of them in the Glee Club, not to sing, but just to be with the girls, you know.

GH: Right

DM: And we understood that. We had a lot of fun with that.

[17:45]

GH: So just so I can get my timeline straight, the summer before your senior year you worked as the lifeguard—

DM: Yep

GH: And then you came back and then you started working in Lebanon after your graduation?

DM: We did. Judy's parents gave us some money to buy a MG Midget, which is a two-seater sports car about the size of the chair I'm sitting on, and we drove it from London to Sidon—

GH: Wow

DM: It took about two weeks. We had a wonderful year. I mean, the people at the school were so hospitable, so caring and supportive. As you can imagine, living abroad just widens your horizons in wonderful ways and I would say that for each of us, that year of living there was defining. In a way that I think had we *not* lived abroad would have been ok, but [pause]. For example, we woke up every morning to the sound of the call to prayer—

GH: Mmm

DM: From the [muezzin] and when I hear that now I practically get tears in my eyes.

GH: Yeah

DM: (*laughs*) We used to drive into Beirut along the Mediterranean with the top down. “La, la, la.” Go to a grocery store, maybe get a haircut, have some pizza, see a movie. We were spoiled, I mean, what a blessing! While we were in Beirut, on Friday, the students that we were the houseparents for would tape the BBC Top 40 and give it to us the next day so we could hear “Strawberry Fields Forever” and, you know, all that stuff so— (*trails off*)

GH: Yeah. That’s such a specific moment in time that you’ve just painted for me—

DM: Yeah, yeah.

[19:47]

GH: Thank you. So, were you always planning to just stay for one year?

DM: We were planning to be there for three years. I think we signed a contract for three, but the Six-Day War started on June 5, 1967. One of my students, Adnan Zachari[?], came into my class and announced the war had started and that students were to go home and that students who were not from Lebanon were to fly home to places like Saudi Arabia, Kuwait, and so forth. It was a very scary time. It wasn’t surprising that the war started because there had been tension building between Egypt and Israel. So we packed up everything on Monday. We had two trunks and gave the keys to the trunks and to our car to my boss, Shadi Abboud, head of the English department, and we said we don’t know when we’re coming back. The next day took a taxi to the American University in Beirut and were shot at twice by snipers. That was the evacuation center for the entire Middle East. People were being flown to Beirut to then be flown elsewhere. We got to the

evacuation center and signed in and then a mob stormed the evacuation center with automatic weapons and I think for a few minutes we thought this was the end! But the Lebanese riot squad managed to disperse the crowd. In the meantime we discovered later that they had lost our registration, so they didn't call our names 'til Wednesday. We took a convoy out to the airport. You know the usual drill at the airport takes time, this was: get on the plane. So we just ran to the plane, got in, and the plane took off and they flew us to Turkey and then we went to Rome and then decided that we just didn't know what the future was going to be, so we had tickets that we had bought all the way to New York and came back to New York. I had some idea of applying to seminary. I was not gonna do it that soon, but since we were there, I applied at Princeton Seminary and was accepted. So took Greek that summer and still hoped that we might be able to go back, but we were not able to, and in fact, did not get back to Lebanon until 2010.

GH: Wow.

DM: Which was a long time, but what a glorious trip that was. To see some of my students you know and—

GH: Yeah

DM: So forth, so yeah.

[22:56]

GH: Wow. Thank you—that's really an incredible story, thank you for sharing that. Just segueing back a little bit to Macalester, and then we'll transition more into your career as a pastor. How do you feel that Macalester has changed since your time there?

DM: Well, I think in several ways. I think that it's truly a national institution or international now instead of regional. It was some of that when we were there, but now it's really completely that. I think that's a good thing. I think the more diverse the student body is, the better. I think that there is an ever-increasing awareness of the need to understand how higher education can affect the moral issues that we're facing as a world like economic injustice, racism, violence, homophobia, the inequality of men and women, climate destruction, and so forth [extended pause]. Why else would we—I mean that's what higher education can do, can make us responsible citizens and be able to think critically about these important issues. I think Macalester did that for me and I think it's doing that even better now and it's a very exciting place as we go back. We've been back often. We've been back to a lot of reunions. My brother and his family live here. He was Macalester '69. We've been here to visit Sandy Hill, our friend, many times. Now we live in a condominium that we bought from him, actually, eight years ago. I conducted his memorial service in the Alexander G. Hill Ballroom.

GH: Oh wow.

DM: In September, or October, of [20]18 I guess it was. *(extended pause)* We read *Macalester Today*. It's just so exciting to see what the current students are doing, what graduates are doing. So much of it has to do with concern for the common good. Judy was an admissions officer at

Princeton University and at Dartmouth College. The *Macalester Today* stories are so much more interesting and uplifting than what we read in the stories of those other two institutions, and they're *great* institutions.

GH: Yeah.

DM: (*laughs*) This is very uplifting.

[25:57]

GH: Yeah. Wow. Now I'll transition into your career as a pastor. Did your time at Macalester influence your choice to become a pastor?

DM: Well, I think so. I think I had some thoughts about that. I was not involved in any religious organization as an undergraduate at Macalester. Maybe that's because I had been very involved as a high school student and needed to get a little space on that. My great-grandfather was a pastor of the church in Scotland, so it's in my blood I guess. (*extended pause*) A month before we graduated, the Dean of Princeton Seminary spoke in Chapel. Chapel was required. I probably wouldn't have gone! But I did, and I really was impressed by him, and got Dr. Adams, Max Adams, to get me an appointment to see him. I sat down with him and I told him I was interested in seminary and that we were headed to Lebanon. He said, well why don't you stop in Princeton on the way and I'll show you around. So we did that. I got on the mailing list. When we were evacuated and got to New York, I called him and he said, come on down, we'll put you up in the guest room and then you can fill out an application. Which I did, and was admitted, and got in. I

think people like Max Adams and Dr. Armijani and the general, [extended pause] general air of concern for the common good which (*extended pause*) is partially based on the fact that it was a Presbyterian school, but not totally at all, I mean, there were lots of different things that kind of came into that. So it made sense for me to apply to seminary. I didn't really like it initially, partly because I was still mentally in Lebanon.

GH: Mmhmm.

DM: And I—

GH: That's a very abrupt transition to make.

DM: Yeah. As I think about it, it was traumatic.

GH: Yeah.

DM: And not traumatic in the way that other people experience trauma but—

GH: Well, that does sound like—very traumatic.

DM: Yeah, I had dreams that we were still back there.

GH: Yep.

DM: I had a good field education experience working in a church in Northern New Jersey. Probably in the only church in the whole state where I could have survived as a student. It was a very progressive liberal, I don't like the word progressive, but "open to the new," kind of congregation. The pastor was a great supporter of me. I managed to create kind of a folk music choir of the senior highs. We had a whole band. I was playing the guitar and we sang and had a great time. I was ordained in that church. My dad was the preacher—he's not a preacher but [laughs] he did preach for that. I was ordained to a job at the seminary in the department of field education which I had for ten years while I was in graduate school at New York University getting my PhD, with the thought of teaching in a seminary. But during that time, Wallace Alston, who was the Senior Minister at Nassau Presbyterian Church in Princeton, and I started to play in a country music band. So in 1980 he had an opening on his staff and I got the job—not because I was qualified for it—I was playing in his band! (*laughs*)

GH: Yeah

DM: So I worked there for three years. We had this band called "Life's Other Side." We used to rehearse in my basement every Monday night. Then three years later, two of us, John McClure moved away to Birmingham, and John Wiley Nelson stayed in Trenton, and Wallace was in Princeton, but we got together at least once a year for thirty nine years!

GH: Wow.

DM: And played together. Played at the Midnight Jamboree at the Grand Ole Opry in January of [20]05. Which was really wonderful, had a great time.

[30:48]

GH: How did you manage to—how does that work?

DM: How does that work? (*laughs*) Well, it's the old boy network. Wallace Alston went to high school with Bill Anderson, who's a Country Music Hall of Famer, and he invited us to sing because he was gonna be the host of the show that night in January of [20]05. So we sang with his band, it was great. Lot of fun.

GH: Oh my goodness, that's unbelievable. Did you get to stand on that circle thing?

DM: Yeah!

GH: Yeah that's so cool.

DM: There are lots of peaks of my career, lots of blessings. What you're hearing is a story of blessings, Gabby—

GH: Yeah. It's good to keep that framework in mind when thinking about life amidst all the—

DM: Yeah.

[31:39]

GH: —craziness. Ok, so then you were working in that job with Wallace [Wallace Alston, Nassau Presbyterian Church, Princeton, New Jersey]. Were you working there when you decided to start the Interfaith Amigos?

DM: No. From Princeton I moved to Hanover, New Hampshire and became the Senior Minister at the United Church of Christ at Dartmouth College.

GH: Oh, okay.

DM: I was there for twelve years and then became Senior Minister, Minister and Head of Staff, at University Congregational United Church of Christ in Seattle.

GH: Wow. So you've really been all over the place.

DM: *(laughs)* Right. We moved there, here's a footnote—we moved there partly because our two daughters are adopted from Korea. The Asian population of Seattle is significant and we thought this would be a great place for them.

GH: Yeah.

DM: They didn't think so at the time, *(laughs)* but I think it was good. We lived in Seattle eighteen years. I joined something called the Seattle Jewish Christian Dialogue in 1997, maybe, and met Rabbi Ted Falcon and we became friends. When 9/11 happened [attack on the World Trade Center, September 11, 2001], he called his friend Jamal Rahman, Imam Jamal, and invited Jamal to speak at Shabbat that Friday night following 9/11. Because Ted was really concerned that his congregation hear a message about Islam that was different from what the media was—

GH: Yeah.

DM: —giving out. So Jamal spoke at his Shabbat service and the two of them started doing some work together. The next April, Ted called me and said that he and Jamal and some others were planning an event to mark the first anniversary of 9/11, and would I like to be a part of it and by the way could it be at my church. [laughs] Which was mainly the reason. We had a good sized church. So we had the event. It was an all day event with workshops and worship at night. After it was over, a couple days later we were debriefing and the three of us said we can't stop now. *(extended pause)* Not having any idea what that meant except that we shared an intuition, that if we could penetrate the barriers that have historically separated our traditions, we could find ways to cooperate in addressing moral issues. We weren't after any kind of homogenization of our traditions, just find ways to cooperate. So we started meeting weekly and we've been meeting weekly for almost twenty years.

GH: Wow.

DM: We've written three books. We've been to the Middle East twice, been to Japan a couple times, many times to Canada and almost every state in the country giving presentations. We're probably getting to the point now where we're just about finished because of our age. The pandemic has meant that we've been doing virtual things rather than in-person. But it's been a great blessing and I've learned so much from them about Christianity! They have shared about their own traditions, Judaism and Islam, which I knew something about, but I really am so grateful to know so much more than I did, and it's helped me to understand Christianity in a way that I hadn't before. So again, what a great blessing and I give thanks for them and for their friendship. The bottom line is that we're really good friends and we would do pretty much anything for each other.

[36:00]

GH: I've watched your Ted Talks on Youtube and I really loved hearing what you all had to say.

DM: Well thank you.

GH: Especially about these core teachings of oneness, unconditional love, and compassion—

DM: Yeah!

GH: I think that's really important to remember (*extended pause*) especially since you then don't get so caught up in your own religion or your own solid set of beliefs. I really admire the work that you all have done.

DM: Thank you. We didn't set out to discover the core teachings or the stages of interfaith dialogue, we just started talking and kind of stumbled into some things that we realized were important. I think in addition to the stages where we say you need to get to know people before you start arguing about traditions, the other thing is identifying that core teaching because it's the measuring rod against what you measure everything else! What we say in our presentations is that the third stage of interfaith is an invitation to ask which practices and verses in our own traditions are consistent with our core teachings and which are inconsistent.

GH: Yeah.

DM: It's that kind of critical thinking I think that we just stumbled into that may be one of the most important aspects of our work. And we say the most important thing is our ability to say this is where we have gone astray, as Christians, as Jews, as Muslims, because we have done things that are inconsistent with these core teachings. We invite people to think about what they would say about a core teaching and then how does the rest of your life of belief and practice measure up against it. It's been fulfilling.

[38:09]

GH: It's really important work. You already kind of answered this, but if you could narrow it down to what's the most rewarding thing that has come from your work with the Interfaith Amigos and to just being a clergy member in general?

DM: Much of the sub-themes of life have to do with the seeking of purpose and meaning.

GH: Mmm hmm.

DM: For us a spiritual path is something that provides purpose and meaning but also seeks to contribute to the common good. It's not just a self-engaged thing, it's something that really opens the heart as well as the mind. I think I have benefitted personally from them [Interfaith Amigos colleagues] and from that work and thinking about my own pilgrimage and where I used to be and where I am now and how I employ things like compassion and unconditional love and how I think about oneness. I think these are important things for every human being to consider. As you know, here in Minneapolis we've had a series of crises involving law enforcement. The question is where do we go from here? We've convicted a police officer. *(extended pause)* I need to ask myself, what does my pilgrimage say about what's happening and where do we go. We have to think about the value that our culture places on violence. Even you might say unrestrained masculinity.

GH: Yeah.

DM: There's a deep need for a balance of feminine and masculine ways of understanding within each human being. But law enforcement has been isolated into its own sphere and—they call it the blue wall—and they need to protect each other. I can understand that, partly, because we're not protecting them. We don't know them! And they don't know us.

GH: Yeah.

DM: I just said to a friend this morning, I would like to know the police officers who are assigned to my neighborhood. I'd like to see them. I'd like to say hi to them. I'd like to let them know that I'm here to support them. I think we're just beginning a stage and a place of transformation of law enforcement but also thinking very hard about racial inequality. Economic injustice. In some ways Covid has lifted a curtain and showed us things that we have been able not to see. We've been able to ignore them at our own peril, but that's the blessing in all this. These things are being made known and we have to make the most of the moment. My question is what does my Christian faith have to say about this and what does my relationship to Ted and Jamal have to say about it. My answer is that the more these traditions can cooperate in having a voice to address these issues—

GH: Yeah.

DM: —the more effective that spiritual wisdom from those traditions will be in helping to change things and create that transformation. Not just a reformation but a transformation—

GH: Yeah.

DM: —of law enforcement. Some people are cynical. I can be cynical myself, but I'm also very hopeful.

GH: Yeah.

DM: I think that we've been given an opportunity that we need to make the most of.

GH: That really resonates. [What you said] about, working together, bringing beliefs together, in order to work on crises. Because if everyone goes in their own direction and doesn't kind of talk to each other or listen to each other, progress can't happen. Thank you for saying that. I think I'll be thinking about that for a long time.

DM: Yeah.

[42:56]

GH: My final question is if you have any advice to give to current Macalester students as an alum, as a clergy member, as someone who's worked in the Middle East, or just in general?

DM: One of the great benefits of Macalester is that global sensibility that reaches beyond the narrow limits of personal growth. I think that as things unfold before us now as a world, we have no choice but to find ways to cooperate. We've got to overcome our history of tribalism, of us against them. Even nationalism is a kind of tribalism. States' rights are a kind of tribalism, in an odd kind of way. A friend of mine once said, naming the truth is the first step toward healing. And for Ted and Jamal and me, the truth is that we're all connected. There's a biological, absolute equality in the world. It's the cultural inequalities that separate us. We have to make the most of our spiritual wisdom, to address those cultural inequalities and to help us find a place of

what a friend of mine calls “extreme equality.” That everybody has full access to human and civil rights and full access to those great blessings of encouragement that *your* teachers and *my* teachers gave us that said “you can do this.” Whatever this is. We need to have that kind of world. I would say to a Macalester student, if you have found your interest, your passion, and you have found a teacher for that, I would say spend every minute you can on that teacher’s doorstep, in those office hours. That’s what they’re there for! Ask them everything! Ask them what their stories are, how did they get what they’re doing? Be inspired! Because they’re there to do that, you’ve gotta ask those questions. That’s what college is for. It’s not just classroom. It’s those kinds of interactions. Read *Macalester Today* and see what other people are doing, and say, “I can do that.”

GH: Wow. That’s really great advice. I feel inspired to go do that right after this.

DM: Good.

GH: That concludes all of the questions that I had. If you have any other memories or fun things you want to share about your time at Macalester, I think that would be fun to hear.

DM: [laughs] I did a lot of things other than studying. In a way, I missed some things. I think I was playing guitar when I should have been studying. But I was doing that in an atmosphere that had a moral compass. And that helped me. It really helped me. Going to Egypt expanded me, and going to Lebanon expanded me, and I give thanks for that. I think adopting our children from Korea expanded me and helped me to see a world where I, as a white, European descendant, am

the parent of two Asian children. That's the world of tomorrow. Not adopting, I don't mean that, but I mean being together.

GH: Yeah.

DM: We took our children to Korea in 1994. We went as two white parents with two Asian kids, and came back a multicultural family. That sensibility of multiculturalism which is part of the purpose and meaning of Macalester College, has been a great blessing too.

GH: Thank you so much for taking the time to talk to me today. This has been a really great conversation. I've really enjoyed it.

DM: Thank you, Gabby. I enjoyed it too. Thanks for asking me.